Church Life

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TORONTO, ONTARIO THURSDAY, APRIL 3, 1913.

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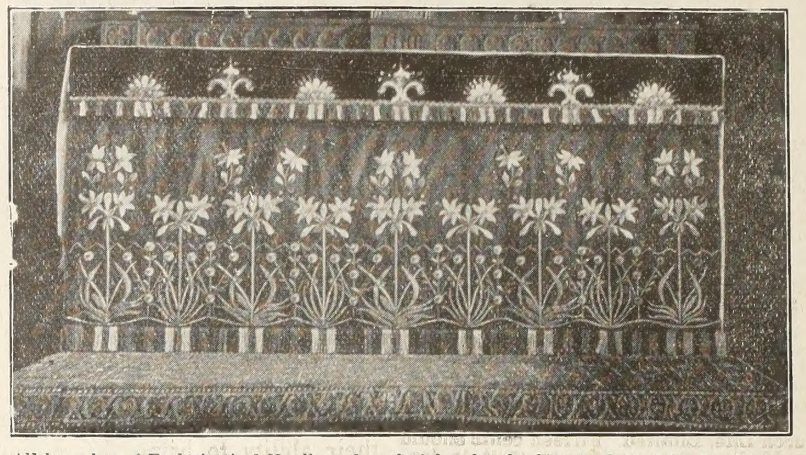

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Church Life.

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CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at $1.00 per year to addresses in Canada or Great Britain; to the United States, $1.50; all payable in advance, otherwise 50c. extra will be charged.

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The Week.

THAT progress has its own problems is a common experience, and this experience has been ours for some time. The demands upon our columns, not only by correspondents and others, who in constantly increasing number recognize the position of Church Life as essentially the Church newspaper of Canada, but by advertisers, have made it exceedingly difficult to comprise within 16 pages the abundance of material that reaches the editorial room week after week. The difficulty will be obviated, to some extent, by the decision to publish a 20-page instead of a 16-page paper. We are gratefully appreciative of the good work done by friends of Church Life in all parts of Canada in bringing this journal to the notice of Church people. That the interest thus aroused was not evanescent but permanent is evidenced by the large and regular increase in the number of yearly subscribers, a certain indication of appreciation and approval of the position of Church Life as the impartial disseminator of Church news, and as, editorially, the advocate and exponent of Church principles according to the Book of Common Prayer. One of the severest tests of the progress of a journal, where the journal opens its columns to advertisers, is the growth of demand for advertising space. There are no keener judges of value in this regard than the merchants, manufacturers and institutions, the volume of whose business is determined not merely by the quality of their output but by their ability to bring this output before the consuming public. By this test, the very large and constantly increasing number of leading firms who make use of our advertising columns demonstrate that the progress of Church Life in the last six months has been little short of phenomenal. While the additional four pages now provided will relieve the situation to some extent, we are strongly of the opinion that further enlargement will be necessary in the not distant future.

Ourselves.

❦

THE condition of affairs at Caldey cannot be called anything but lamentable. It is in the eyes of most people a sort of slap in the face for what is known as the High Church Party, and it is no use denying it. We shall have thrown at those who think in that way, such expressions as "I told you so" and "that is just what they all amount to," and "all these people are really only Romanists in disguise." Well that sort of thing has got to be borne and that is all that there is to it. What has really happened? A wrong ideal, and a growing sense of Protestant self opinion, added to a child's temper, and a child's ignorance have produced a scandal. The ideal was wrong which led a community that belonged to the nineteenth century to use Latin service books for an uneducated brotherhood, or at least a brotherhood of which the majority were uneducated. They also adopted ideas and methods that were un-English, purely mediaeval of the most unfortunate type, and then considered these things as essential. The world has gone by the middle ages, and a large portion of the Catholic Church has with difficulty and at great cost rejected accretions, the effects of which are still marked by disaster wherever they remain. The childish temper displayed, the lack of fair play, and the miserable attempt to take their goods and chattels into exile with them savour more of a Petticoat Lane bargain than of the honour and honesty of Christian gentlemen. The whole thing has been wrong for some time, even if one thinks of an abbot of Benedictines in an expensive motor car which is as much out of place as an anchorite in a Park Lane house. Third class travel is good enough for most secular priests and ought to be sufficient for an abbot vowed to poverty. If they were so keen about other mediaeval practices why not about this which would have been far more fitting to think of. The truest and most cruel statement about the whole matter is to say that the Church of England is well rid of them, and that we hope that they will now learn the obedience which they have hitherto professed but rejected.

Caldey.

❦

A VERY successful year seems to have passed over the Church in this Continent as we can judge by the reports of the Easter Vestries. Money seems fairly plentiful, missions are improving, and forward steps are being taken. It is a little paler when we compare it with the outlay on clothes, motor cars, amusements, luxuries, entertaining, Easter hats at $30 a piece and upwards, and the Easter parade in New York. Of the last we are told that it required a man of real courage to accept the position of escort to the flaming colors of a Bulgarian blouse and an appropriate Easter hat. What a world we live in! For how many people was this the only news of interest and worth in the Easter newspaper. Crowds assembled, reporters climbed to places of vantage, even up lamp posts while thousands of dollars' worth of clothes — nothing but clothes, for the people inside them did not count, passed up Fifth avenue. That was the Easter Festival—the Queen of Festivals—the great day of rejoicing over the subjugation of sin and death. If any one had gone up and down Fifth avenue calling out "Christ is risen," which would have been really in keeping with the day, he would almost have certainly been called a fool. The world's a bit topsy-turvy isn't it?

Clothes.

❦

WHAT'S in a name? "We have the Catholic name by right and we keep it. Not even the Anglicans mistake us when the word Catholic is used." So writes a contemporary with an Irish sense of humour—bless him. Of course when he says Catholic we make no mistake, we know that he means Roman Catholic, and he knows that we know it, and that it is one of the official titles used by an infallible Roman Pope Pius IV. in the official creed of his church. It is possible that Pius IV. may have left out the word Catholic altogether, and just have called it the Holy Roman Church. We, with all our faults, still keep the word Catholic without the Roman in our Creeds, and believe it. Nay even the Imperial Government of India has announced to that great empire that the Holy Roman Church of Pius IV. has no sole claim to the title, just to prevent these long continued misunderstandings. After all a man can be a Britisher and yet be an Irishman, and be more particularly, completely, and honourably described as an Irishman, because he may have very little of the characteristics of a Britisher, and very many of an Irishman—so too we call a man a Catholic when he may be better described as a Holy Roman Churchman.

Why Worry?

Oh why Father Pat
Do you talk through your hat?
And why do you speak
With your tongue in your cheek?
You can talk like an angel, both
"for" and "agin" it,
Why open your mouth just to put
your own foot in it?

❦

THE S.P.C.K. is drawing attention to the responsibility the Society incurred when, solely at the request of the Canadian Church, it undertook to bring out "Our Empire," the Sunday school magazine which has already secured an established place in the favour of 25,000 Sunday school teachers and scholars in Canada. A circulation in Canada of 40,000 copies weekly is necessary to ensure the Society from loss in carrying on the work of publishing "Our Empire." Hitherto it has not even paid expenses, the loss last year being $8,700. We sincerely hope that the appeal that is being made by the Society to the Canadian clergy will result in a rapid increase in the circulation of this excellent little magazine for the Sunday school.

"Our Empire."

❦

WE are pleased to be able to announce the completion of arrangements with one of the best known and most competent English writers on Church matters for a fortnightly article on matters of interest to Church people. The first of the articles, which will appear under the *nom de plume*, Abbot Tamson, is published in this issue.

Abbot Tamson

Our Old Country Letter

Wednesday in Holy Week.

THE Church has lost two remarkable men during the week—one connected for many years with Cambridge, the other with Oxford. Bishop Moule has written an obituary notice, in which he expresses his "sense of loss, love and reverence" as he thinks of "Robert Sinker's noble personality, deep and faithful heart, massive learning, and quite extraordinary power in imparting knowledge and stimulating thought." It is said that he counted among his private pupils fourteen men who afterwards became Bishops, Dr. Moule being one.

—

Canon Christopher, rector of St. Aldate's, Oxford, was in his ninety-third year. Although connected for fifty-four years with Oxford, he was, like Dr. Sinker, a Cambridge man. Probably there are few priests of the Church of England whose names are more widely known. He carried out great reforms in his own parish; he was the centre and mainspring of the Evangelical school of thought in Oxford, and his intense devotion to the cause of Missions, especially to the Church Missionary Society, was very beautiful and inspiring. If we must have parties, we should like to see party spirit take the form which it wears in the lives of those two eminent Evangelicals, Canon Christopher and Dr. Sinker.

—

At the opposite pole of theological opinion from these two worthies stands Mr. Stanton, of St. Alban's, Holborn. There has been widespread approval of the Bishop of London's offer to him of a prebendal stall in St. Paul's Cathedral—the first offer of the kind ever made in London to an assistant curate; but then Mr. Stanton is no ordinary curate. He was ordained for St. Alban's in 1862, and he has stood by the parish for 50 years, refusing all offers of preferment. He exercises an almost unique influence over men by his preaching, which is, of course, the expression of a devoted and powerful personality. He has declined the Bishop's offer, as he feels too old to undertake new duties.

—

The Bishop of London, in a Mission address at St. Paul's, Knightsbridge, related a remarkable instance of spiritual healing A man, whose fifteen-year-old daughter was lying seriously ill with nervous breakdown, and for whom the doctors could do nothing, wrote asking him to come and pray for her, "anointing with oil in the name of the Lord," as he believed that none but a spiritual remedy would be of any help. The Bishop promptly (at the end of a fatiguing day) went to the house. The child had been raving and shrieking during the afternoon; she had not slept for a long time. When the Bishop asked her "Do you know me, dear?" she answered "Yes," and slipped her hand into his. With the mother and nurses he knelt and prayed, then, with prayer, anointed the invalid on the forehead with oil, placed his hand on her head and gave her the blessing. At that moment she sank back into a deep sleep, which lasted for hours during the night, and she is now apparently on the high road to recovery It should not be omitted that the girl was a believer in prayer, and had requested, but in vain, that the Bishop should be asked to pray for her at one of his Mission services.

—

It seems a pity that this holy season should be disturbed by an unseemly wrangle over the property of the Benedictine monks who have seceded to the Church of Rome. The Abbot claims that their possession of the Island and the monastic buildings is independent of their position with regard to the Church of England; but passages are quoted from previous utterances of his which might easily be interpreted in the opposite sense. Apart from this sordid dispute, the remarks of the "Church Times" on the ethics of their conversion seem to be worth quoting: "They invoked the assistance and direction of a Visitor, and to all appearance were ready to continue in the English Church, on condition, at least, that he allowed them to do exactly as they wished. But still, they would have remained English Churchmen, and, if so, they obviously could have no doubt of the validity of English Orders and of their full possession of the Sacraments. When their Visitor directed them to desist from certain practices, in a moment the situation was entirely changed. They discovered that they had been living in heresy and schism, that they had no priest among them, no Sacraments, that possibly they had never even been baptized. Already they have been admitted to the Roman communion by a Bishop *in partibus,* with the pretended title of Bishop of Menevia, but upon what terms we are not informed. We hope they did not commit the sacrilege of being rebaptized, because such a proceeding is hopelessly irreconcilable with their readiness, only a short time back, to stay where they were, as though the validity of the Sacraments as hitherto administered by themselves and to themselves were unquestioned."

—

St. Patrick's Day has passed off quietly in Ireland. The Church of Ireland has now a special service for the day. The late Mrs. Alexander's beautiful version of the "Breastplate" was sung in many Irish churches last Sunday. Of the thousands who observed the day, how many, we wonder, reflected on the fact that St. Patrick was, first and last, a foreign missionary?—a fact which seems to carry the inference that if he were alive to-day he would be found, not in Ireland, but in some heathen or Mohammedan land; and that the true followers of St. Patrick are those who are trying to carry on his apostolic work among non-Christians.

Wm. O'Connor.

The Church in the West

IN the Synod office of the diocese of Rupert's Land are the headquarters of a most interesting work, the Church Camp Mission. For an account of its varied activities, I am indebted to the Superintendent of the Mission, Mr. J. M. McCormick, and Rev. W. S. A. Larter, a member of the staff.

The work of the Church Camp Mission began in England. Some forty years ago a sudden change took place in the life of the country that demanded a corresponding change in the activities of the Church. A striking development arose in the construction of railways, the consequent construction of roadbeds, laying of rails, building of bridges, tunnelling of mountains, and improvement of harbors called to the front in vast numbers a new type of workers known as navigators, or in its abbreviated and less picturesque form, navvies. These men, moving from one part of the country to another as the work they were engaged on was completed, were cut off from the restraining influences of home and Church, impressed by the spiritual necessities and dangers of this nomadic army, individual members of the Church were moved to undertake work on their behalf. Results justified their efforts, and in 1877 the Navvy Mission Society was founded. Since that time the Society has devoted itself to the interests of the large number of men engaged on public works in England. Of the success of the Society's work, it will be sufficient to quote the words of the Archbishop of Canterbury: "I believe that this work has indeed been blessed of God. It was undertaken in the right spirit, it is carried out upon right lines—it is so recognized by those who are best able to judge—and with all my heart I wish it Godspeed."

So successful was the work of the Society that pressing invitations came urging the committee to extend their operations to various parts of the world. Earnest appeals for assistance came from Australia and New Zealand, from South Africa and Canada, from Brazil and the Straits Settlements. The response of the Society to the appeal from Canada at first took the form of grants of money to various dioceses for work among men working in camps of various descriptions. It soon became evident, however, that Canada needed men as well as money, and the Society entered into correspondence with the Missionary Society to establish some form of co-operation. As a result of these negotiations, the Navvy Mission in Canada, I am informed, became practically the work of the Canadian Church, and the missionaries of the Society were also the missionaries of the Canadian Church. The work began with a small staff of three, which gradually increased to a total, including temporary helpers, of twenty-two in 1912. From March, 1908, to December, 1912, the Society has spent $25,750 (including a grant of $3,000 from the M.S.C.C.) on its work in the camps in the dioceses of Fredericton, Quebec, Moosonee, Algoma, Keewatin, Rupert's Land, Saskatchewan, Calgary, New Westminster, Columbia, and Caledonia.

The success of the work has been largely due to Mr. McCormick, familiarly known in the camps as Mac the Sky Pilot, who has been associated with the work in Canada from its inception. When the Committee of the Society in London was considering the question of beginning work in Canada, Mr. McCormick in Sheffield was struggling with the question whether it was not his duty to resign his position and devote himself entirely to God's work. He had already given freely of his leisure to work among navvies, and God seemed to be calling him to an entire surrender of himself. At last he reached a decision, and without knowing what was before him, wrote and resigned his position on the same evening that the committee in London, considering his name without his knowledge, sent a letter asking him to undertake a mission to the men in the camps of Canada. Coming to Canada, he threw himself at once energetically into the work, and travelling thousands of miles, investigated many phases of the camp life. In this way he gained a clear conception of the vastness of the undertaking, its opportunities for usefulness, and the needs of the men. Returning to England he made a report, and impressed the Society so deeply that the negotiations referred to above were entered upon with the Missionary Society in Canada, money was raised, and Mr. McCormick was sent back to resume his work with two assistants.

In my next letter I hope to say something of the objects and methods of the Mission, and to give some account of the nature of the work being done. Meanwhile some expressions of opinion from those interested in the work may be appreciated.

The Archbishop of York: "I have been greatly impressed by Mr. Mc-

(*Continued on page* 6.)

COMMUNITY LIFE.

THE life that is lived by those who join a Community is, as a rule, both misunderstood and disliked. A Community is the association of a number of men or women who voluntarily vow themselves to a life in common and who as a natural consequence accept certain conditions of living and these are the conditions of poverty, chastity, and obedience. Such persons have been known by many names, but chiefly they have been called monks and nuns, or brethren and sisters. In the present day they are looked upon with suspicion and distrust, partly because of the vows they assume, partly because of the life that they live, and partly because they are supposed to be, in the Anglican Church, a stepping stone towards joining the Church of Rome, and this idea will be strengthened by the late perversion of the Community at Caldey. As regards their Roman tendency, we have only one Canadian Community to judge by, and that is the Community of St. John the Divine, in the City of Toronto, which has about 30 or 35 members, which has been in existence about 30 years and has not lost a single member to the Roman Church. When we consider the value of Community life, we have to acknowledge that the British race owes a great debt to it for helping to develop the national life and civilization. We have only to mention St. Patrick, St. David, St. Aidan, St. Cuthbert, St. Augustine, Bede, and Thomas à Becket to realize that these are names famous not only in Community life, but more famous for the impress that they have left on British history; and to these few names we might add a great many more. Let us consider their case, their rights, and their work. We must allow that persons have a right to live their own kind of life, so long as it does not injure the corporate social welfare. So a man may live the secluded life of a scholar in his study, remain unmarried, not earning money, and obeying the dictates of his call to the vocation of learning, and the whole world is the better for his life of self denial, is grateful to him, and recognizes the benefit of his life. Not all are called to that kind of life, but we feel that there are conditions when a man is right to accept that call—for he is a man apart. One of the common objections to the community life is, why do these people, if they are so good, shut themselves up, and not marry and produce children to be a pattern to the world?

Suppose that they do not want to marry—is there any law or any reproach that attaches to the bachelor or the spinster in society, however charming or good they may be? Marriage is optional and not compulsory. Why do they live apart from other people and the world in general, and in addition live such a strange life? Well, there are some lives that need special conditions, that require retirement such as the really great preacher, like St. John the Baptist, the student, the artist, the scientist, and especially the religious. In fact, the decay of religion to-day is the direct result of lack of retirement, of the rush of life when no man has time to think. Why do they take vows instead of living an ordinary life like other people? If a number of men or women are going to live together a common life, they must have rules, or make promises to do and accept certain things in the way of restriction. College life, school life, the life of a military or naval mess, require rules, for the life in common would be impossible without them, but why should they take such out-of-the-way vows as poverty, chastity and obedience? In the matter of poverty the simple life is a necessity of the common life, for the high look and the proud stomach go together; the self-indulged, the well-fed, and the over-fed are not the easiest persons to get along with, and wherever luxury has entered into the common life it has been a failure. The fact is conceded that they live longer and healthier than others. But why the stupid vow of chastity? There are two possible rules of life, the married and the single, and purity is an essential of both. The person who lives in a Community may not marry, for the common life cannot be lived if the members marry—each then requires his or her own home, and each accepts a life in common of another type; and for the unmarried living a common life, chastity is no strange request. But why the vow of obedience? To simplify the life and make it possible and harmonious, for there must be authority. But all these vows are voluntary and they are not taken in the Church of England by the young, but by those who are old enough to know what they want and what they are capable of. But their life is a wasted life if they do not work. How about the nursing, the teaching, the care of the unfortunate, the care of the incurable and the poor aged, the preaching and the studying? It is a slander to say that such a life is idle, for every hour has its work. Lastly, we must remember that a community is a place of prayer and intercession, that the world could ill afford to lose, and which, if it did lose, it would be very much the poorer for. If Our Lord spent such long hours in prayer, it is well for us that there should be those who feel called to do the same for the welfare of humanity, and no prayer is unanswered. No time that is given to prayer is lost, but is indeed the most valuable asset of the spiritual life of the whole nation. To learn the value of the life in a community, one should go and see it and after seeing what it does and what it is like, one can only be thankful that there are souls who are called to it. If some make a mess of it and cause scandal, well, we are all human, and though many be called, yet few are chosen, but the chosen are worth it.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Is Krishnarmurti to be the New Messiah of the world? D.

A. Certainly not, the idea is blasphemous. Buddhism teaches the constant recurrence of incarnation, and the cult of Krishnarmurti, who is staying at the present time at a private house in England, is one of the many strange cults that are going the rounds. There are one or two gentlemen who have started cults, and who have a following of their own, but they only come to walk the stage for a little while. The main thing that impresses people is that these men have a gift of spirituality that makes their followers hope that they have a new message for the world. The Church has had just such men and women and they are called mystics, and they were able by contemplation to get a knowledge of God that was so definite that they did a great deal of good for the world. In the present day they are very rare, probably because we live at such high pressure that we have no time to get into the presence of God. There is only one Saviour of the world, and there will never be another, and if our spiritual life is what it should be, we could not have any doubt of this for we should know that He is our own personal salvation.

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Q. Why is St. Patrick not included among the Black Letter Saints of the Church in England or Canada, as he is in Ireland?

Irish Catholic.

A. The omission of Irish Saints seems to be a part of our inheritance from the Sarum Use as the only one mentioned there is St. Bridget. As the Church in Canada uses the Prayer Book she therefore naturally follows the same observance of Saints. He has a day in the Irish Book because he is the patron saint of the country; and he is also mentioned by the Roman Calendar. His name was given him by Pope Celestine, and was the third name by which he was known.

—

Q. A woman married to her deceased sister's husband is desirous of Confirmation. Is this permissible?

Rector.

A. There are two ways of regard-

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may also be opened and funds may be withdrawn by either of the persons interested.

ing a marriage: the civil and the ecclesiastical. According to the civil law the marriage is allowed, although in England the Bishops did not agree as to the standing of the parties after marriage, and as to whether they were admissible to communion. Both in England and in Canada the marriage is legal.

As regards the ecclesiastical law the Prayer Book prohibits, but here too the Bishops do not agree.

It is, therefore, not easy to say what can be done, although if we are bound by the Prayer Book, as we certainly seem to be as long as we accept it, then such a person is not presentable for Confirmation, for in one of the aspects that is a preparation for Communion.

—

Q. The thirty-first chapter of Proverbs is said to represent people's birthdays. The number of the verse corresponding with the day of the month of one's birth. Will you please explain the nineteenth and also the tenth verse? N. N.

A. This chapter is an alphabetical praise of the virtues of the good wife, and the idea that you mention has no ground beyond the fanciful one that people have used it in the way you suggest. It has no meaning of the kind that you hint at.

—

Q. Can the last fourteen books of the Old Testament, named in the sixth article of the Prayer Book, be obtained by themselves, and where? N. N.

A. Yes, they are published, we believe, by the Oxford Press.

—

Q. Are there any books explaining the difficult passages of Scripture? What are the best ones? N. N.

A. There are a great number of commentaries on the Bible. The simplest is by Sadler, the various books of the Bible prepared by the Cambridge Bible for Schools. If you want a more complete explanation you would have to take different commentaries out of the various set of commentaries — for instance, Adam Smith, on Isaiah; Kirkpatrick on the Psalms; Rackham on the Acts; Plummer on St. Luke, and so on.

—

Q. Should not a minister have prayer when he calls where one of his people is being waked?

A. If you are referring to the time when a person is lying dead in a house and the clergyman happens to call it would be certainly appropriate to have some form of prayer.

—

Q. What reason have the Presbyterian and Methodist ministers for not wearing gowns and surplices?

A. At the time of the Reformation the surplice was looked upon as a mark of Rome and was, therefore, discarded by the extreme reformers, and this feeling has been kept up by some people to-day because they dislike anything that is done by the Church. However, there are plenty of Presbyterians who still keep up the use of the gown.

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Q. Will you please explain the rubric at the beginning of the Communion service? N. N.

A. There are four rubrics. Which one do you wish to know about?

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Q. Please explain the names in the Calendar. N. N.

A. Some of these have already been explained in the paper, and perhaps later on we shall be able to do more of it and go through the whole Calendar.

THE CHURCH IN THE WEST

(*Continued from page* 4.)

Cormick and many others as to the unique and urgent opportunity thus presented to the Church of influencing the future citizens of a great nation who are from time to time gathered in these camps."

The Archbishop of Rupert's Land: "There is no doubt as to the unprecedented scope for the work of the Navvy Mission. As to the success of the effort under Mr. McCormick's guidance I am able to speak in the highest terms."

The Bishop of Calgary: "It gives me the greatest pleasure to write and say how heartily I thank God and how heartily I appreciate and am grateful for the work inaugurated and carried on by the agents of the Navvy Mission Society. It is a work which no one else has ever attempted to do, so far as I know, in Western Canada, so that men in the construction camps were as uncared for as though they had no souls."

C. McL. Brom, Esq., European manager of the Canadian Pacific Railway: I would have liked immensely to have expressed by word of mouth at your meeting my appreciation of the great and excellent work your Society is doing among the navvies in the construction camps in far Eastern and in Northern Canada."

G. R. Heckle, Esq., manager of the Amoursen Hydraulic Construction Company of Canada: "From my observation of the results obtained by your representative, I have no hesitancy in recommending very highly this form of Mission work. In an isolated camp I believe that the influence is an especially good one."

G. R. H.

Points and Pointers.

I DUG the following out of the columns of the London (Eng.) Observer. It forms part of a critique on a recently published book on India. I forget the name of the author, but he is not a missionary, nor has he any connection, official or otherwise with the work of Indian Missions. Such testimony as this, coming from such a source is indeed valuable and heartening.

"Few people who have not been in actual touch with the facts realize how rapidly some sections of the Indian people are being Christianized, or how genuine are the moral effects of conversion. It is true that progress is practically limited to the lower castes or "outcastes," but it is significant that a Christian witness is recognized as carrying more weight in a court of justice than a Hindoo, and that the honesty inculcated by the new faith is already becoming a commercial asset. If the missions are doing nothing else, they are raising up an alternative educated class whose superior morality may enable it to supplant the Brahmins in administrative work. If that prospect should be fulfilled, it would solve some notable difficulties in the Government of India. And the number of native Christians has increased by a million in the last ten years."

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I read the other day in the columns of a Roman Catholic weekly, published in the Maritime Provinces that it had been decided by the Anglican, Presbyterian, and Methodist churches that in future their ministers should receive a threefold ordination, the Anglican, Presbyterian, and Methodist. Can any of your readers say if this is true. The proposed solution of this great problem of Orders, which at present, so far as we are concerned, bars the way to reunion, is certainly a very ingenious one and does credit to the inventive powers of the ecclesiastical statesmen of Australia, but it hardly commends itself to more staid and less imaginative Canadian churchmen. However in the absence of any positive confirmation of this story, I think it is quite possible it is only a cable canard, or a cable garbled by some daily newspaper, further comment is uncalled for. It is probable that the matter has gone no further than a proposal. But in the case referred to the statement was made without qualification.

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A well known retired Methodist minister in Nova Scotia is quoted in the "Freeman's Journal," as saying "Many do not know that there was any Christian Church from the first or second century until the Reformation, or for about a thousand, four hundred years, and they believed that there was then virtually a new revelation."

There is much truth in the above and it applies to a good many of our own members as well as to Methodists, not to the same extent, of course, but quite noticeably To the average Protestant the Christian Church, about a generation after the Apostles, suddenly became lost like one of those underground Australian rivers, re-appearing above ground at the Reformation. To the vast majority of Protestants and to probably a clear majority of Anglicans, and most assuredly to a majority of the imperfectly educated, the history of the Church from, say the beginning of the third century onward, for any real permanent good accomplished, is a blank, and in some respects worse than a blank. There is a great need of sound, short, simply written controversial summary of Church History covering the period vaguely known to the average Protestant as the "Dark Ages," when the Church the common ancestor of us all today, whether Roman, Anglican or Protestant, was with infinite patience and fortitude, keeping alive around the wreck of the Roman Empire, the temporary break-up of society and the threatened relapse into barbarism, the fitful, flickering light of learning and civilization. Not one Protestant, or Churchman for that matter, in ten, realizes the part that the Church of the Middle Ages taught and maintained by its monastic system, and in other ways, the essential equality of all mankind, and so made our modern democracies possible. Says some historian, whose name some of your readers may remember, "Its laudated monks put their feet on the necks of kings." There may have been a good deal of personal arrogance mixed up with this, and no doubt evil minded men at times abused their power to their own personal ends. But it is nevertheless a grand and inspiring reflection that in this brutal age, when might was right, and the great pax Romana had been succeeded by the anarchy and confusion of Europe in her slow travail, painfully and laboriously bringing forth the Europe that was to be, and as we know it now. Amid this great upheaval, when the fountains of the great deep were being broken up and the ancient foundations of society were being cast down it is, I repeat, an inspiring thought that there was one institution that stood like an island in a raging ocean, and offered a haven of peace and calm to wearied sin scarred souls, and maintained inviolate the sacred deposit of revealed truth. How many Protestants, I wonder, realize all this, or have even ever had put before them the magnificent work done for humanity by the Church of the Middle Ages, which as our own Church historian, Dr. Wakeman, says "failed (for the time) because it attempted too much for human nature. Its ideals, for that day, were too high. Now we are beginning to realize them and only beginning. For every modern scheme for the amelioration of humanity may be found in the germ, if not in operation, in the Church of the "Dark Ages."

Frondix.

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HOW many people, after being taken round one of the great mediaeval minsters of Europe, can claim to have solved the secret of those vast piles. When they stand spell-bound before the mighty cliff of the west front rising sheer into the blue vault of Heaven and surrounded by the groups of sailing birds do they ever propound to themselves the question: How was it that our forefathers could build thus? What in the world could have been their object in erecting churches at once so numerous and designed upon so vast a scale. These noble works of humanity standing absolutely unrivalled in majesty seem a veritable contradiction to the pigmy men and women who walk beneath their lofty vaults. It is difficult to realize that they were built by mortal man for mortal men.

Again, how far removed are those buildings not only in scale but also in artistic quality and finish from even the grandest works of modern times. Truro Cathedral in England is nothing but a plagiarism on the part of the architect Pearson from Lincoln minster while the prototype of the Houses of Parliament, perhaps the finest modern building in all Europe, stands on the other side of the road in the Chapel of King Henry VII. at the east end of Westminster Abbey. The best of modern architecture is for the most part purely imitative.

Let it be remembered, first of all, that the general ideal which surrounded the erection of a church, even one of the more lowly parish churches to say nothing of the gorgeous Cathedral, was something wholly different from the spirit which animates us of to-day. The lovely Churches of Old England could never possible have come into being if a circular had been sent round asking people to subscribe to the erection of a new edifice destined to accommodate a congregation of say five hundred persons. To-day and not least in Canada we build simply and solely for the service of man. We only cast an occasional oblique glance, as it were, towards Almighty God.

The old Church builders were a very different style of people. Their own primary intention was to erect a magnificent sanctuary "wherein their God should dwell: where day by day for ever prayer and praise should rise to Him, where day by day there should ever be renewed at the constant celebration of the Holy Eucharist the Sacramental Mysteries of Christ's Body and Blood."

To-day if we see a large modern Church we know that it was built to accommodate a large congregation. Even St. Paul's Cathedral which may be taken as the best type of modern Church, for it is not without certain very definite ideals of its own represents a very distinct decline from the ideal upheld by the mediaeval architects and craftsmen. The sacramental side of the Christian faith had become somewhat obscured in the minds of many in the idle seventeenth century. The pulpit was even then coming to exercise a vast influence upon the public mind though it had not as yet replaced the Altar—a phenomenon which the eighteenth and early nineteenth centuries were destined to witness. Christopher Wren built for the exigencies of his own age. Look at the vast preaching space beneath the Dome. Look at the comparatively attenuated aisles and the absence of chapels for the most part. The ideal of St. Paul's—the lower modern ideal—is writ large upon every stone and upon its entire ground plan.

Far different was it in the case of our mediaeval forefathers. Strange to say, the largest mediaeval churches were built for the smallest congregations. When the great Abbey Church of Westminster was built it was never anticipated for one moment that the congregation save on some very special occasion such as a Coronation would ever exceed one hundred persons. No doubt there are plenty among us in this keen money-making commercial age of ours who will indignantly exclaim, "to what purpose this waste?" who will give vent to indignant protests against the erection of a church, 511 feet long, 100 feet high at a cost moreover of at least a million pounds sterling when the normal congregation, it was known for a fact, would scarcely ever exceed sixty at the most.

Such well-intentioned critics may safely be left to stew in their own juice for in uttering those criticisms they only display themselves as being the victims of an invincible ignorance. Never let it be forgotten that those glorious ministers were built not for man but for God. The general public had better make up their mind that Westminster Abbey and its sister churches were never for one moment built for such as they or at any rate to the most limited extent possible. If the general public wished to say their prayers at any moment they chose; if they desired the ministrations of the Church in the shape of baptisms, weddings, penance, funerals and so forth they always had a parish church of their own ready to hand for the fair land of England five hundred years ago was studded with churches as thickly as it is to-day with public houses. At Bury St. Edmonds, for instance, two magnificent churches are still standingf, dedicated to St. Mary and St. James respectively. These were erected on the land of the Monastery for the spiritual benefit of the townsfolk. The mighty Abbey Church, one of the grandest in all England, of which only a few fragments remain to-day, stood between the two. Probably the good people of Bury St. Edmonds only found their way at rare intervals and that only by special favour into St. Edmonds Abbey from one year's end to another.

Let us, therefore, give up the futile attempt to look at these great mediaeval minsters through modern spectacles. Rather let us cull a leaf out of their book and resolutely set ourselves to fling to the very winds all that savours of the cheap and nasty order of things. Here in Canada we are well content to erect huge barns for our churches in which the beauty of holiness is a thing impossible. If once we have succeeded in erecting a structure which shall accommodate the required congregation we consider that we have amply fulfilled our task. Far from it. We are still at the very beginning of things. If we have even so much as reached a beginning at all. We have got to learn our alphabet by slow degrees and take right home to our souls the great truth underlying the glorious conceptions of our mediaeval forefathers when they proudly and grandly proclaimed the fact before all the world that "the palace was not for man but for the Lord of Hosts."

Abbot Tamson.

THE LATE J. PIERPONT MORGAN.

The loss to the Church in the United States in the death of J. Pierpont Morgan is not merely the loss of a contributor to the funds, it is the loss of a man, who rich beyond the dreams of avarice, yet so far as human judgment can interpret human acts and a human life, did not misuse his tremendous financial power or let it make him become unmindful of his duties as a Churchman. The magnate who welded scattered industrial, commercial and railway fragments into powerful units, gave humbly of the same mental and administrative genius in the councils of his parish Church at which he was a regular worshipper, and where we believe, he acted as sidesman.

BELLS.

There is a bell that calls o'er the briny deep,
When wild winds whistle and rage,
As the brave ship toils up the watery steep,
Or sinks in the surging wave.

Hark, it sweeps o'er the deep, with a solemn toll,
An echo of wild despair,
As, all madly, cruel billows buffet and roll,
'Gainst the doomed ship battling there.

There is a bell that rings with a musical flow,
As the cattle homeward hie,
Wearied, when the fading sun is sinking low,
In the burnished Western sky.

Oh, sweet are the bells, that at evening's hour,

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Well soft over hill and dale,
The old bells that chime from ivy-clad tower,
Ensconced in sunny vale.

There is a bell that tinkles the valleys along,
O'er mountain and meadow fair,
The mellow toned bell that calls to evensong,
In our Father's House of Prayer.

There is a bell that rings with merry jingle,
O'er the snow-clad earth afar,
As we glide along, when our faces tingle,
'Neath cold of the Northern Star.

And there are belles, that I knew in youth's gay hour,
Now, all wrinkled, old and gray,
But they still light up with a loving power,
Full many a weary way.

Robert Stark.

HOT CROSS BUNS—A TRUE AND PATHETIC STORY.

There still exists a curious and interesting custom on Good Friday evening at the Widow's Son tavern at Burnley-by-Bow, England. A bun stamped with the date of the year is placed in a wire basket hung from the ceiling of the bar. The strange custom owes its origin to the following pathetic story. Long years ago the tavern was a private house where lived a widow and her only son. The lad, in spite of his mother's prayers and tears, would go to sea, and left home on Good Friday, promising to return the next year on that day in time to eat a hot-cross bun. The day came but not the lad; however, the poor old mother set aside a bun for him, believing that he would redeem his promise. Year by year, with saddening heart but hopeful eyes, she added a bun; but the lad never came, and at her death the practice was not allowed to die.

A DOUBTFUL COMPLIMENT.

One Sunday a certain Vicar was accosted by an old lady. "I want to tell you, sir," she said, "how much I enjoy going to church on the days when you preach." The clergyman said he was very much gratified to hear it. "Yes," she added, with appealing candour, "I get such a good seat then."

The Church in Canada

Canadian Dioceses and Bishops.

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ATHABASCA—RT. REV. E. ROBINS, D.D.....Athabasca Landing, Athabasca.
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ALGOMA

GRAVENHURST.

St. James'.

St. James' Church, Gravenhurst, again reports a most successful year Receipts over $2,000, a record number of Communicants, many improvements made and all the organizations in a flourishing condition. Offertories on Easter Day $180. Wardens appointed for the coming year are:

Rector's—V. Hunt.

People's—H. G. Hess.

COBALT.

St. James' Church.

The Easter services at the above church were remarkably bright and well attended. The total number of communicants at the three celebrations was 109, while the church at Matins and Evensong was comfortably filled. The latter service was fully choral, the choir beautifully rendering the anthem entitled "They Have Taken Away My Lord." There was a wealth of Easter lilies, the loving gift of various members of the congregation, which helped to beautify the church and convey, through the eye, the glorious lesson of the Festival. The offertory amounted to $142.44, not including $51.65, the amount of the children's Lenten offering for M.S.C.C.

On Easter Monday evening the Vestry meeting was held. Mr. R. J. Jemmett was appointed rector's warden, and Mr. H. E. Tomney was elected people's warden. A hearty vote of thanks was accorded the members of the local W.A. for the support received during the past year. The W.A. raised no less a sum than $1,096.76.

The stipend of the rector was increased from $1,200 to $1,500, and the Vestry placed itself on record as being favourable to any arrangements the rector may make for locum tenens, during his anticipated visit to England in the coming summer.

There is a debit balance on the General Funds of $363.81. This, however, is offset with a credit balance in the various parochial funds of $470.31. In addition there is the sum of $185.00 due on the special subscription list, and $120.00 due the Magazine Fund for advertising.

The average attendance at both morning and evening service during the past year shows an increase. The number of Sunday school scholars has increased from 81 to 112.

Many improvements and additions have been made to the church and rectory. These include the building of a vestry, the building and equipping of a bath-room, storm sashes and porches, and the fencing and levelling of part of the church and rectory grounds.

The following gifts, which adorn and beautify the church and facilitate the better rendering of the services, have been received:—A brass Altar desk, Altar service book, Litany desk, Litany service book, silver chalice, silver-mounted set of cruets, sick Communion vessels in silver, three notice boards, oak chair for vestry, cork linoleum for church aisle, brass lectern, heater stove; the windows have been given the appearance of stained glass, and an oak pulpit has been ordered.

HURON

LONDON.

A farewell celebration was tendered to Rev. and Mrs. G. F. B. Doherty on March 25th in Cronyn Hall at St. Paul's Cathedral. A large number of friends of the departing curate and his wife turned out to honor them on the eve of their departure for Toronto, where Mr. Doherty becomes rector of St. Luke's Church.

A short programme of music and addresses commenced the evening's proceedings. Canon Tucker spoke briefly, and referred to the friendly relations which had always existed between himself and Mr. Doherty, and regretted that St. Paul's was losing such an able assistant. Very Rev. Dean Davis addressed the gathering on behalf of the clergy of the city, and also paid tribute to the ability of Mr. Doherty.

The guest of honor of the evening was then presented with a purse of gold by Mr. J. H. Brown, while Dr. W. H. Moorhouse read an address. Mrs. Doherty was also remembered, and Mrs. T. H. Carling, in behalf of the ladies of the congregation, presented her with a beautiful silver teapot. Mr. Doherty made a suitable reply.

Refreshments were then served, and a general farewell handshake followed. As the assembly was leaving the Cathedral, the bells of St. Paul pealed "Auld Lang Syne."

LUCKNOW.

St. Peter's.

The services at this church were well attended on Easter Day. The number of Communicants being the largest in the history of the church. At the Vestry Meeting held on Easter Tuesday, the Warden's report showed the finances to be in a most satisfactory condition. Mr. George Smith was re-elected People's Warden and Mr. George Siddall, elected Minister's Warden. Mr. W. Holmes, Synod delegate.

WINDSOR.

The Easter services in All Saints' Church were largely attended. The music rendered by the choir under Director Woodcock was very good. At the 8 o'clock and 11 o'clock services in the morning 431 persons received the Holy Communion. The wardens asked the congregation to subscribe $450 to meet the expenses for the current year. The amount was raised at the morning services.

MONTREAL

POINT ST. CHARLES.

Grace Church.

The annual vestry meeting was held on Easter Monday evening. The Ven. Archdeacon Kerr, owing to failing health, was unable to be present. Mr. A. E. Dancey, the rector's warden, occupied the chair. Mr. T. Kinsella was elected people's warden; delegates to Synod, Messrs. Manning and Dr. Carmichael. The secretary read a letter from the rector stating that owing to the condition of his health he had been obliged to resign the rectorship.

A letter was also read from the Bishop of the diocese informing the vestry that he had received the resignation of Dr. Kerr and had accepted same. He added that "this will be a very great grief indeed to you and all the parishioners of Grace Church to sever the ties which have bound you and your beloved rector for so many years. This must be of necessity a painful thing to you and him, and I am sure the sympathy of all will follow him in his enforced retirement."

Mr. T. Kerr, son of the rector, spoke on behalf of his father, and returned thanks for the many kindnesses extended to him by his parishioners during these twenty-four years.

It was moved by Mr. Manning and resolved that the resignation of the rector be received by this vestry with profound regret, and adding very appreciative words as to the services rendered by the rector.

A committee was appointed to deal with the matter of the resignation as they may deem best, and a committee was appointed to consult with the Bishop of the diocese relative to the appointment of a successor to the Archdeacon.

The entire diocese, both clergy and laity, will sympathize with the Archdeacon in his enforced retirement. He has worked most assiduously and with great self-denial on behalf of his flock and of the Church in this city. His warm sympathy and humbleness of mind have made him many friends everywhere, and many will be the prayers offered to God that in his years of well-earned rest he may enjoy increasing light and peace from above.

MONTREAL.

The Rev. Canon Troop announced in St. Martin's Church on Sunday that the response to make up the deficit of $4,000 for expenditure during the year had been successful.

NIAGARA

ST. CATHARINES.

Rev. Archdeacon Perry, for the past sixteen years rector of St. Thomas' Church, at the vestry meeting tendered his resignation as rector. He intended to go to Oxford for a post-graduate course. The congregation refused to accept Mr. Perry's resignation, but granted him a year's leave of absence.

PORT DALHOUSIE.

St. John's.

The annual vestry meeting was held Monday evening. The wardens presented a very encouraging report, which showed their receipts to be $977.19. The treasurer of the Missionary Committee reported receipts of $188. The sum of $899 was paid in during the year towards the Parish Hall building fund, making total cash receipts $2,064.19. The reports of the Guild and Ladies' Aid showed substantial balances. There were 155 communicants on Easter Day. Chas. Smiley was appointed rector's warden and W. C. Peters people's warden. The present mortgage on Parish Hall is $2,850, and on the rectory $350. An estimated value of the Church property is $18,000. The Rev. R. H. Ferguson presided at the meeting.

JORDAN.

The annual vestry meeting of St. John's Church was held Monday afternoon. The receipts during the year were $50 in excess of last year. The salary of rector and missionary apportionment were paid in full. Rector's warden, Harry Gregory; people's warden, A. J. Wills.

HAMILTON.

Christ Church Cathedral.

The regular Easter services held at Christ's Church Cathedral were very impressive. The chancel was beautifully decorated with white lilies and palms. The altar, fragrant with flowers, was lovely in its wealth of

choice Easter blooms all arranged in such good taste and harmony. The Easter music was a heart-felt expression of joy and gladness, shared in by large congregations. There were some 957 communicants during the day and the offertories amounted to over $1,500. Dean Abbott preached at both services taking as his subjects Easter Messages. Owing to the absence of the rector's warden, the vestry adjourned for two weeks.

St. George's.

At St. George's there was a suitable service, full of Easter rejoicing. There was a good attendance at the vestry meeting, and satisfactory reports were read. The amount of money raised during the year was $6,834.99, and was the largest in the church's history. The missionary givings totaled $1,330, which was also the largest on record for the church. J. J. Clayton was appointed people's warden, and C. E. Pitt, Canon Howitt's warden.

All Saints'.

All Saints had a specially attractive Easter service. There was a very large attendance and some 464 partakers of the Holy Eucharist. The floral decorations were very chaste and beautiful, and the music of high order. The Venerable Archdeacon Forneret was the preacher both morning and evening, and the sermons were able and eloquent lessons on the resurrection of the dead. The vestry meeting was adjourned to meet in two weeks, the financial closing of the year.

Church of the Ascension.

As might be expected the Easter services were of a very high order and must have been most gratifying to Dr. Renison. The altar was beautifully decorated, the singing fine, indeed, while the attendance at the early and mid-day celebrations were most marked. At the vestry meeting the reports showed great financial prosperity. The total receipts for the year were $10,795. It was decided to spend five thousand on church improvements. It was also decided to appoint a curate. Miss Auxley, the deaconess, was given a purse of $100. A surpliced choir was also agreed upon. Mr. Fred Smye and Mr. Henderson retiring wardens were succeeded by Messrs. C. C. Wilcox and G. E. Thomson.

St. Thomas'.

St. Thomas' had a very bright Easter service. As the financial year is not complete until the end of the month, an adjournment was made for a couple of weeks.

St. Mark's.

Canon Sutherland, who has served this church for thirty-six years, must have realized something of the joy of the harvest when taking part in St Mark's Easter services, which as usual were uncommonly good and churchly. Much regret was felt at the vestry when his resignation was announced and a retiring allowance of $400 a year was decided upon. The total receipts for fifty Sundays was $3,795.33.

St. John the Evangelist.

The largest and best of attendances at this church and the number of communicants on Easter must have filled the rector's heart with thankfulness. The vestry meeting was well attended. The financial report shewing the total income of the parish to be $3,152, leaving a small balance on hand. The missionary report gave $408 for missions, with the increased congregations an enlargement of the church is one of the outlooks. A feature of this meeting was the fitting presentation of Mrs. Daw of a W. A. life membership.

St. Phillip's.

This church had a very happy Easter service as might be expected. It was filled to capacity. Six services were held and chairs had to be brought in. The church told of reverential care in its glad Easter decorations. The collection for the day amounted to $158.34. The yearly financial statement shewed receipts of $1,902, with a balance of $336.24. The Easter offering was $440.

St Luke's.

Easter services were indeed happy and joyous ones. Easter music, Easter flowers, and good congregations cheered the hard working rector Rev. E. A. R. Burns. $4,000 has been raised in the parish for all purposes during the year, and the rector was voted an increase of $100 in salary.

St James' Mission.

St. James' Mission has been one of success. On Good Friday the attendance was so large, chairs had to be brought in, while on Easter there was a very full gathering of Church people and the services were most inspiring in every respect. The offering of $158.24 was a large one from a mission church.

St. Peter's.

The Rev. J. W. Ten Eyck's congregation kept high festival on Easter and had a very hearty and bright service. At the vestry meeting, which was largely attended the rector drew attention to the proposed church extension in order to accommodate the increased membership.

DUNDAS.

St. James' Church.

Easter day brought much joy to this earnest congregation and its faithful rector. The congregations were large, the choir rendered excellent service and of a nature that all could heartily join in. The Easter flowers were never more lovely. There was a larger number partaking of the Holy Eucharist than usual, and the offertory shewed a decided increase. The indebtedness to the bank is quite paid off, the first time in many years, and there is a balance of $39 to the good.

NOVA SCOTIA

HALIFAX.

Not in years has Easter celebration in the churches been so joyous, so fervent, so altogether memorable. Crowds thronged to all the services. The number of the communicants in the Anglican churches was the largest in years; the offertories were liberal the use of flowers more elaborate and beautiful than for many years.

All Saints'.

It was Canon Llwyd's first Easter Sunday at All Saints' Cathedral—no one present in the church on Sunday morning is likely to forget it, for beautiful as was the music, his sermon was the outstanding thing. It has been many a day since so noteworthy a sermon has been heard in this city on "The Resurrection." At the early celebrations many were present, at 11 o'clock the cathedral was completely filled. One missed among the clergy the so long familiar figure of the Dean.

The use of flowers on the altar and within the chancel was guided by a pure, effective taste, lilies, spirea hyacinths and palms mingling exquisitely, with a few flowers of a pink, as delicate as the heart of a sea shell placed deftly here and there. On the altar white and palest pink carnations were used. Borne in procession, as always on the festivals, was the beautiful silk banner bearing the chalice and patin, and presented to the cathedral by one of the ladies of the congregation. His Lordship Bishop Worrell was present and was the celebrant at the communion service.

St. George's.

Rev. H. W. Cunningham, the rector was assisted in the morning by Rev Wm. Peck, the virile missionary to the Eskimos, who arrived out from England by the last boat. Mr. Peck preached a strong sermon in the evening and in the afternoon gave the children an address which greatly interested them.

In the morning Rev. H. W. Cunningham preached a strong sermon on "The happiness of Easter."

General Rutherford, his staff, and the officers were present and the gallery was completely filled by the soldiers who entered with great heartiness into the singing.

The lessons at this service were read by Austen Cunningham, now home from King's for the Easter holidays.

St. Matthias'.

Large congregations were present at all the services in this church, there being about 160 communicants of whom 50 were members of the class confirmed a week ago.

The chancel was effectively decorated with lilies and white hyacinths and the music was specially fine. Rev. T. H. Perry preached at both services.

Trinity.

Trinity was thronged at all the Easter services, the decorations being the most elaborate in the history of the church.

The music was of a high order, Mrs. Murray being the soloist in the morning and there being a finely rendered quartette by Mrs. Murray, Mrs Harris, Messrs. Gillespie and Trider. In the evening Mrs. Newman was the soloist.

Rev. L. J. Donaldson preached strong sermons at both services.

St. Paul's.

Easter Sunday in St. Paul's was one long to be remembered. At all the services the building was thronged. The decorations were beautiful. The musical details of outstanding sweetness. The number of communicants, 824, was larger than at any previous year in the history of the church. The offertories amounted to a thousand dollars. The sermons were by Ven. Archdeacon Armitage and finely suited to the day.

ONTARIO

BROCKVILLE.

Ven. Archdeacon Dobbs, the retiring rector of St. Paul's Church, who goes to Kingston to become chaplain of the penitentiary, was presented with an illuminated address and a purse of gold by the members of the congregation.

The members of the St. Paul's branch of the A.Y.P.A. also presented the Archdeacon with an address and a beautiful electric reading lamp.

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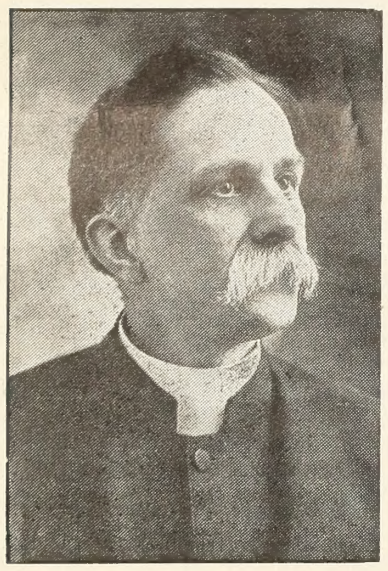
Mr. Dobbs thanked the Church wardens and the young people for their gifts, and went on to say how he would miss the children. He spoke of the pleasure it was to meet them on the street and how they often recognized him before he remembered who they were. He rejoiced that he had won the affection of his people. The severance from the Church and the people was a great tug at his heart strings, and he felt keenly the cutting away from the Church itself. He felt assured that



Archdeacon Dobbs.

he would not be forgotten in Kingston, but that he would be sustained by the prayers of his former flock.

Mr. Dobbs, in December last, was appointed Archdeacon of Kingston, in succession to the Ven. Archdeacon W. B. Carey, who was transferred to the Archdeaconry of Ontario. In point of service he was Brockville's oldest clergyman.

KINGSTON.

Bishop Mills' condition, although unchanged from the beginning of his recent illness, is such that it is deemed advisable to appoint a Coadjutor Bishop for the diocese of Ontario. And accordingly a special meeting of the Synod has been called for April 22, at 12 o'clock noon, at the Synod Hall, Kingston. The purpose of this meeting is to appoint the coadjutor.

The illness which has laid Bishop Mills low is greatly regretted by all classes and creeds, and the earnest hope is expressed that His Lordship will soon recover.

Three names are spoken of as likely candidates for the position of Coadjutor Bishop. They are Dean Bidwell, Kingston; the Rev. Dr. Powell, of the University at Windsor, N.S., procurator of the General Synod of Canada, and the Rev. E. C. Cayley, of St. Simon's Church, Toronto.

—

Bishop Farthing of Montreal held confirmation in St. George's Cathedral, March 28th, owing to the illness of Bishop Mills.

BELLEVILLE.

At St. Thomas'

The Easter services at St. Thomas' Church were well attended, and two hundred and forty-two partook of the communion. In the afternoon Mr. J. Elliott addressed the children at the school service. The offerings for the day totalled $319.

On Good Friday Very Rev. Dr. Bidwell, Dean of Ontario, conducted a three hours' service, during which the Passion hymns were special features.

Christ Church.

Christ Church was well attended in the morning. Mrs. Campbell presided at the organ, and the musical service in charge of Mrs. A. E. MacColl was much appreciated.

DESERONTO.

The resignation of the Rev. H. Defoe Wagner, rector of the Church here, has been received and accepted by the Bishop, and last Sunday concluded Mr. Wagner's pastorate in this place. He received his theological training at Wycliffe College, Toronto, and is an able and eloquent speaker. He has always interested himself in matters pertaining to the welfare of the town as well as in religious affairs, thereby making himself beloved by the members of his parish. He goes from here to Edmonton, Alberta, where he will continue his clerical duties.

BANCROFT.

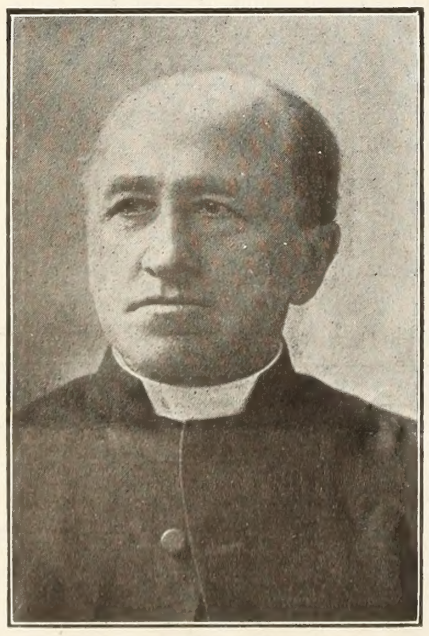
Mr. and Mrs. Fred Jarman recently presented the Church with a handsome brass cross.

OTTAWA

OTTAWA.

Christ Church Cathedral.

The resignation of Canon Kittson from the rectorship of Christ Church Cathedral was announced to the congregation by the Archbishop on Sunday the 30th. The Canon will remain in the diocese and will receive the appointment of Canon Missioner of the diocese and will be attached canonically to the parish of St. Barnabas as honorary assistant priest. His residence after the 1st of May will be at the Roxborough, Ottawa.



Canon Kittson.

The Spring Board Meeting of the M. S. C. C. is being held in St. George's Parish Hall on the 3rd and 4th of April. At this meeting the usual financial statement for 1912 will be presented. Canon Gould, the General Secretary, will present his half yearly report. Various matters pertaining to foreign mission field as well as matters of interest to our Canadian North-west dioceses will be dealt with.

—

A meeting of the Prayer Book Revision Committee is being held in the city this week.

—

The half-yearly meeting of the Sunday School Commission was held on Wednesday.

—

The conference of the Canadian delegates to the coming Conference on Faith and Order is being held this week. Bishop Anderson, of Chicago, will address the delegates.

MORRISBURG.

Easter Sunday was a Red Letter Day in this parish. Our choir of over 30 voices was vested for the first time, and our services were most impressive and hearty. There were 200 communicants, and the offerings amounted to over $100.

Last week we laid 120 yards of cork matting on the aisles, which has added very materially to the appearance of our beautiful Church. The altar was beautifully decorated with cut flowers in memory of departed friends.

RUPERT'S LAND

SOURIS.

St. Luke's.

The services at St. Luke's on Easter Day were Holy Communion at 6, 7.30 and 8.30 a.m. At 11 a.m. Caleb Simper's beautiful setting for Choral Communion was used and the anthem, "Christ our Passover," was sung. One hundred and ten of the communicants communicated. At 3 p.m. special young people's service was held, and the Sunday school presented their Lenten offering for Foreign Missions, which amounted to $33.87.

The Sacrament of Holy Baptism was administered at 4.00 p.m., and choral evensong at 7 p.m., closed a very happy Easter day.

—

The Rural Deanery of Souris will hold its quarterly meeting at Hartney on April 14th and 15th. There will also be a meeting of the Deanery W. A. and a S. S. conference held at the same time.

—

The Rev. H. S. Ram, of Melita, has resigned and leaves for England in June. Mr. Ram has been in charge of Melita since May, 1910, and the result is that the spiritual life of that parish has been strengthened and developed. Not only by his parishioners but by every member of the deanery will he be missed.

—

It is expected that a clergyman be stationed at Carroll this summer to take charge of that point with Hayfield and Riverside.

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KENORA.

Ven. Archdeacon McKim will assume charge of his new field of labor at Edmonton on May 1. Rev. Mr. Gilson, of Manitou, Man., has been chosen by the vestry to fill the rectorship of St. Alban's.

POSEN.

The Rev. J. P. Smitheman, before leaving Posen for the parish of Teulon, was presented with several gifts by his parishioners, who thus showed their appreciation of his services during the last six and a half years. Notably, Oak Point, which gave him $43, and Lily Bay, which gave him $25 over and above his salary.

SELKIRK.

The Bishop of Moosonee, in the absence of the Archbishop, held a Confirmation service in Christ Church, Selkirk, on Thursday in Holy Week. Thirty-nine candidates were presented for the Apostolic Rite by the rector, Rev. W. W. H. Thomas.

TORONTO

PETERBORO.

St. Luke's

Church wardens—Mr. J. J. Turner, Jr., and Geo. Curtis. Delegates to Synod—M. E. A. Peck, Wm. Maniece, and T. H. G. Denne. The wardens presented a very satisfactory statement. During the year a mortgage debt of many years' standing was paid off, a new furnace was put in the church, and many necessary improvements to the church and rectory have been made. These are all paid for, and a substantial balance remains.

On Easter Day the choir appeared in surplices for the first time. The Easter offering was over $430.

PICKERING.

In spite of gales and mud, St. George's Church was crowded on Good Friday at the evening service, when Mme. LeMar (Mrs. Somers-Cocks), sang Gounod's "There is a Green Hill," and the soprano of

(*Continued on page* 16.)

MEMORIAL WINDOWS
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Women's Work and Social Service

ONE of the most important events of the past season in connection with social service was the visit of Florence Kelley, who came to Toronto on the invitation of the enterprising club for the study of Social Science, an organization, which in its comparatively short life has already done much towards the development and cultivation of a sound public opinion upon some very important questions. Mrs. Kelley is National Secretary of the Consumers' League of the United States and the remarkable story which she had to tell was heard in Toronto by large and sympathetic audiences, for in addition to the regular meeting of the Club, many responded to the general invitation extended to the public

* * *

The Consumers' League? No, it isn't a society intended to benefit the consumer, and to lower the present cost of living. Some people thought it was, and were probably rather disappointed to learn from Mrs. Kelley that its object was ind ed to protect the consumer, not from high prices but from the danger of purchasing goods made by underpaid labor or by labor doing its work under bad conditions of any sort. Its origin? well that is a very interesting story for many reasons, not least in that it all began in the impulse of one warm-hearted and wise-minded woman, so that the story of the Consumers' League is another tribute to the influence of one woman.

But it was the influence of one woman who cared and who was not satisfied with just "feeling sorry;" out of her compassion and her compunction for one child there grew the Consumers' League.

* * *

This one woman was Mrs. Charles Russell Lowell, who at the time—1890—was the only woman member of the New York State Board of Charities. In the discharge of her duties as hospital visitor, she found a little lad of eleven who the nurses told her was "suffering from exhaustion." She became interested in the child and her sympathetic insight elicited a good deal of information as to the cause of his disorder.

During the Christmas holidays of that winter he had taken a post as errand boy at one of the big shops; he had walked to and from his work each day; he had to report for duty before seven in the morning; he was often at work until eleven at night; he had nothing but broken time for meals which of course he would not mind but which would injure him all the same; he was paid one dollar for the week, and of this he spent ten cents getting home by car the last night. Thus for his week's work of ninety hours he received one cent an hour—of course, economically speaking, he was not of much value as an employee—and he paid for his ninety cents with a month in the hospital and a winter's loss of school.

* * *

Well, Mrs. Lowell wanted to have this matter and the general subject investigated, and many discoveries were made. It was found that there were no restrictions upon the hours of work; there was no standard about it, no law, and very little knowledge. Every merchant did what was right in his own eyes; some were generous and considerate to their employees, others the reverse, and no one knew what anyone else was doing.

A great deal of consultation was held with various of the leading merchants, and a specimen Standard of a Fair House was drawn up and circulated; this included among other suggestions the non-employment of boys under 12 and of girls under 14. Among the most firmly established ideas was found the conviction that the efficiency of a shop was involved in the delivery of goods on the day of purchase, no matter how late in the day the purchase had been made, and this idea, of course, led to great abuses in the hours of work for delivery men and boys.

Did you ever receive a parcel at 11 or 12 o'clock at night? and if so did you take a minute to consider what the delivery of goods "to-night for sure," sometimes has to mean to some people in the commuuity?

* * *

To return, however, to the story of the Standard House regulations—a copy of this standard was sent to 1,000 leading merchants in New York, saying that a White List would be issued, which would contain the names of all merchants willing to accept the Standard for their establishments. At first only two of them replied, but ultimately all the big merchants of New York and Brooklyn qualified for the White List by accepting the Standard.

Then there was the question of the Saturday half-holiday. This meant, of course, that Saturday afternoon shopping must be discontinued, but as the large Jewish population of New York refrained from business on their Sabbath, and the Gentiles were fond of frequenting the matinee on that day, it was not so difficult to educate public opinion in this particular direction.

* * *

But the desecration of Christmas was such—on account of "the orgies of the shopping mob"—that to very many shop employees the only thought connected with that Blessed Festival is—for alas! it is not possible with entire truth as yet to say was—a purgatory of exhausted misery. Mrs. Kelley quoted the opinion of a lad who had told her one August that the memory of the preceding Christmas—a whole eight months previously—was to him like the memory of a terrible attack of typhoid fever in which he had almost lost his life. His duty was to watch a bin into which parcels were forever being shot down a shaft for packing into the delivery wagons—this he did from seven in the morning until eleven at night or sometimes even till two the next morning, so that at times he could only keep awake by sticking pins into himself.

One of the good results of the League's work has been the adoption of the seven o'clock closing for children all the year round, though ten o'clock is still legal for girls over sixteen.

* * *

The whole address was under the title of "The Shopping Public and the Wage Earner," and the main thought throughout was the link inevitably connecting the one with the other. Here is a very good illustration—one of the big merchants decided to try a shorter day by opening later and closing earlier, and in order to insure the co-operation of his customers he issued an appeal for their support. He received such stacks of protests that after a three months' trial he had to return to the older day with its longer hours. The protests were lodged mainly by dressmakers and milliners whose orders came in on short notice and involved the purchase of materials and matching of patterns.

Another interesting and melancholy illustration of human—must one say of feminine?—weakness is found in the story of six merchants in one neighborhood who made a compact for shorter hours of business. Five kept their word, the sixth broke his, "and it seemed that every woman in Brooklyn went to his store to take advantage of his meanness."

* * *

By degrees the Consumers' League spread from New York to other cities in the United States and special investigations have been made into the conditions of one particular trade, that of stitched under-garments for women and children. A label was finally authorized shewing that the garments carrying it were free from the taint of child-labour and from over-time work or night work. "We think if we deal with reputable merchants, pay promptly, don't shop on Saturdays, and forswear the mob orgy at Christmas, we have a right to the assurance that the things we buy have no taint of cruelty on them. This of course has taken us into the factory."

* * *

How often we stop and think over the need of some reform, and how often we go on to reflect on the hopelessness of getting anything done. Is not this often the whole course and end of our thought? and in the same way the history of so many of our failures to carry out some good thing, is "Too indifferent to try;" "too indifferent to try longer;" or perhaps saddest of all, "too indifferent to try long enough."

And it's generally a long process. "It is extraordinary," said Mrs. Kelley, "how much talking and persuading is necessary before you can get anything done." One of the missionaries of the Consumers' League was interviewing a prominent business men, who after expressing his sympathy with her objects said, "Do you realize that to arouse the public conscience is a work of at least a hundred years?"

"Yes," she said, "I do; so there is not a moment to lose. Let us begin at once."

* * *

The foregoing account will shew that the Consumers' League has in some ways modified its original methods. The White List has been to a great extent abandoned, and the main activity is now concentrated upon the establishment of a Minimum Wage. The Pay Roll is one of the most important parts of industrial life; the merchant lives upon the patronage of the public; the public buys its goods more or less cheaply in proportion to the wages paid. Hence the importance of making the Pay Roll open to the public.

Under the Minimum Wage system, what about the workers who are not worth more than the little they already earn? An important question. Well, many of them are poor workers and would be much better at home. "Slackers" are nearly all pocket-money workers—workers, that is, who are supported by the home and work simply for pocket-money for their extras. A worker who is entirely dependent on herself cannot afford to be a "slacker." (Of course we

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"SALADA"

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must not make the mistake of therefore thinking that all those workers who live at home are "slackers;" many of them are holding the home together by their earnings, and are just as necessitous and just as efficient as the purely independent worker. These of course cannot be classified as pocket-money workers). Again, many of those whom we describe as "unemployable" are mental defectives and should not be in industry at all.

* * *

I can almost hear John Stuart Mill murmuring in the phraseology of his day: "Demand for commodities is not demand for labour," when I recall another point in connection with this matter; here is Mrs. Kelley again: "Every industry ought to pay its own way, and not waste its energies producing useless or absolutely harmful things—chewing gum, willow plumes, and so on."

Well, we used to dispute John Stuart Mills and some of us believed we disposed of his philosophy by repeating that "expenditure—any sort—is good for trade." Now this very modern and practical economist is telling us that it is we—the consuming public—who have the determination of industry, and that by our demands we can very largely turn industry out of worthless unprofitable channels into wholesome and paying ones. We must give up wanting our workers to spend their time—and even more important, their life and health, producing senseless and worthless things—we must help them by our demands to produce what is socially of value, and must reorganize our industries for the suppression of worthless ones.

* * *

My notes produce one or two final thoughts from this remarkable talk: "Take the strain of industry—there are three suicides every week in the garment trades of New York." "Every sanitarium for tuberculosis has a long waiting list and frequently those who are in the incipient stage when they apply, become incurable or die while waiting for admittance." "The strain of industry fits many inmates for our insane asylums."

"Take the Pay Roll, one of the most important things in the world—health, education, morality, are all bound up with it." Is it not just as economically unsound as it is morally unjustifiable for a community to pay any of its workers so little that they are unable to be or to become intelligent citizens?"

* * *

One last point—I hope we are all following the adventures of the present "Factories and Shop Act," of the Ontario Government, and are trying to learn something of its provisions and of the improvements that are necessary.

Honour Bright.

The Canadian Church in China.

A FEW NOTES ABOUT THE WORK IN THE HONAN MISSION.

Contributed By The Rev. W. M. Trivett.

MY dear friends; we all are deeply conscious of the continual blessing due to the prayers of those in the homeland. And although we have the privilege of living on the plain of battle in what one might say, the midst of the enemies' camp, you have the wider view, and the duty and privilege of supporting the campaign, sending recruits, and in every way upholding the hands of your representatives on the field.

To do this work with interest and intelligence requires a knowledge not only of the field, its history, location, and the conditions under which the missionaries work, but also a knowledge of what is going on at the front. In our earthly wars a keen interest is taken in this and that battle because the public knows all about it, all the campaign has been followed. Surely the Christian is interested in this, the greatest of all warfares, and desires to know the latest news from the heathen world.

I should have liked you to have seen with me the great conference just finished which took place in our new school building. Here on either side of the front door steps were arranged a goodly company of men on the one side and women on the other. But the most interesting thing about this company was the fact, that they came from five large cities where but a year ago (with the exception of one, and this has now an independent missionary), there was no missionary of the Gospel.

For a week they remained here. Every day there was something, either simple Gospel teaching, or definite church teaching taking up some of the fundamentals in a simple way, also plans of church methods were discussed with special reference to the Chinese Christians, ways best to collect money, to reach those who have not been interested in the teaching, and all such like questions. These men had in many instances never been to the Capital before, and it was splendid to see the way in which they came to meeting after meeting, many taking a lively interest in all the discussions.

The Bishop was in the chair, and kept things well in hand. It is wonderful the way that he understands the Chinese mind. He was ably supported by the Fuchien catechists, most of whom are able to make themselves well understood (the Chinese are, as a rule, all good speakers), when one considers the handicap with which they come to us, the way they have gone ahead is truly wonderful. Mr. Simmons also was able to take a part this time. He made an excellent address one morning.

The Sunday services were very inspiring. Several men from Kwei-Teh Fu who were admitted to the catechumenate there, were baptised by the Bishop. This was followed by the Holy Communion service, which was attended by all the communicants. I think it was a fitting and inspiring closing to the whole proceedings.

Let us trust that these delegates take to their respective churches some of the good things which they heard, and as we follow them with our prayers, let us also beseech the great Lord of the Harvest, shortly to send some missionary into these needy cities.

Our students who are preparing to go and teach their fellow-countrymen have been increased this term by several promising young fellows.

We are all expecting great things from this, the beginning of what will be St. Philip's Theological College. The need of Chinese workers is most pressing, and when one sees how they are able to reach the hearts of the people in a way a foreigner can never hope to reach them, this necessity of having a strong native agency is seen to be of the utmost importance. This branch of the work should be continually borne up in prayer. It is a most difficult as well as important thing to choose the right man. This is due to the limited number from which they may be selected, and the zeal of the young Christians to enter into this work without sufficient thought of what it means. And again one has to be most careful at this special time lest the young Christians be only influenced to take this step, because of the favour with which anything, associated with foreigners, is accepted; for to be taught by them they think will secure a good position in the Chinese Church.

In such matters as these we must all rely on the great God who alone sees the secret thoughts of men, and prayer will we are assured bring the right men.

The school term opens with larger numbers both of girls and boys. They are both in their new buildings, and the work will be much easier in consequence. Miss Robbins has the assistance of Miss Howland, and Miss Nash both of whom are living in the girls' school while engaged in the language study. Dr. Helliwell is at present in the boys' school, also busy with the language.

In the near future we hope to recommence the night class work in the city. There is a splendid field both among the 4,000 students in the Provincial Government schools, and the various other classes who are engaged during the day time, but who would gladly come in the evenings if English classes were held. This would open a door of influence among a class of Chinese as yet scarcely reached. It will, we trust, also result in much higher things than giving them a little English. At this time especially it is wonderful what an interest is taken in the ac-

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quiring of our "mother tongue." In the school, boys have come to us simply with this motive, and now some are zealous little Christians. It offers a means by which influence may be brought to bear upon them, and the Living Word of our God through His Holy Spirit will do the rest.

We are expecting a visit from Mr. Eddy in a few weeks, and we are anticipating great things. He has been greatly blessed during his previous work among young men, according to all accounts, and knowing what we do of the man, we believe that God will use him to accomplish great things in this land.

The work of following up will rest largely with the resident missionaries. We shall have our night school open by then, and hope to do effective work from this centre. An interesting thing in connection with Mr. Eddy's visit is the way in which all the various missions working in Kaifeng are co-operating one with the other. Each already has as much work as he can do, but all realize that this is the day of harvest in China, and all work to the utmost limit of their strength. One hears of the sleeping East, but my short experience among the missionaries of China tells a very different story.

Pray for all these lines of work, who shall say which is the most important? "Helping together by prayer," this we can all do, and must all do if the kingdoms of this heathen world are to become the kingdoms of our Lord and His Christ.

Very sincerely yours,

W. M. Trivett.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

Letters must be written on one side of the paper only.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

EPISCOPACY AND UNITY.

To the Editor:

Dear Sir,—

In view of the recent discussion on Church Unity, no one, cleric or lay, who is in the least degree interested in the question should fail to procure the little book entitled "Episcopacy and Unity." It is written with fullness of learning, but with absolute lucidity and charm of style.

Mr. Wilson does not discuss the origin of the Episcopate or its Apostolic authority, but limits himself to the discussion of the relations of the National Episcopal Church of England with non-Episcopal Churches, both in England and on the Continent since the Reformation.

The author tells us that study and consideration of the facts has greatly changed his views. "Having accepted, without enquiry, the common opinion as to the claim of Episcopacy to be the one and only Divinely appointed system, it came as nothing less than a shock to find how rickety was the platform upon which that theory stood." (243). He holds, indeed, that Episcopacy is the best system of Church government; he thinks any breach in the historic continuity of Bishops would be deplorable; but on the other hand, he declares that there is a wide gulf between this and declaring all non-Episcopal ministries unauthorized. "Stated quite plainly," he adds, "it is not too much to say that the narrow and exclusive theory of Apostolic Succession, so commonly met with to-day, is a new thing in the English Church. It goes far beyond what High Churchmen of three hundred years ago held; it is flatly contrary to the teaching and practice of honored High Anglicans like Andrewes and Cosin; and is calculated more than anything else to do terrible mischief to the cause of Christian Unity." Incidentally, we may note that Dr. Sanday in his little book on the Ministerial Priesthood says the same thing.

Mr. Wilson's method is in the main historical. He deals with the compilation of the Prayer Book, describing the Reformed view of the Church, and declares that until the Caroline period "there was no hint on the part of Protestants that the non-Episcopal Churches suffered any vital loss from the absence of Bishops in their Church policy." (31). He points out how close were the relations between the Protestants on the Continent and the Church of England, and how later on political circumstances gradually led to the beginnings of Dissent, and then to bitter controversies. Yet even then, though higher views of the Episcopate were pronounced, High Churchmen like Bramhall and Cosin by no means regarded the Lutheran and Calvinistic ministers on the Continent as otherwise than validly ordained.

An important contribution towards the solution of the problem of orders here in Canada and in England is to be found in the chapter on Moderate Episcopacy. But space will not allow of our pursuing the subject any further. We would urge upon all Anglicans (and indeed others will find it a storehouse of useful information), to read and reflect upon the contents of this highly opportune volume.

Another book that ought to be read is called "Foundations," and is put forth by seven Oxford men, whose Churchmanship can hardly be questioned. In an article on the "Principle of Authority" Mr. Rawlinson writes:

"Any requirement of a particular form of Church Order as a term of eventual reunion must be justified upon its intrinsic merits, and not based merely upon antiquarian precedence."

Surely this marks a great change in the minds of many thinking men.

Sincerely,

R. J. Moore.

RURAL DEANERY OF WINNIPEG.

To the Editor:

Dear Sir,—

Please permit me a small space in your paper to comment on the report of the meeting of the Rural Deanery meeting of Winnipeg. That part of the report which refers to the proposed division of the diocese is somewhat vague. It would have been beneficial to have our Archdeacon's paper printed in full if your space would permit, for what many are still seeking is information. To state that it "appeared to be the unanimous opinion that division now would be an unwise step" is only stating that either (1) all members of the Deanery were not present, or (2) a lack of knowledge of the question. Any information from our Venerable Archdeacon must always be seriously considered, for thirty-seven years of faithful work in the same parish entitles him to much respect. But that same experience does at the same time take away any *practical* knowledge of conditions outside that parish. Theory is very needful, but a practical knowledge of our rural parishes would be a source of astonishment to many who only know them now from a perusal of our Synod report.

Thanking you, I am faithfully yours,

H. Cawley.
Rector of St. Luke's Church,
Souris, Man.

THE ROSE SOCIETY OF ONTARIO.

To the Editor:

Sir,—

Will you grant me space in the name of this society to thank you cordially for your leaderette of March 27. I should like it to be known that the honorary secretary is Miss Marion Armour, 103 Avenue Road, Toronto,, who will gladly give any information desired. The annual subscription is only 50 cents.

E. T. Cook.

Toronto.

CONCERNING ENDOWMENTS.

To the Editor:

Dear Sir,—

In a recent issue of your excellent paper, in the article "As Others See Us," you refer to the Church in Canada having no endowments, and as I read your statement, two questions arose in my mind. The first was: Why has the Church in Canada no endowments? The second was: Should we be content to leave the Church in Canada without endowments?

Now, one reason, it seems to me, why the Church in Eastern Canada is unendowed is because the subject has not been clearly placed before our people. In many of our city parishes, yes and in town and country parishes, there are wealthy laymen who would not hesitate, I am sure, to make some provision for the maintenance of

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their church and parish, after their promotion in the Kingdom of God, if the matter were placed before them as a Christian duty and as one of the most practical ways of laying up for themselves treasure in Heaven, and my experience in my own parish justifies me in making this assertion.

When I began my ministry here twenty-one years ago, Williamsburg had a small endowment of about $3,500, $2,000 of which was bequeathed to the Church by two loyal and devout Churchmen (the late John P. Crysler and the late Alexander Colquhoun; each gave $1,000;) whilst Morrisburg was paying interest on a debt of over $1,600. To-day Williamsburg has about $12,000 endowment ($8,000 having been given recently by Mrs. Sarah Crysler Whitney, of Ottawa, to her native parish), and Morrisburg has an endowment fund with $1,700 paid in, and with over $2,500 promised, and a movement is now on foot to add considerably to that amount, so that in future years the work of the Church will not be hindered by lack of funds, nor the clergyman worried by financial troubles. The $1,700 already paid in, is made up of two bequests of $500 each, one of $400, and three of $100, and several of our good Church people, who are still in the flesh, have made such provision in their wills that when they pass from the Church Militant into the rest and peace of the Church Expectant, their Church and parish will suffer no financial loss because of their promotion.

Moreover, I find that the people generally are kindly disposed towards the endowment scheme. Only the other day one of my church members remarked: "Nearly everybody could leave something to the Church, if it were only five or ten dollars;" and that is the idea that we should instil into the minds of our people. Because a man cannot give $1,000 or $500 is no reason why he should not bequeath $100 or $50 or even $10 to his Church, and if this were done it would not be long, only a generation or two, before the Church in Canada would be endowed.

During the past few years several well-to-do Church members died in an adjoining mission, and not one of those Churchmen (and they were all fairly well off) left their Church a single dollar; accordingly the mission that might have been made self-supporting still receives help from the Mission Fund.

What we need to do is to call the attention of our good Church people to the fact that almost the last act of the Perfect Man was to make provision for His mother. From the Cross Jesus looked down and saw the Blessed Virgin, and knowing that shortly she would be without His care and support, He made provision for her by committing her to the keeping of St. John, the beloved disciple, who from that hour took her to his own home.

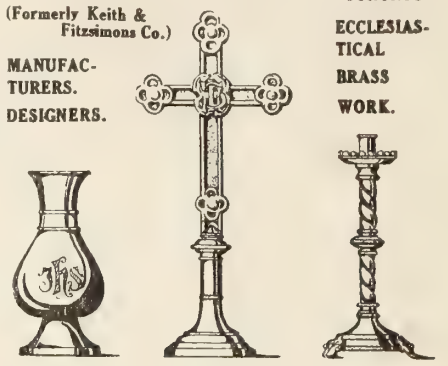
Now the Church stands in about the same relationship to men's spiritual life that the Blessed Virgin Mary stood to our Lord's physical life; therefore, all who would follow Christ's example in this important matter may do so by making provision, in their last will and testament, for their spiritual mother, the Church.

I am well aware that some people claim that endowments are not desirable, and that they seriously affect the life and the activity of the congregations which are in possession of them, but if our dioceses have endowments for the Bishops' stipends and capital funds for the many different funds of the Synod, why should not our parishes have endowments and capital funds for the different branches of parochial work?

If one generation of Church members, at great sacrifice, erect and pay for the church building, do not they establish an endowment? Three loyal Church members of this parish gave $3,500, $2,500 and $2,000 respectively towards the building fund of our present church, and I claim that they contributed to an endowment for our parish ,though the endowment is in the form of stone, mortar and timber, and why should not each succeeding generation be asked to add to that endowment? and if stone, mortar and timber are not required, let the gifts be put into the endowment capital fund. Because a parish is endowed is no just reason why Church people should withhold their offerings from God. Giving is a Christian duty as much as praying, or receiving the Holy Communion, and I cannot imagine a well-instructed and devout Churchman refusing to give proportionately and systematically of his worldly goods unto the Lord, simply because his own parish is not poverty stricken.

Church members who contribute to Church funds merely out of sympathy for their clergyman, or for the sake of their own convenience and comfort, do not, I fear, belong to that class of givers whom the Lord loves. In all of our parishes and missions there are many loyal Church members who could not very well afford to contribute to an endowment fund during their lifetime; they now find it difficult to keep up their weekly contributions and to meet the other special calls which their Church makes upon them from time to time, and yet very few of these good people would refuse, or neglect, to make such provision when disposing of their estates (when giving to others what the Lord has enabled them to accumulate of this world's goods), that when they are at rest and freed from all financial worries their Church will suffer no financial loss because of their departure. A bequest of $100 to an endowment is about the same as a contribution of 10 cents a week to the Church as long as the Church will require financial assistance.

Some years ago a member of this parish was in New York being treated for a disease which proved fatal. Whilst she was at the hospital we learned that she could not recover, and in one of my letters to her I suggested that, when she made her will and disposed of her possessions, she make such provision for her Church that her annual subscription, which was $25 a year, would continue to come into the treasury after she had entered into the rest of Paradise; and I informed my dear friend that if she would bequeath the sum of $500 to the endowment fund, that the interest on that amount would be the same as if her hand could place fifty cents on the offertory plate every Sunday as long as the world lasts. Moreover I stated that I firmly believed that the recollection of having made such provision for her Church would afford her much satisfaction and pleasure in the spirit world. That good Churchwoman followed my suggestion, and now her $500 is bringing $30 a year into the Lord's treasury.



And I am confident there are hundreds and thousands of Church members in the Church in Canada to-day who are not only able to give, but who would be pleased to do as that devout Churchwoman did, if they were judiciously and lovingly directed.

Almost every day we read in our papers of "whirlwind campaigns" for raising money; and fabulous sums are being raised in very short periods of time for societies, hospitals, and memorials of one kind or another. Surely it would be a good thing for the Church in Canada if we could have endowment campaigns in all of our parishes and missions, so that in time our missions, by reason of bequests, might become self-supporting, and our parishes better equipped, not only to perform the work of God at home, but also freer to lend a helping hand to the Church's missionary enterprises in the diocese, in the North-West, and in the foreign field.

I regret that my letter is so long, but the subject, to my mind, is most important, and if by printing my communication some few loyal Church members are led to remember the spiritual mother when disposing of their worldly goods, you, I am sure, will not grudge the space taken up in your valuable paper, whilst I, I assure you, will feel that I have done a good work for God and His Church in Canada.

Yours sincerely,
G. S. Anderson.

St. James' Rectory,
Morrisburg.

CATHEDRAL MUSIC IN PARISH CHURCHES.

To the Editor:

Dear Sir,—

With your kind permission, I would like to say just a few words more about fault-finding upon local mat-

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ters by writing of them to the press. Your correspondent, "Diminished Seventh," makes a lot of startling statements, which are presumably directed against the choir director and choir of his own parish Church. As he inscribes his letter from this place, and as I am choir director in the only Church here having a fully musical service, perhaps I am the object of his attentions. If such is the case, I would just say that I think a much more reasonable and sensible way to do would be to have speech with me on the matter. It would be better in every way than writing to the press. However, perhaps I am wrong, because during the thirty-eight years during which I have been connected with our choir we have never upon any occasion whatever sung the Apostles' Creed in an ornate and complicated fashion. We always recite it in a perfectly plain tone, in which everyone can join, and always have done so. Moreover, with a somewhat extensive acquaintance with Church musical settings, I have never seen the Apostles' Creed set as in the manner described. The old Plain-song settings are quite the most ornate I have seen. But we have never used them. And I am very positive neither of the other two Churches in this place has used them either. Can it be that your correspondent falls into the class of those who write of that which they do not understand? In any case, it would be better to settle domestic matters at home, which could be done if your correspondent had signed his name.

Yours faithfully,
W. Fred. Jackson.

To the Editor:

Your Belleville correspondent who criticised the music of his parish Church has met the usual fate of critics—he has been told that he does not understand the subject. Yet, while agreeing with much that has been said in reply, I cannot help feeling that he has been squelched rather than answered. The fact remains that the music of our town and country Churches is not as good as it ought to be and might be; and to the average listener it is not so attractive as the music of Methodists or Baptists. Why is this?

First of all—want of leadership. No choir can amount to anything without a good leader, and the best organists and choirmasters are in the employ of our separated brethren, who offer good pay and a free hand, neither of which is usually obtainable in the Church. This is due to our way of respecting traditions rather than conditions. In the Middle Ages the precentor and organist were priests or in minor orders. With the Reformation the musical education of the clergy came to an end, preaching being considered the main thing. The office of precentor disappeared, except in Cathedrals, where it is now often held by a cleric who is not much of a musician, although there are glorious exceptions. The organist, who is usually choirmaster de facto, has come to be an employee of the vestry, with less ecclesiastical status than the sexton. In England he is often the mere domestic servant of the vicar; quite recently one of these dear old parsons advertised for a combination organist and gardener!

Theoretically, the parson controls the choir and the music. Considering that not ten per cent. of our Canadian clergy can even read music, this supervision is usually nominal; but it is there, and often operates just to the extent of preventing the organist from carrying on his work effectively. No man can be a successful leader when every thing he does is subject to the capricious veto of an unpractical supervisor, and this is one reason why musicians who have been brought up in the Church so often drift across the road, where their work is better appreciated and better paid. That leaves us with the amateurs and the second-rate professionals. Yet I must hasten to say that I have no desire to cast a slur upon those who are keeping up our Church music, often under grave disadvantages. It is not difficult to find men who have refused better appointments because they are loyal to the Church and love her services.

As to the remedy: Better pay to begin with. Wherever you find a good service there you will find a competent musician, and we cannot expect to be served for half or two-thirds of what others pay. And there is room for leadership on a larger scale. The Church service is peculiar: there are right and wrong ways of doing the simplest things, and the mere selection of music requires some knowledge of traditions. Diocesan leadership we have none. To the country Churchman the diocese is a vague organization, represented by occasional visits of the Bishop and frequent demands for money. No one dreams of looking to the cathedral for inspiration or instruction. I suppose our Bishops are too much occupied to think of such things. One of them, as I remember, decided to create the office of Diocesan Precentor, and appointed an excellent and lovable man who did not know a bass clef from a baseball, and whose attempts at singing did not go beyond following a tune in a casual way. Certainly he could no more sing the priest's part at a choral service than he could sing the Jewel Song in Faust, and fortunately, he never tried. One may say this was evidently an honorary appointment, but it gave the impression that the Bishop looked upon Church music as a fit subject for a practical joke.

The Deanery of Elgin has set a good example in the systematic improvement of service music, due, I understand, to the efforts of the organist of Trinity Church, St. Thomas, and one or two of the clergy who really understand Church music. Now a Deanery is an excellent unit for constructive work; it is of workable size, already organized, so that no elaborate preliminaries are necessary. The obvious course is to appoint a Music Committee of men who understand the subject and are prepared to do something. The most useful sort of activity would be to decide, let us say, on a good system of chanting, and to have a competent choirmaster visit the smaller parishes, taking practices and giving addresses to congregations on the proper music of the Church and how to sing it. Many of our country choirs do not understand chanting; also, there is room for immense improvement in the singing of hymns, and in the selection of simple service music. The small parish suffers from stagnation and lack of authoritative inspiration, and its choir needs kindly help rather than carping criticism, and I believe it would be welcomed if managed in the right way. Let us hear from the rural deans, especially those who know something of music.

William Q. Phillips.

Sarnia.

APPEAL FOR POCKET COMMUNION SET.

To the Editor:

I recently appealed for a pocket Communion set for an Ontario clergyman. Various kind offers were made, and I passed them on to those who desired such sets. Other appeals have come to me since, and I will be glad to hear of any other pocket Communion sets available for this purpose.

(Rev.) T. G. A. Wright,
95 Maple St., London, Ont.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Concrete Revetment Wall at Burlington, Ont.," will be received at this office until 4.00 P.M., on Monday, April 21, 1913, for the construction of a Concrete revetment wall along the Shore front of Lake Ontario, at the Village of Burlington, in the Township of Nelson, County of Halton, Province of Ontario.

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Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence In the case of firms, the actual signature, the nature of the occupation, and place of residence of each member of the firm must be given.

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The Department does not bind itself to accept the lowest or any tender.

By order,
R. C. DESROCHERS,
Secretary.

Department of Public Works,
Ottawa, March 20, 1913.

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TORONTO, ONTARIO

The Church in Canada

(*Continued from page* 10.)

Maunder's "Calvary." The other parts of this beautiful quartette were sung by Lord Somers, Mr. Somers-Cocks, and Miss Riley. After the closing prayer Mrs. Somers-Cocks sang "Abide with Me," as few present had ever heard it sung. The remembrance of this impressive music, and Mrs. Somers-Cocks' glorious voice will remain with all who were present.

Holy Trinity.

On Thursday evening, March 27th, on the occasion of his retirement from the position of organist and choirmaster of the Church of the Holy Trinity, Toronto, the rector's warden, Mr. A. D. Langmuir, on behalf of the congregation, presented Mr. A. R. Blackburn with an illuminated address expressing the high esteem in which he is held by them, having filled the position with every satisfaction for thirty years; also a gold watch and chain was presented as a slight token of their affection for him. The members of the choir also represented him with a diamond pin.

Sunday being Mr. A. R. Blackburn's last, Easter music was repeated with orchestral accompaniment, which was of the very highest order of Church music and very much appreciated by the large congregation present.

The Church of England Sunday School Association.

The children's service and presentation of Lenten offerings will be held in Holy Trinity Church, on Saturday, April 5th, at 4 p.m. Addresses will be given by Rev. Provost Macklem and Rev. D. T. Owen. A large attendance of children and teachers is expected. Teachers are requested to see that the certificate of Lenten offerings is duly filled in and signed, and one of the scholars chosen to place the same on the offertory plate.

COLLINGWOOD.

The choir of All Saints' Church appeared in surplices and cassocks for the first time on Easter Sunday.

NORTH TORONTO.

St. Clements'.

The Easter Vestry meeting was attended by 65 men; all gave evidence of being deeply interested in their parish and church. A splendid spirit of oneness pervaded the meeting from beginning to end. The wardens' report was most pleasing, and called forth very hearty applause.

The wardens for the ensuing year are Fred Grundy, Esq., and Col. Langton.

Delegates to the Synod: Messrs. H. Waddington, A. Worth, and D. A. Radcliffe.

On request the rector vacated the chair and hall, during which interval H. Waddington, Esq., presided, and introduced the subject of assistance for the rector in this rapidly growing parish. A number of the men expressed themselves upon the subject, with the result that a unanimous resolution was passed that a curate should be obtained at the earliest possible moment. A most generous allowance was made by the Vestry in behalf of a curate's salary. The organist's income was very materially increased.

The meeting was inspiring because of the delightful harmony which reigned throughout.

Easter day was a very happy one in the Parish. The Church was together with the Chapel, three times taxed to their utmost capacity. 382 communicants received the Blessed Sacrament; 33 at the Mission

The music under the direction of Mr. H. Waddington, was all that could be desired, being reverent, expressive and inspiring. The rector preached in the morning and Canon Powell in the evening.

Rev. A. R. Griffin, at evensong, gave the address at the Mission. The offering amounted to almost $800.

Tuesday evening of Holy week a very reverent and beautiful service was rendered, consisting of evensong and the Holy Rite of Confirmation. His Lordship, Bishop Reeve, administered the "Laying on of hands" to forty-one candidates (twenty of whom were adults), presented by the rector. The Bishop's address was beautiful in its earnestness and simplicity.

ELMVALE.

Anniversary services were held in Wycliffe Church, Elmvale, on March 30th, first Sunday after Easter. Though later than usual, they were very successful. The Rev. T. Stannage Boyle, M.A., D.D., Dean of Divinity, Trinity College, was the special preacher at 11 a.m. and 7 p.m. This was Dr. Boyle's first visit to Elmvale and his earnest and forceful addresses on "Practical Christianity," were thoroughtly appreciated by our people here.

The rector, the Rev. J. J. Preston, B.A., B.D., conducted a special service for the children in the afternoon. The offertory, which amounted to $120, will be used in reducing the Church debt.

St. Luke's.

The induction of Rev. Geo. Frederick Burton Doherty to the rectorship of the parish of St. Luke's took place last night at St. Luke's Church, St. Vincent and St. Joseph streets. Bishop Reeve officiated, and the sermon was preached by Rev. Dr. L. A. Tucker, of London.

Rev, Canon Tucker, as his text for his sermon, took 1 Cor. iv. 1: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." The ministry was meant to be, he said, a cure of souls, not a social influence; not a means of pride or pleasure to the congregation, or to organize athletics; but to look after the spiritual influence of mankind. The minister was not a paid official to cater to the whims and fancies of the people, but to represent the will of God to man.

This was to be done in the ordered economy of the Church of England. "The new incumbent of St. Luke's is admirably adapted to fulfil this ministry," said the speaker. "His appointment in itself reveals the finger of God, and he possesses all the gifts that, under the blessing of God, can ensure success.

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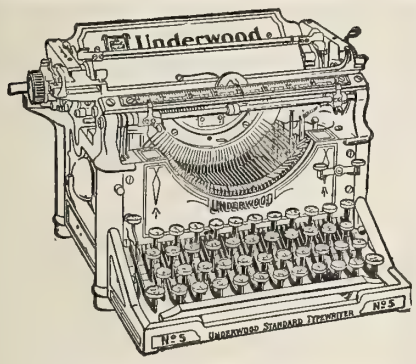

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A large number of the clergy of the deanery were present.

After the induction a reception was held in the school-house, which was attended by many of the large number present at the formal service.

St. Alban's Cathedral.

The contract for the erection of the Cathedral of St. Alban the Martyr on Howland avenue has been let to Messrs. Elgie and Page. The new edifice will cost over $500,000.

The Finance Committee, associated with the Residentiary Chapter, held a meeting in the Chapter House and decided to go on and construct the Cathedral as far as their present funds would permit.

The Baptistery is being pushed forward to completion, and will be ready for a formal opening in June.

Substantial subscriptions have lately been given by the Lieutenant-Governor, Mr. John C. Eaton and others, who realize that when the Cathedral is completed it will be a national edifice of which the city and province will be justly proud. It is hoped by the committee, now that such a splendid beginning has been made, that the people of Toronto and the towns of the diocese will come forward liberally with their subscriptions and thus enable the finance committee to push on the whole work speedily to completion.

Girls' Friendly Lodge.

On March 26th, at 3 o'clock the "Girls' Friendly Lodge," at 109 Pembroke street, was formally opened by Bishop Sweeny, assisted by Bishop Reeves. The beautiful dedication service was followed by several addresses.

Thirty-one years ago the Toronto branch of the Society was formed by Mrs. Wood. Mrs. Robinson spoke on the work of the Girls' Friendly Society. "It seeks to leaven Canadian womanhood with the ideals for which the Society stands; to bind together women and girls associated in a society for mutual benefit (religious and secular), for sympathy and prayer. It exists to encourage dutifulness to parents, faithfulness to employers, temperance, thrift and purity of life. It provides introductions for members and friends going from one place to another—girls from the old land coming to Canada, and those going from one town or city to another.

The new house will provide a headquarters for the Society in the city.

The lodge will accommodate forty girls earning various wages. The bedrooms and dormitories, which have been daintily furnished by the several branches in the city, contain from one to four beds each. The large light dining-room with its tan walls and dark mission furniture has twelve tables, each seating four. One of the prettiest spots in the house is the beautiful little chapel, the gift of Miss Adele Nordheimer.

The opening of this house is another answer to out-of-town parents sending their daughters to industrial centres. Here a girl will find good friends; she will be provided with happy, innocent amusement and bright recreation, she will be cared for in sickness and kept in touch with Church and religious work.

This lodge is the first of a chain to extend from coast to coast. It is open to girls of all denominations.

QU'APPELLE

A correspondent, who lives near Bethune, writing to a friend in Ontario, says: "The mission workers in that part are doing the best that can be done; but it is impossible to make those, who have never lived here, or been near the spot, understand just what difficulties a mission worker has to face. All he can do is to say he will hold services at a certain place; then he must be very, very careful or he will only be ridiculed and insulted for his pains; still, in spite of themselves, those who have never entered a Church door, are benefited against their will by the fact of services being held in their neighbourhood. You would know better what I mean if you came to a place where there were no services of any kind; the Godless atmosphere such a state creates is bad for everybody. The good influence of a clergyman, here on the prairie, cannot always be judged by the number of the congregation; a clergyman in a neighbourhood makes for law and order more than a policeman. Some people laugh at this statement, but it is absolutely true, and I know it."

BROKEN FRIENDSHIP.

I think that the two things above all others that have made men in all ages believe in immortality, apart, so far as we know, from any revelation save that which is written in the human heart, have been the broken lives and the broken friendships of the world.—Phillip Brooks.

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A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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(*Continued.*)

"YOU must allow for poetical freedom of speech, sweetheart."

"I don't allow misleading statements, sir."

Torrence tilted back his head to look up into her laughing eyes, where the frown of disapproval was a distinct failure, and at the

Half disdain
Perched on the pouted blossom of her lips,

then he lifted her hand from his shoulder and held it to his lips, the wedding-ring on her finger touching the wedding-ring on his. The little party sat in quiet beneath the trees for some minutes, but after a while Ruby bethought herself of a question she had to ask, and took advantage of the pause in the conversation.

Mr. Torrence why do you have so many bones to pick with the critics?" she enquired, somewhat belligerently. "I have been reading one of your books this afternoon, and I was struck by the great animosity you displayed towards them. Why do you hate them so heartily?"

"Do I hate them? Well, I suppose I do. At all events I hate their drastic criticism and other nonsense, so perhaps I do hate them too."

"But you ought not," returned Ruby, rather dogmatically as was her way when she took to laying down the law as Doris called it. "You ought to be broad-minded and not so fierce against them, for surely every man has a right to his own opinions even if they don't quite coincide with yours on any particular subject. It's rather narrow-minded to be so mercilessly antagonistic towards them, don't you think?"

"My dear young lady," retorted Torrence sharply, "if a man were to come to me and tell me that my wife wasn't always straightforward and didn't tell the exact truth and wasn't quite to be trusted, however he might put it, politely or crudely, do you think I would answer him with mild platitudes to the effect that of course I was not narrow-minded and that everyone else has his own opinions and has a right to them, and that though I thought differently of course he was right to hold his own opinions? Of course not! I should tell him it was a downright infamous lie, and make him retract his statements, and if he refused I should knock him down and cheerfully pay the fine for assault and battery. It is just the same when they dare to accuse my Lord of the same failing, for I love Him even more than I love my Eleanor."

Ruby was silent, considering this phase of the question, which was a totally new and hitherto unthought-of one to her, for there was no mistaking Mervyn's earnestness or the intense note of wrath in his voice, an anger almost too fierce and decided, so Eleanor seemed to think, for she laid one pretty white hand on his fair head with a caressing and soothing touch.

"'He that sitteth in the heavens shall laugh, the Lord shall have them in derision,'" she quoted gently. "And we can almost afford to do the same, only we are so sorry to think of all the happiness they are missing. Don't the bells sound sweet across the garden?"

Her words and tender touch quieted Torrence, for he looked up at her and smiled lovingly as he acknowledged that the clear chimes sounded beautiful, calling them to worship. Eleanor suggested that they should walk slowly to church across the meadows, and, the girls readily agreeing, a few minutes later they started off through the lovely grounds and orchards of Shirley Court, down the winding path that followed the course of a murmuring brook across the fields of new-mown hay, towards the grey tower that looked out over hills and heath from a bower of beautiful trees. As Ruby walked between Myrtle and her host and heard the mellow sound of the church bells come soaring to her beneath the soft blue of the sky, her mind was full of Eleanor's gentle words.

"We are so sorry to think of all the happiness they are missing," and "The Lord shall have them in derision." Could it be that God was at that very moment laughing at her, and was she being held in derision?

CHAPTER XII.

Evil Reports.

"Where is Mrs. Torrence?" asked Ruby, emerging from the shrubberies

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on to the velvety lawn where her sisters were engaged on a game of tennis together, in preparation for the day when they would be able to challenge their host and hostess with any hope of defeating them, a day in the remote distance except in their own hopeful imaginations. "She is not sketching that nook at the end of the terrace as she said she would be this morning. Nor is she out riding, for her mare Nitocris is in the stable."

"She passed us a few minutes ago," cried Doris, racing after the flying white ball and missing it. "She was going indoors on her way to the studio. Oh, Ruby, I wish you wouldn't talk to me when I'm playing and distract all my attention! I shall be sure to lose this game now."

Ruby laughed unsympathetically as she walked away across the sunny lawns and up the wide stone steps to the terrace running round the sides and back of the beautiful old house. She paused at the open French windows of the drawing-room, that being the quickest and easiest way of access to the interior of the house, to look back over the broad terrace, and the long lawns and flower-beds and rose-walks of the sloping gardens, and over the rustling trees decked in all their fresh beauty of early summer, to the wooded hills rolling up to the horizon, and heaved a sigh of intense enjoyment of the loveliness of earth. Such a scene made her hope involuntarily that it would be long before she found a satisfactory home and so have to leave Shirley Court, and she thought with repugnance of such places of sordidness and tawdriness as Wellington Villa and its environs. It was no wonder the Torrences were good and virtuous, living amid such a feast of beauty she thought eagerly, and she caught her heart going out in love and gratitude to the great Maker of all that is lovely and grand in the world.

(To be Continued.)

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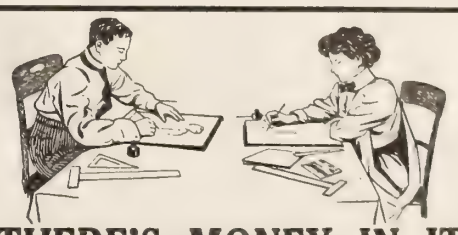

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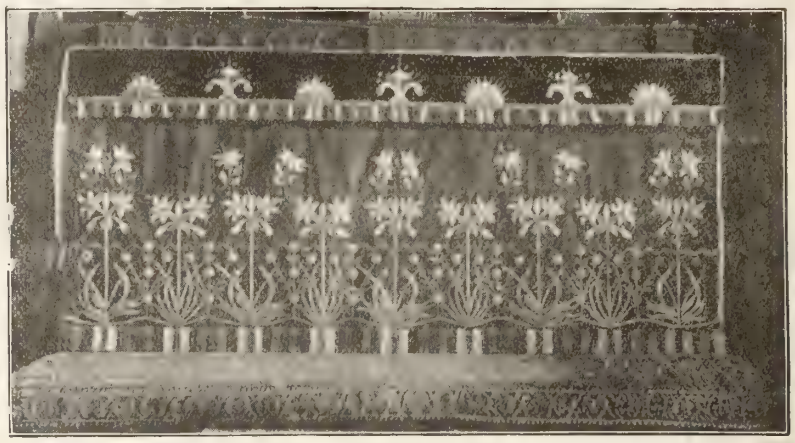

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Church Life.

VOL. V. No. 15 TORONTO, THURSDAY, APRIL 10, 1913. 5c. PER COPY

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The Week

THE M. S. C. C. had its quarterly meeting at Ottawa, and as we look over the account of the last three months there is much to be thankful for. Among thanks we cannot omit that the Church in Canada is very fortunate in having two men like Canon Gould and Mr. Allin for its officers. Reports have a habit of unconsciously giving away the people who prepare them, and the quarterly report is a very businesslike statement. One cannot help thinking that the machinery for accepting and deciding upon the training of a missionary is too full of detail, and somewhat of a humiliation. One can see the proposed missionary being inspected and prodded physically, mentally and morally, and we suppose theologically to an extent that must be trying. Of course there must be restrictions and rules, but we think that societies are inclined to be too fond of red tape. Among the other business was a letter from the Rev. Canon Scott, of Quebec, relating to the Circular Letter. The letter quotes that Mr. Shatford publicly stated in the press that a Western Bishop had signed the Circular Letter. Who is the Western Bishop? Why is his name not mentioned? Does he wish to remain unrevealed, or do the authors of the letter wish to keep him in the dark? Perhaps they are waiting until they can uncover two or more Bishops at the same time, with the time honored remark, "We told you so." It would be a great help to every body to know who is for, and who is against the move among the men who sit in the House of Bishops. We shall know some day and the only thing is to be patient, and try to avoid thinking that it is this man or that, and so perhaps do an injustice.

Reports.

❧

A RESTORATION of full communion has been effected between the Greek and the Bulgarian Churches. How little we know of each other in this world, and how easy it is for things of greater importance than our own petty affairs to happen without our knowing them. There will be readers who will say what is the Greek Church and what is the Bulgarian Church? The Greek Church is the second largest body of Catholics in the world. The Roman Catholics come first with a probable number of about 260,000,000; then the Greek Catholics with an approximate 116,000,000, and the little Church of Bulgaria, with which the new arrangement has been made, has a membership of 3,500,000. Here is a union that has taken place without loss or disruption, and of which the world generally knows nothing, and yet the Bulgarian Church has a number that is half the size of the whole people of Canada. We ought to realize how possible it is for us to be so self-centred that we may overlook the vaster interests that are making history around us. Yet this should interest us for we have a population of at least 15,000 members of the Greek Church in Canada, and we are almost certain to have a certain number of Bulgarians. We should also note that this is the only kind of union that is worth talking about, when two bodies unite without leaving a section to go on in the old path, and so claim to keep up the old separation.

Union.

❧

WHAT does a degree stand for in this country, or for that matter on this continent? There was a time when it meant a certain amount of learning, or culture, or both, when it put a sort of hall mark upon the recipient and sent him forth with a right of entree into certain walks of life, but all that is over. Nowadays you have first to inquire what degree it is, what university it comes from, and what it cost to get it—whether money or learning. Too often it represents a course of so many years of cramming for examinations without any true education or culture and the B.A. goes back to his town or village with the little learning that is a dangerous thing. But when we come to honorary degrees the thing is even worse, for they may be given for a large subscription to the funds of the college, for an empty title of honor, empty because of its indiscriminate character, or even given because the faculty has no means of having a function unless there is some one upon whom to confer a degree. To take a census of all the D.D. degrees in Canada would be a revelation of how little divinity goes to make a degree. It is given to men who are neither theologians, nor scholars, nor students—who know nothing of patristics or liturgics or any other branch of ecclesiastical study. If it is felt that such a mark of appreciation is wanted why not invent one, and this would suggest a wide scope of choice. We might have a cappa magna of purple for bishops, or of yellow for plutocrats, or red for statesmen, and we should have a thing of attraction and dignity, but it seems a shame to take the venerable degree of divinity and confer it where there is no real divinity, or the degree of law and bestow it upon a man who has small regard for or small knowledge of law. People are crazy to get marks of distinction, and there seems to be a weird satisfaction in being able to put a lot of letters after your name, even when they are really ludicrous to the few persons who are capable of thinking what they stand for. What we need is a bureau of decoration to look after the whole subject and arrange it upon dignified lines.

Degrees.

❧

A STRONG appeal is being issued at Oxford to get members of the University to vote down the secularization of Divinity Degrees. The move for the change in the conferring of the degree has been fathered by the warden of Keble's College, whose name expressed its object, and the seconder is no less a person than the Regius Professor of Divinity, Dr. Scott Holland, late a Canon of St. Paul's Cathedral in London. It proposes that any member of the university who has attained to the degree of M.A. shown a good general acquaintance with Christian knowledge and theology, and submitted a thesis upon some department of Christian learning shall be eligible for the degree of D.D. Apparently it would be possible for a Buddhist or a Mohammedan to qualify, for if the thesis were on Christian learning, no matter how destructive it might be of the Christian faith, it would be a sufficient qualification. To the old timer this sounds like desecration and like giving away all the landmarks of a Church foundation—and the old timer is right. There is rising up in the man of modern education a selfish disregard of other people's rights or other persons' wishes that is the mark of decadence posing under the guise of any new cult or philosophy. If they want Buddhist degrees or Nirvana faculties why do they not do as their fathers did in the earlier days—put their hand in their pockets and pay for them? Not a bit of it they prefer to take what was left for other purposes and misuse them. A good deal that the modern young man at Oxford represents will neither make good citizens, nor great students, and the same may be said for any modern university. They may become Epicureans or dilettante exponents of new ways, but they do not add to the general upkeep of the mental world. Where Dr. Lock and Dr. Holland stand in the new movement is not quite clear, but we can only hope that their standing is better than it looks, and better than their opponents say that it is.

D.D.

❧

THE following cablegram was received by the M.S.C.C. from Kaifeng, Honan, China, on March 28th: "The famine is very severe—all Honan involved—Kaifeng very serious." A letter has just been received from Bishop White under date of March 12th which says: "There has been no rain of any consequence in this district since a year ago last September, and in many places the ground is dry to the depth of five or six feet. The spring wheat, which, owing to the drought, was growing up in only a few places, was almost all destroyed or buried over by a severe wind and dust storm which took place about a week ago. Missionaries of experience feel we are warranted in making preparations for the famine which seems almost inevitable." This famine is owing to drought. It will be remembered that the famine of two or three years ago, with all its terrible suffering, was due to floods. At that time the Church in Canada came to the relief with $10,000, and we have no doubt that if an appeal for assistance is again made, it will meet with a generous response.

Honan Facing Another Famine.

Our Old Country Letter

March 26, 1913.

THE Official Year Book of the Church of England is a truly marvellous storehouse of facts and figures. The variety of the information contained in its 700 pages might be described as bewildering were it not that such an epithet might be supposed to convey a reflection on the excellent arrangement of the volume. It is published at wonderfully low price of three shillings by the S. P. C. K. Chapter Two deals exhaustively with the Home Mission work of the Church; 48 pages are devoted to education; 47 to Foreign Missions. There is a brief report of every "Colonial" and Missionary Diocese, signed in each case by the Bishop or his Commissary. The 29 pages which are devoted to "Recent Literature" are very valuable. We hope to return to the Year Book; meanwhile one fact, appropriate to the season, may be noted—that the Easter offerings for 1912 in England exceeded those of 1911 by £3,000, and amounted to £120,408.

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The churches in London were well attended on Good Friday and Easter Sunday A daily paper states that on Easter Day, from the early hours of the morning, even "while it was yet dark," crowds of worshippers thronged the altars of the churches; and that at the multitude of services held during Holy Week places of worship were well filled. The tendency to make good Friday a secular holiday and a day of pleasure is being checked in some of the large towns, and a few of the athletic clubs, at the loss in some cases of a good deal of gate-money, have declared themselves in favour of a more reverent observance of the day.

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Holidays in the old country are not disgraced by drunkenness as they used to be. Here and there a worshipper of Bacchus may be seen wending his devious way, but such sights are becoming rarer and rarer, both in Great Britain and Ireland. It is good news that the Drink Bill continues to grow smaller. The average expenditure on drink has fallen three-pence per head during the year. But when all is said the Bill is still appallingly high. The expenditure per head in England is £3 12s. 9d., in Scotland £3 2s. 7d., and in Ireland £3 2s. 5d., but to get these figures the whole population, including children and abstainers, is included; so that the average outlay of those who drink must be put at a much higher figure. Ireland is the least drunken of the "Three Kingdoms," and yet she spent £13,663,000 on alcohol during 1911. England spent £133,000,000, and Scotland £14,831,000.

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The Bishop of Manchester (Dr. Knox) has written and published a remarkable "Open Letter" to the Archbishop of Canterbury, in which he maintains that the Ornament Rubric does not necessarily refer to the Eucharistic Vestments at all. He criticises the Report of the Upper House of the Convocation of Canterbury, which states that all ornaments of the minister for which authority can be found in the first Prayer Book of Edward VI. are permissible. If this be so, the Bishop contends, the rule must apply to all ornaments of the Church; but the ornaments used in services which were abolished could not surely be legal—as, for instance, the chrysome, (the chrysmatory, and the pyx. Again he maintains that the surplice was worn at the time of communion even under the First Prayer Book, and must, therefore (according to the interpretation favored by the report) be legal under the Ornaments Rubric.

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Here is the recorded result of a visit by the Church Army's Mission Van to a certain English hamlet, two miles from the parish Church: two persons are being baptized, eleven confirmed, two are resuming the habit of regularly communicating, eight have signed the pledge, eighteen have joined a Bible class, and twelve are becoming choir members.

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Mr. G. W. E. Russell, a distinguished disciple of the divines of the Oxford Movement, asks the pertinent question: "Does the experience of the Catholic revival teach us that the solemnity of sacred architecture attracts the very poor? Is elaborate music an aid to their devotion? . . . . I can ask these questions, but I cannot answer them. Perhaps the ritual of the Upper Chamber is what speaks most movingly to the followers of the Nazarene."

Wm. O'Connor.

THE CHURCH PAYS TRIBUTE TO MR. MORGAN.

The Vestry of St. George's Church, New York, has made public a minute adopted in memory of Mr. Morgan, who was senior warden of the church and first served it as a vestry man in 1868.

"We record our gratitude to God," the minute reads, "for the many blessings He has given St. George's Church through Mr. Morgan, and, most of all, for Mr. Morgan himself. We know full well that a mighty man has gone in and out among us during all these years. We shall miss him for his uniform kindness, for his simple-heartedness, for his burning zeal for the House of the Lord, for his willingness to spend and be spent for St. George's and for the larger communion to which St. George's belongs."

A Lantern Lecture in Outline.

A TALK AT THE JEWISH MISSION IN TORONTO.

"WHERE there is no vision people perish." (Prov. 29, 18.) "Young men shall see visions." (Acts 2, 17.)

The Jews of old had visions. They were dominated by it. They were ever intent upon the future. Their lives were guided by it. They saw life as a whole. They did not live to die only. While living in the Orient they did not sing with the Persian poet:

"Take the cash and let the credit go,
Nor heed the rumble of a distant drum."

They were here for a purpose. To them it was not the mere "rumble of a distant drum" which could be heard. They heard harmonious music, and they were part of the harmony.

The Jew withstood the buffetings of fate because of his frugality in all things; the ancient peoples who perished died because of their excesses. They lived for personal pleasures and died by them. The Jew lived in and for the future, and the future took care of him. He is still here.

Why did the Jew lead a model life when all his neighbors gave themselves to all manner of indulgences? They had no vision beyond self. The Jew had visions. His vision helped him to see himself as part of a divine purpose. He could not permit himself to step down from his divine estate and grovel in the muck. His whole life was a preparation for another, larger, more worthy existence. Yea! wise was Solomon when he said: "Where there is no vision people perish." The Jews had a vision, and they stuck to it, and for this great vision they were ready to submit their bodies to be thrown to wild beasts, rather than yield their vision. As the fire scorched the quivering flesh, they repeated their "Shema Yisroel Adonoi Elohenu, Adonoi Echod." They were here to worship the Architect of the Universe, Who was one. They would not bend their knee to idols.

We live by ideals alone—that is, we lead a truly human existence under their guidance. Without ideals we do not really live. We are mere shadows. We become restless and like the ghost of Hamlet's father, walk in darkness.

Alas! what a change in Israel's camp! Gold has become our salvation. We have ceased to look up into the clouds enveloping Sinai. It is much easier to look down, to rally and dance around the golden calf. Vision is the one thing we have not just now. Young Israel is "ashamed every one of his vision." (Zach. 13, 4.)

But what a change is coming over Israel! "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." (Acts, 2, 17.)

World Conference on Faith and Order.

CANADIAN DELEGATES MEET IN OTTAWA.

THE committee appointed at the last general synod of the Church of England in Canada met in Ottawa on Wednesday, April 2nd. The Archbishop of Ottawa was in the chair, and among those present were the Bishops of Algoma, Huron and Fredericton; Archdeacon Gilmore of Algoma, Archdeacon Davidson, Guelph; Rev. Dr. Abbott-Smith, Montreal; Rev. Dr. Parrock, Lennoxville; Chancellor L. H. Davidson, K.C., Montreal; Chancellor Campbell, K.C., Quebec; Mr. F. H. Gisborne, Ottawa; and Mr. L. H. Baldwin, Toronto. The Bishop of Montreal was unable to be present on account of illness. It was expected that Bishop Anderson, of Chicago, would also be present to confer with the members of the committee; but he was also prevented in coming by illness. A general letter from the Rev. Dr. Manning, chairman, and Mr. R. H. Gardiner, secretary of the preliminary commission was read, presenting some lines upon which the work of preparing for the conference might proceed; suggesting that the first question is whether or not the Christian bodies really desire reunion? What are faith and membership in Christ? Is the relation of the Christian to Christ merely individual or does it constitute membership in a body? Is the body merely a human organization, self-originating, or is it the living continuous body of the one Lord? Do we know whether or not the brethren, from whom we have been separated for centuries, possess any of the precious things of which we are stewards, or which, perhaps, we do not ourselves possess? Can we learn anything from each other? What is the Church? Has it any authority, and, if so, what? What is the basis of its claims? What is its mission? Is there any sufficient reason for the continued separate existence of the Communions to which we severally belong?

It was decided to postpone any action until the next meeting of the committee on October next, when it is hoped that a representative of the P. E. Church in the United States can be present to give the committee further information on the work they have in hand.

LEADERS.

IN times of crisis we hear people saying with sighs most lugubrious, "Oh, if we only had a leader!" Especially is this so in critical matters concerning religious subjects, or the Church. In the last six months there has been expended in aspirations, in sighs, and groans, enough air to float a war balloon, and all for a leader. On the other hand, we can picture those lucky or unlucky persons who have had a call to leadership, or have felt that they ought to be called to leadership, unhappy bishops, ambitious bishops, deans, and archdeacons with or without archdiaconal functions, studying themselves with critical and professional eye, mentally side-stepping to this or that oncoming danger, and finally in imagination receiving the grateful thanks or the funeral eulogia that fall to the lot of a leader when the world or the party has no further use for him. Yet at the present time one thing is clear, that there is no leader in sight, although there are some standing in the wings waiting for the call to come on, and we fancy that the absence of a leader will continue to be conspicuous. It is not because there are no men capable of leading, for there are always men in hiding ready for the position, but at the same time the limitations on leadership are very marked. A leader must have room for initiative and in the fixed formulas and the age-old precedents of a church there is not much scope for a leader unless he has the strength and the courage to break through rather than go round—and all of us are aware that this is a position of great danger to the welfare of the Church as a whole. Indeed in a church the only sort of leadership that is possible or profitabe is the leadership that rests upon profound learning, or profound holiness; and that we have still to look for. We have a great deal of cleverness, of smartness, of practical and businesslike ability, of conserved and wildly free energy, and there we stop. This is very much the result of the conditions under which we live where we all have to put our energies into the mere art of living or making a living and that leaves no time for the acquisition of either learning, or mystical advancement. Where should we look for leadership? The man in the street says that we should look rightly and naturally to the bishops, while the man of prejudice says that we should look to Mr. So-and-so, for he always has the man he wants in view. As regards the former it must be a continual harassing thought, or else a perpetual provocation of smiles, to a bishop when he sees, and hears, and reads that a bishop is expected to be a leader. The newly consecrated bishop is possibly of the opinion that he has to take up the role of leader, and yet when one comes to think quietly there are many reasons why a bishop should not be required to lead or be fitted to lead. He is by his office the ruler and the father of his diocese, and that does not include the position of a leader except as an example of life. He knows his own limitations, or ought to know them; and he has the knowledge, sometimes it must be a painful one, of the heterogeneous forces that he has behind him whereof some have a battle cry "Go on" and some have an equally loud slogan of "Come back," and he wonders where he is expected or desired to go, and as a consequence he finds it wiser to sit down, and wait for a move to be made by others. The lead must come from the clergy, or in some few cases from the laity, and what they have a right to expect is that they shall find in the episcopate a body of men able to tell when a movement is in the right direction, and be able and willing to give it their cordial approval and support. This is, we think, a point where we have sometimes a right to feel disappointed at the inertia of the House of Bishops—they wait too long. For when we come to consider it, theirs is the controlling interest, and theirs is the right of veto, and when vexed questions arise they must have their own opinion, and that a very definite one, upon the welfare of a movement, and as soon as a project becomes a case of practical politics we should think that they ought to corporately pronounce upon it. Their position in the Church and in the country would, we think, be very much strengthened if they were more often to follow such a course of action. Sometimes it seems as if they waited to see which way the general feeling was tending, and then they took the side of the majority. We do not for a moment mean that they do this, but only that the general appearance is to that effect. The world needs not so much leadership as backing—not the hurling of new ideas into the body corporate, as the acceptance or rejection of those that are being discussed.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. At the Church I attended on Christmas Day and on Easter Day the Athanasian Creed was not read on either occasion—is this permissible under any circumstances? J. H. W.

A. It is not permissible to omit the Creed on those days, for which it is appointed, and we do not know what reason your parish clergyman can give for the omission except that he is a law to himself, and does not recognize the law of the Prayer Book which he undertook to obey.

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Q. At the same Church and on the same occasion the Ante-Communion Service was not read at the mid-day celebration as it had been read at the 8 a.m. service. Is this omission permissible? J. H. W.

A. The Communion Office is a complete service in itself and the idea of cutting it up is quite unliturgical, just as it would be to take half of the Office of Holy Baptism.

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Q. Are women allowed to vote in the Diocese of Huron? B.

A. This question of yours is one on which we have to plead ignorance. Some little time ago we intended to write to all the dioceses of Canada and find out how the question of women's votes stood in each, but owing to pressure of work we have been unable to do so. We will put it down for reference as soon as possible.

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Q. Why is the Easter Anthem, which is used instead of the Venite, sung kneeling on Easter Day, and why is the Gloria in Excelsis also sung kneeling whenever it is sung? M. W.

A. We never heard of either use, and cannot imagine why it should be done. They are both hymns of praise and the use of the Church is to stand for the rendering of praise. Surely there must be some mistake.

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Q. Does the Roman Church accept Greek Orders, or would a Greek Priest be re-ordained on admission to Roman Communion C. P.S.

A. We should imagine that a Greek Priest would be conditionally ordained in order to make any defects that might have occurred valid. As the Roman Church did not only accept Greek Orders, but in one case validated orders of that Church which were not valid, we do not see how they could refuse to recognize them as irregular, though perhaps not valid. After the Great Schism the two churches were for a time in communion which again would make it difficult not to recognize Greek Orders.

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FOR THE DEPARTED.

Now pray we for our dead,
Lord Jesus, Savior Blest,
To Thee our loved ones we commend;
Grant them eternal rest.

Wash them in Thy pure blood,
And take them to Thy breast,
Their sins remember Thou no more;
Grant them eternal rest.

They owned Thee Lord and God,
Thy Holy Name confessed,
Forsake not them that hoped in Thee;
Grant them eternal rest.

On them the load of life
Full often sorely pressed,
Their burden now laid down, they sleep;
Grant them eternal rest.

ANON.

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A Christ-like Work.

THE WAR AGAINST CONSUMPTION — WORLD'S MOST BEAUTIFUL SANITORIUM, SUSSEX, ENGLAND.

By E. T. COOK

NEVER before in the history of the Dominion has a war so determined and so promising in great results, been waged than the magnificent Christ-like crusade against the terrible scourge of humanity in general—consumption, or, as it is familiarly called, the "White Plague." There is no question of the toll it levies on human life. It is a disease that consumes as if by fire, tens of thousands of victims every year throughout the world, from the savage to the cultured. Canada has certainly not hung back in the great work of emancipation. The free hospital at Muskoka, the splendid fund of $1,000,000 that has been recently raised and other public efforts are witness, if witness were wanted, to the endeavors to stem the scourge at its first oncoming.

Only recently Dr. McCullough, chief medical health officer for Ontario, has tested a cure, in the form of a serum, that is claimed by the German scientist, Dr. Friedmann, to be a remedy. Whether the serum possesses the power attributed to it of driving out the most malignant and widely spread disease that afflicts the human race, remains for science to prove. This we do know, however, that *fresh air,* correct diet, and pleasant surroundings have accomplished much and cannot be discarded in the future, in destroying consumption in its early stages.

It is of course for this reason that homes for consumption or sanatoriums have been established in certain spots in the civilized world. There are "Muskokas" everywhere, on the snow-clad regions of the Alps, and pine groves of placid English counties. With this great national question before us and its prominence particularly at this moment, it will interest those in Canada to read of the most famous sanatorium in the world, the great building surrounded with beautiful gardens and scenery a few miles from the quaint little town of Midhurst in Sussex, England.

An Old Country Summer Trip.

Visitors to the old country this coming summer should, if they are more than superficially interested in the great work of saving sufferers from an insidious evil, make their way to Midhurst, within easy reach of London, and equipped, of course, with the necessary passports which are guardedly given, but with the right influence not impossible to obtain.

The sanatorium is well named the "King Edward VII." No monarch labored more earnestly for the welfare of the great nation over which he ruled than his late Majesty. The King's Hospital Fund for the placing of hospitals on a firmer foundation than had hitherto existed was the outcome not only of his personal wish, but his personal activities, and to-day it is a glorious and fitting monument to his devotion for the cause of suffering humanity. Then the whole weight of his great and magnetic influence in the stamping out of the disease that has mown down, and is mowing down, the finest flowers of the human race, has its climax, in a sense, in the sanatorium.

The "King's Sanatorium" is a model of its kind. The architect has conceived a design of surpassing beauty without sacrificing one jot of its usefulness. It is wholly complete —spacious, sun-lit rooms, corridors, and every requisite to bring an atmosphere of home and therefore happiness to the afflicted, by a library, resting-room and kindly attentions in every possible way. Dr. Bardswell, the senior physician, has made tuberculosis the study of his life, and no patient ever had a more sympathetic friend than this young "overseer" of the greatest open-air hospital of the British Isles. It is interesting to know that only those in the *first stages* of the disease are admissible, and this is the reason so many seem to be in the full vigor of manhood or womanhood, revelling in the glorious air and sunshine that bring ruddy cheeks and dancing eyes to old and young.

The Late King's Joy.

The building was opened in the year 1904, and the writer has watched the sense of supreme joy that seemed to spread over the well-remembered face of the King when he periodically inspected its progress, and a glad day it was in his life when the doors were thrown open for those to enter in search of permanent relief.

Midhurst is in Sussex, the county of golden corn and smiling landscapes, and is the town for the sanatorium. It was a bright early summer day when the writer last went to the hospital on the hilltop. It is approached by a walk of about four miles—conveyances are readily procured at the famous hostelry in the town—and a warm wind scented with the breath of bluebell and a throng of wildflowers blew in our faces on our way to the now famous upland. A May day, I remember, the last to be spent in the old homeland before coming to the Dominion of which we had heard so much but knew so little, and a day in which nature was in her sweetest mood. I gathered a few flowers for my pocketbook as a remembrance, and the familiar words Shakespeare puts into the mouth of Oberon came back to mind:

"I pray thee, give it me.
I know a bank whereon the wild thyme blows,
Where ox-lips and the nodding violet grows;
Quite over-canopied with bush woodbine,
With sweet musk-roses and with eglantine."

Upwards the road winds, pine and birch in the sheltering woodland and rose-smothered hedges as a flowery broidery over hill and dale. The sanatorium is in the heart of pine, gorse and heather, and we would fain linger in this lovely retreat, wandering in those gardens of scents from lavender, rosemary and many a shrubby flower that fill the air with their incense of life-giving odours. The garden is a garden in the full sense. It was planned by a foremost landscape artist and thoughts of the patients' needs dominated the kind that were most appropriate to the low-stone walls, and brilliant flower beds in their setting of emerald green. It is for this reason Sanatoriums are, or should be, built in a forest of pines which are beautiful in themselves, possess healing virtues in their rich balsamic odours and have their habitation on the only soil conducive to a patient's recovery—warm, sandy, or peaty, where the heather purples the surface with its misty veil of soft coloring and the gorse and broom burst into a sea of golden yellow.

Here in this fairyland of woodland and flowers, health comes to the suffering, and as the cure approaches completion games of all kinds are enjoyed at the discretion of the physician. We passed laughing groups of pedestrians on our way up and on our way down, and felt a twinge of envy at sprightly steps and cheeks bronzed with sun and wind, but we were told they were "consumptives." Deceived certainly but conforted by the thought that perhaps their days of sickness were changing to days of labour in the world once more. It is good that such institutions exist. They are in very truth witness to man's frailty, and yet, too, his thought *for others.* There is much good in the world after all.

The Beautiful Chapel.

A heavenly glow fills the beautiful chapel in its setting of pine and gorse and heather. It is very holy ground this retreat from the still world outside and there in prayer, many an anguished heart is uplifted to the Giver of Life before the simple altar and gleaming cross. Wide open almost to the sky is this home of the loving Father, who is watching over the afflicted at play and at rest under its grateful shadows. Towards eventide the sun sinking low in the west casts shafts of light over the chapel of the Sanatorium, the song of the nightingale throbs in the leafy copse, and a scented breath floats in from woodland and field. One is lost in thought when contemplating such a scene as this. God is very near to us, and wandering through the pine groves, murmuring in the breeze, like the sound of the distant sea, the sweet tinkle of the Angelus seems to break the solemn stillness. Peace is over all until another day shall dawn with its round of duties and rules.

BOOK REVIEW.

Sir Gilbert Parker's "The Judgment House." Copp, Clark Co.

There are people upon whom fame settles, others who attain to fame, and many others who manufacture fame. Is it very unkind or ungenerous to say that the last detachment includes the author of the "Judgment House"? He has facility, he has intrepid nerves, he has the mental insight that grips things when someone else points them out to him. He is a sort of Paquin in literature. He does not understand his South Africa any more than he understood his North Africa, but he is undeniably clever, writes novels that are clever and fascinating, and is a valuable asset to his publisher. One does not altogether care for personal characters dressed thinly under other names, neither does one appreciate the sort of woman chosen for heroine. She escapes far too lightly the consequences of her selfish life. Yet one reads the "Judgment House" from beginning to end, but alas, one forgets it. *Non sic itur ad astra.*

A SCOUT MOTTO.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh, and love and lift.

Harold Walter.

SAFE INVESTMENT
FOR SPARE FUNDS
Afforded by
MUNICIPAL BONDS
INTEREST RETURN
4½% to 6½%
DENOMINATIONS
$ 200 to $ 1000
BRENT, NOXON, & CO.
Members Toronto Stock Exchange,
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TORONTO.

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(Continued.)

COULD it be that after all Myrtle and Doris and the Torrances were right in saying that God loved the earth He had made and the people that lived in it? Certainly it seemed that He did, and that it was quite man's fault if he was unhappy and sinful—but at this point in her contemplations, Ruby checked herself angrily and turning abruptly, stepped through the glass doors, and entered the drawing-room.

The transition from sunlight to the comparative gloom of the shady room was sufficiently sudden to cause her to blink uncertainly as she crossed the threshold, but she became enough accustomed to it to detect the figure of a man seated near one of the little tables with his back to her, and thinking that he was a visitor who had called to see Torrence, she drew back hastily to slip out again unnoticed. But the instant she paused and moved backwards he became conscious of her presence, and started to his feet, facing round as he did so, and revealing the well-known heavy features of the Canadian Sylvester. With a great effort of self-control Ruby forced down the exclamation of astonishment that leaped to her lips at the sight of him, and bowed coldly.

"Good afternoon!' she said stiffly, not taking the hand he held out towards her. "I suppose you have called to see Mr. Torrence, have you?"

"No Miss Hazeldine, I have come to see you."

"Indeed? For what purpose?"

"Yes, by good luck I found out where you were staying," returned Kenneth, ignoring her last proud question. "I am very glad I did find it out because—oh because of several reasons. Won't you take a chair, Miss Ruby?"

"No thank you. I prefer standing and I do not intend to stay."

"Really Miss Hazeldine if this attitude were not so absurd, I could find it in my heart to be angry with you," retorted Sylvester, stung up and annoyed by her open hostility and proud contempt. "I'm sure I am not so fond of you as to seek out your company merely for the pleasure to be derived from it, and if it had not been that I have grave news to communicate to you, I would not have come here to be treated as though I were dust beneath your feet in this outrageous manner!"

"I have no intention of staying here to be insulted by you, Mr. Sylvester," said Ruby haughtily, moving aside to pass him with a wide berth. "And I have no desire to hear your grave news, thank you, so I wish you good afternoon," and bowing with the slightest possible inclination of her head she moved to the door.

"Very well," answered the Canadian, seating himself again and determined nevertheless to stop her. "I told the footman to fetch either you or Myrtle, so I shall wait till she comes. She will not refuse to hear news of Lloyd Neilson, for everyone knows about their mutual interest, and how strong it is."

He had calculated correctly, for Ruby paused at the door with her fingers on the handle and looked round.

"What news have you to tell us of Lloyd?" she asked, or more literally, demanded.

"I will not trouble you to listen," returned Sylvester, making the fact of her remaining with him still more sure. "I dare say that Miss Myrtle will tell you what parts of my news she sees fit, if you ask her. Please don't trouble to stop in my company."

"I shall please myself about that," was Ruby's reply, as she came back and took a chair opposite him. "If I choose to go, I shall go, and if I choose to stay, I stay. At present I choose to stay."

"Don't consider yourself bound to hear what I have to say, because I can easily tell Myrtle just as well—"

"I do not. Now tell me what your grave news is about Mr. Neilson, but I warn you, sir, if you say anything that is untrue about—"

"I shall not take the trouble," interrupted Sylvester. contemptuously, though somehow his contempt did not seem to come so naturally as Mervyn's scornful cynicism did. "To spare your feelings as much as I can I will be as brief as possible. I suppose you have been in correspondence with young Neilson since he went to Paris and since you came to England?"

"I fail to see why I should answer your questions."

"My dear young lady, don't behave childishly. If you are to know my news, it is imperative that you should answer my reasonable questions reasonably. Have you been in correspondence with him?"

"We have, though why you should want to know this I cannot see—"

"You will presently. Do you mind telling me how long ago it is since you last heard from him?"

"Two days ago."

"H'm. And did he mention in that letter that he was leaving Paris?"

"Why do you want to know?" demanded Ruby suspiciously, though her heart began to beat violently and the color in her cheeks paled with a vague dreadful apprehension that some terrible accident had befallen Lloyd.

"I will tell you in a minute Please answer my question, Miss Hazeldine."

"He wrote that he would soon be in England and on his way to see us, his business being over."

"Oh, so he knows where you are staying?"

"Naturally, since he is coming here."

"I see. You tell that boy your whereabouts, whereas you refuse to tell me when I ask you. Why is that?"

"Because he is our friend, and you are not, sir."

Sylvester's face darkened ominously and he frowned.

"Perhaps he will be less of a friend when you hear what I have to tell you," he remarked grimly. "Did his letter give you the impression that he is better off now than he was a short time ago?"

"No. Look here, Mr. Sylvester, I utterly refuse to answer any more of your inquisitive and prying questions, so please to understand that. If you do not tell me what you have come here to say immediately, I shall go."

The man looked at her pale face with its bright eyes resolute and angry, and saw at once that he had driven her to the utmost limit of her endurance, and that she could stand the torturing suspense no longer, while imagining all sorts of disasters to have happened to Lloyd, so he put aside his questions for the present and came to the point.

"Very well," he said calmly. "I will tell you my news. I was trying to find out how much you had guessed of it beforehand, before breaking it to you—"

"I have guessed nothing," broke in the girl quickly. "Tell me your tidings at once."

"Your friend Neilson then has been behaving in a very shady manner, if you will know," announced Sylvester, watching her face keenly. "He has been making the best he could of his opportunities for cheating his firm while away from its direct supervision, and now—"

"One moment please." Ruby held up her hand and checked him, then looking him fixedly in the face she added: "Are you prepared to swear that this that you are telling me is absolutely true? If it is not you leave this house immediately, and never dare to address any one of us again. If it is true—" she checked herself. "Is this the truth or is it a pack of lies you are telling us?"

"Should I take the trouble to hunt you up and follow you about, if it was only to spin you a fairy-tale?" he asked scornfully. "Of course I am telling you the absolute truth and nothing but the entire truth."

"Thank you. Go on with your recital."

"Where had I got? Oh, yes! Now, having succeeded so well in various embezzlements, he has made a culminating deal by forging a cheque for a thousand pounds, and has fled the country—France, of course. A warrant has been made out for his arrest, and he is a marked man."

Sylvester paused in his recital, and sat in silence looking at his companion, watching for some sign of agitation or distress, but none showed itself. What a struggle it cost Ruby to sit so perfectly still, without betraying a trace of the agony and doubt raging in her heart, she alone could say, but a tremendous struggle it was, although the rigidity of her hands clasped in her lap and the absolute pallor of her face were the only outward signs of it. She dared not attempt to speak till some moments had passed, for she feared lest the turbulent anguish of her mind should betray itself in her voice, which she felt sure would sound hoarse and strained, and at all costs this lynx-eyed Canadian should be cheated of the scene he was evidently expecting; he should not see how much (oh, how much!) she cared. The more she fought and struggled for her self-command, inwardly as well as outwardly, the further it seemed beyond her reach. One voice within her seemed crying out indignantly that Lloyd was being infamously maligned, and that he was innocent entirely of the terrible charges brought up against him, for forgery and embezzlement were terrible crimes to Ruby's upright and merciless sense of justice, while another voice at the same time was insistently repeating that it was all too true, and that this was the reason of his sudden completion of business and return to England. It seemed hours to the suffering girl—and mental suffering is fully as keen as physical—before she could govern her voice sufficiently to speak calmly and coldly as usual, though in reality it was but a few moments.

"Supposing all those accusations should be true," she said quietly, forcing herself to look straight into Sylvester's brown eyes, "I cannot see how you came by the knowledge of them if you have been in England such a short time."

"I came over here on account of his behaviour. His [illegible] asked me to make inquiries, and this is the result. Now you know what business it was which brought me over to England."

"I am very grateful for the information," retorted Ruby ironically, "although I fail to see why you should come to us with your news. What is your motive?"

(To be Continued.)

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CALEDONIA

The Rev. T. J. Marsh, who has been missionary at Kitsumkalum and Terrace, British Columbia, over five years, since he resigned charge of the mission at Hay River, within the Arctic Circle, has been compelled by ill health to give up ministerial work. He contracted typhoid fever two years ago by taking into his house a sick man and nursing him. Since then Mr. Marsh's wonderful physical strength has been failing. After the fever there came a nervous breakdown, and after this a constitutional trouble, which will necessitate a strict diet and an open air life, with freedom from all mental strain. With these precautions, he has probably many years of life before him, but the work of the ministry must be relinquished. He has decided not to leave the neighborhood, but will build a house on his own property, close to Terrace, where he will keep poultry, raise vegetables and fruit, and engage in any other business which may come his way. Bishop Du Vernet, in making this announcement to the parishioners, said that no words of his could express how highly he appreciated the good work done by Mr. Marsh as a clergyman of the Church, for fifteen years in the Far North on the Great Slave Lake, and for five years in the diocese of Columbia. He is a prince of pioneers, and is greatly esteemed by all who know him.

PRINCE RUPERT.

Easter Day in Prince Rupert was marked by perfect weather, by the largest congregations which have yet assembled in the new St. Andrew's Church, which was beautifully decorated with moss ferns and flowers, and by hearty services, with appropriate music, the surpliced choir leading the people. Bishop DuVernet was assisted by Rev. W. F. Rushbrook, of the "Northern Cross," also in the morning by Rev. W. E. Collison, of St. Peter's Church in the East End of the city. There were ninety-eight communicants during the day, the Holy Communion being administered three times.

In the afternoon the Bishop dedicated the new font presented to the Cathedral Church by the Babies' Branch of the Woman's Auxiliary in the diocese, little children under six years of age, both Indian and white, contributing. Immediately after the dedication the Bishop, in the presence of the united Sunday schools of the two city churches, baptized the infant daughter of Mr. Charles Armstrong, C.E.

The new brass alms basin, presented by Mrs. R. L. McIntosh, lately made a Life Member of the W.A., was used for the first time at the Easter services.

CALGARY

BATTENBURG, N. EDMONTON.

On Wednesday, March 26th, a most successful bazaar and basket social was held at the parsonage, Battenburg, for the purpose of raising sufficient money to pay off the debt on the building.

Over 100 persons were present, many of them driving from 5 to 12 miles.

The bazaar brought in a fairly good amount and the basket social, which took place about 9 o'clock, was also well patronized, but owing to several other attractions earlier in the week the prices paid were not so high as is generally the case. It is, however, considered certain that a similar entertainment will entirely clear the debt.

The ladies of the Parish of Battenburg are to be congratulated on the successful issue of their work for the bazaar and basket social, and the church wardens and other gentlemen of the congregation did everything to augment the undertaking.

The visitors expressed themselves as highly pleased with the entire entertainment.

DIOCESAN BULLETIN.

1. Meeting of Synod.

The Executive Committee at its last meeting recommended the Bishop to call the Synod of the diocese together on July 8th next. It was subsequently found that the Paget Hall was not available on that date, hence the Bishop has decided to call the Synod a week later, viz., Tuesday, July 15th, 1913, in the Paget Hall, Calgary.

2. Diocese of Edmonton Proposed.

The Executive Committee unanimously passed the following resolution, presented by the Bishop for its consideration:—Whereas the city of Edmonton now has a population of about 55,000, and the population there, as well as throughout the whole district is increasing at a rapid rate; and whereas there are now 28 clergy at work in the Archdeaconry of Edmonton, of whom 8 are supported by the congregations to whom they minister, as well as a number of lay readers:—and whereas it is confidently expected that the number of clergy will be considerably increased in the near future and that continual progress will be shown in the matter of self-support:

Be it resolved:—That in the opinion of this Executive Committee the time is ripe when, in the interests of the Church, there should be a Bishop residing in Edmonton; and we heartily recommend the Synod at its next meeting to approve of the Bishop's suggestion, viz., to request the Provincial Synod at its next meeting to set off and erect into a new diocese of Edmonton that portion of the present diocese of Calgary lying north of the line dividing townships 42 and 43, and now known as the Archdeaconry of Edmonton, and that the new diocese so formed should be administered by the Bishop of Calgary until such time as a Bishop can be elected as Bishop of Edmonton and the House of Bishops agree to his consecration.

3. All Saints' Girls' Home, Edmonton.

Mrs. Humphrey Lloyd has conveyed for the use of the Church of England in Edmonton the "All Saints' Girls' Home" which she established and which has proven a tremendous success. The thanks of the Diocese were conveyed to Mrs. Lloyd by a resolution of the Executive Committee.

4. Dedications.

St. Peter's Mission Chapel, Peigan Reserve. (By Archdeacon Tims.)

St. Mary's Church, Lethbridge.

Church of the Blessed Virgin, Bassano.

5. Resignations.

Rev. R. D. Harrison, Priest in charge of Cochrane Mission.

Rev. J. Cartlidge, Priest in charge of Onds, Bowden, etc.

6. Appointments and Inductions.

Rev. C. W. E. Horne, inducted rector of Christ Church, Calgary, by the Bishop.

Rev. Canon Howcroft, inducted rector of St. Paul's, Edmonton, by Archdeacon Gray.

Rev. E. Cox Clarke, appointed rector of St. Andrew's, Gleischen, inducted by Archdeacon Hogbin.

Rev. R. Alderson, appointed rector of St. Peter's, Okotoks, inducted by Archdeacon Hogbin.

Rev. R. W. W. Alexander, appointed rector of Immanuel Church, Wetaskiwin inducted by the Bishop.

Rev. R. D. Harrison, appointed rector of St. George's, Banff, etc., inducted by Archdeacon Hogbin.

Rev. H. Montgomery, of Port Hope, Ont., appointed rector of St. Barnabas, Calgary, inducted by Archdeacon Hogbin.

Rev. W. C. McKim, of Kenora, appointed rector of Christ Church, Edmonton.

Rev. G. McComas, appointed priest in charge of St. Mary's, Vegreville.

Rev. J. Cartlidge, appointed priest in charge of Christ Church, Nanton.

Rev. R. W. W. Alexander, rector of Wetaskiwin commissioned Rural Dean of Wetaskiwin.

7. Confirmations.

Since last Bulletin the Bishop has held Confirmations at Edson: Leduc, Wetaskiwin, Nanton, Taber, Calgary, Pro-Cathedral (2), Macleod, Lundbreck, Calgary, St. Stephen's, Edmonton, All Saints' and Castor.

8. Layreaders Licensed.

Honorary:—Mr. G. C. Milnes, Largdon; Mr. W. Gidman, Taber.

For Church Camp Mission:—Mr. H. A. Jones.

9. Assessment. Canon XVII.

The Assessment under Canon XVII. for 1913 has been made and notices thereof sent to the clergy. In view of the approaching Synod attention is drawn to the provisions of Canon XVII., sect. 5 in force for the years 1910, 1911 and 1912.

10. M. S. C. C. Thankoffering.

Up to date the Treasurer reports having received not quite $350 for the work of M. S. C. C. and towards the $1,000 Thankoffering the diocese is pledged to raise this year. Please send in your amounts to Mr. Mapson at once.

11. Forward Movement.

The work of raising the $15,000 in the diocese in connection with the Forward Movement is progressing. One parish, St. Cyprian's, Lethbridge, has already sent in the full quota of the amount allotted to it.

12. Rogation Days.

The Bishop again wishes to impress on the clergy and Church people the necessity of a due observance of the Rogation Days, and directs that wherever possible the authorised service shall be used on those days.

13. Rural Deanery of High River.

The Bishop has appointed the Ven. Archdeacon Hogbin to perform the duties of Rural Dean of High River for the present.

14. Clergy, Widow and Orphans' Fund.

Canon XII. requires a collection to be taken up in every congregation for this fund on some Sunday between Palm Sunday and Trinity Sunday.

15. Palestine Exhibition.

The Palestine Exhibition in Calgary was a decided success. The Treasurer, Mr. Houlton, reports all expenses met, and a substantial

balance in hand to be sent to the London Society for promoting Christianity among the Jews. Mr. Schor, the originator and manager of the Exhibition, receives no financial benefit from these Exhibitions, simply acting as the agent of the Society.

Geo. H. Hogbin,
Secretary.

COLUMBIA

The Rev. Canon Silva White, rector of St. Paul's, Nanaimo, has returned from his visit to New Zealand and Australia, and is again at work in his parish, much refreshed and benefitted in health by his vacation.

The Rev. Franklin Watson, of Greenwood, in the diocese of Kootenay, and formerly of the diocese of Qu'Appelle, has been appointed to the parish of Holy Trinity, Cumberland, where he has been well received and is cheerfully entering upon a confessedly difficult sphere of work.

The parish of St. Luke, Cedar Hill, has become self-supporting, and is separated from St. Michael's Lake. The rector of St. Luke's is arranging to commence active work in the Oaklands district, which is rapidly increasing in population and becoming urban in character.

The Bishop of the diocese held his first ordination on Maunday Thursday in Christ Church Cathedral. Mr. A. W. Corker, Principal of the Indian Schools at Alert Bay, and Mr. E. M. Willis, of the University School, Victoria, were ordained to the Diaconate. Mr. Corker was gospeller, and the sermon was preached by the Rev. H. A. Collison, rector of St. Luke's, Cedar Hill. The Rev. A. W. Corker will continue his work at Alert Bay, and the Rev. E. M. Willis will assist the rector of St. Luke's. The Bishop has been very busy taking Confirmations at St. Mark's, St. Luke's, St. John's, St. James', the Cathedral and other parishes, and dedicating the new organ at St. Barnabas', also preaching at the inauguration of a vested choir at St. Mark's. On Easter Day the Cathedral was filled to overflowing at both morning and evening services, and overflow services were held in the schoolhouse. The Bishop preached in the Cathedral in the morning and in the schoolhouse in the evening, the Dean preaching in the schoolhouse in the morning and the Cathedral in the evening. The other churches in the city were all crowded with large congregations.

The Very Rev. Dean Doull, while able to preach on Easter Day, was laid up all Holy Week with a severe cold, and has now had a relapse and is confined to the house

The Bishop left on Wednesday, March 26, for England. He was accompanied by Mrs. Roper and his young son. He hopes to return to the diocese about the end of July.

The Venerable Archdeacon Scriven is still in California, and is not expected to return to the diocese until July or August. His friends are anxiously hoping that he may return with health and strength fully restored.

His Grace the Archbishop of Rupert's Land, Primate of all Canada, and Mrs. Matheson are spending a few weeks in Victoria. The Primate is seeking rest after a severe attack of influenza. They are the guests of the Rev. C. R. Littler, who for seventeen years was a clergyman of the Rupert's Land diocese.

St. John's Church, when completed, should prove one of the handsomest ecclesiastical buildings in Victoria. The main body of the church has been in use since Christmas, and it is expected that the spire, which will be visible from nearly every part of the city, will be completed within the next few weeks. It is likely that the church will be consecrated in September, and it is hoped that the actual date will be that of the consecration of the old St. John's Church. The organ, which is expected to arrive from Berlin, Ont., in May, will be a fine instrument, worthily supplementing the efforts of what has been declared to be one of the finest ladies' surplice choirs in Canada. The seating at present is of a temporary character, but it is expected that the pews will be installed soon, as will also the electric light fixtures.

FREDERICTON

ST. JOHN.

St. Luke's.

Total contributions for the year, $14,585.37. Churchwardens, D. H. Nase, W. F. Cronk. Delegates to Synod, W. A. Steiper, J. K. Scammell, A. Mowry, H. U. Miller.

For Missions, $1,618.97.

HURON

A.Y.P.A.

Suggested programme for the Anglican Young People's Association of the Diocese of Huron for the season of 1913-14.

1913.

Oct. 6—Social evening.

Oct. 13—St. Paul: His Origin, Conversion and Preparation for the Apostolate. Chap. 19-20.

Oct. 20—Canadian Authors: Doctor Drummond—Arthur Stringer.

Oct. 27—Hallowe'en Social.

Nov. 3—Missionary Evening.

Nov 10—St. Paul: His Visit to the Mediterranean and Galatia. Chap. 22-23.

Nov. 17—An Evening with Canadian Story Writers: L. M. Montgomery—Gilbert Parker.

Nov. 24—The Church in Britain Before 430 A.D.

Dec. 1—Debate and Social Evening.

Dec. 8—St. Paul: His Second Mission. The Gospel brought to Europe. Chap. 26-30.

Dec. 15—Missions.

Dec. 22—Christmas Work. Church Decoration.

Dec. 25—Christmas Day. Attend Divine Service.

1914.

Jan. 5—Canadian Poets: Robert Service—Canon F. G. Scott.

Jan. 12—The Church in Britain, Before the Roman Mission.

Jan. 19—Social Evening.

Jan. 26—St. Paul: His Third Mission. The Collection for the Saints.

Feb. 2—Missionary.

Feb. 9—Patriotic Evening.

Feb. 16—St. Valentine's Social.

Feb. 23—The Church of England. To the Death of Wilfrid.

Feb. 25—Ash Wednesday.

March 2—St. Paul: A Prisoner at Jerusalem and Cæsarea. Chap. 33-35.

March 9—Missionary.

March 16—Canadian Story Writers: R. E. Knowles, Ralph Connor.

March 23—The Church of England. From Wilfrid to Becket.

March 30—St. Paul: A Prisoner in Rome. Chap. 36-39.

April 6—Missionary. Home Missions and Canada's Future.

April 10—Good Friday.

April 12—Easter Day.

April 13—Easter Vestry Meeting.

April 20—Easter Social. Debate. Appointment of Nominating Committee.

April 27—Literary and Musical Evening. The best book each member has read during the winter.

May 4—Closing Banquet. Installation of Officers.

For help in carrying out the Bible and History Work suggested above the following books are recommended:—

"The Foundation of the Church of Christ"; price 2/4 postpaid. (Chapters mentioned above have reference to this book).

"The Builders of the Church and Prayer Book"; 2/3 post paid.

"History of the Church of England," by the Rev. Arthur Carr, M.A. (Pamphlets price 1d net).

The above mentioned books are published by the National Society, 19 Great Peter Street, Westminster, London.

If any of the branches of the Association desire to adopt the above suggested programme and wish to have a number of copies of it printed on a four-page folder with two pages blank, they may order them from the Rev. T. B. Howard, B.A., of Woodstock, Secretary for the Diocese of Huron for Sunday Schools and Young People's Work.

The Sunday School work in the Diocese of Huron is beginning to make progress, as may be seen by the following facts gleaned from the statistics recently to hand.

There are 64 Font Roll Departments with a membership of 1,554; 31 Home Departments with a membership of 1,246; 22 Teacher Training Classes. The Sunday schools report having given $3,062.50 to the missionary work of the Church for the year 1912.

WIARTON.

The Easter Vestry of Trinity Church was held on Monday, March 31st, with a record attendance of members. The wardens' report showed an unusually satisfactory state of the finances, and the rector, Rev. E. G. May, was able to report many lines of satisfactory progress in the parish, which augurs well for the coming year. The Willing Workers have had one of the most successful years on record, and the A.Y.P.A. have also done well financially. Through the efforts of the Select Vestry, the subscription list has been practically doubled. The wardens for the ensuing year are Messrs. Cecil Swale (rector's) and Robt. Nelson (people's). Select Vestry: For the rector, Messrs. Fletcher Buckland, Robt. Rathwell, L. Carver; for the congregation, Messrs. Holland Aston and J. Webster.

KOOTENAY

NELSON

The annual meeting of the Synod of the Diocese of Kootenay was held in Nelson on Wednesday and Thursday, March 26th and 27th.

Early in the proceedings Bishop de Pencier read a cablegram from Rev. Jocelyn Perkins on behalf of the British Columbia Church Aid Society, with the good news of the completion of the Bishopric endowment fund for the diocese of Kootenay. This was received with applause.

The Bishop's charge was full of interest, and touched on many important points. He spoke of the probability that before the next annual meeting of Synod Kootenay would have a Bishop of its own. His Lordship spoke with feeling of the death of the Rev. Thomas Blaylock, and of the great loss so recently sustained by the diocese in the death of Archdeacon Pentreath. Among the many important subjects dealt with in the charge, that of Moral and Social Reform was vigorously handled. The Bishop spoke of the present state of affairs as to vice conditions as a challenge to Christianity, and urged on every clergyman the duty of determined action and a strong stand.

The report of the Ven. Archdeacon Beer for the diocese was then read. It contained warm tributes to the memory of Rev. Thomas Blaylock and Archdeacon Pentreath, and a

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great amount of interesting information as to the work of the diocese.

The reports of the Rural Deans—Rev. Mr. Stule, of Greenwood; Rev. Mr. Green, of Okanagan; Rev. Mr. Graham, of Nelson; Rev. Mr. Flewelling, of Cranbrook, and Rev. Mr. Procunier, of Revelstoke—were then read. They were very full, containing detailed accounts of work in the various parishes and missions. The work of the Woman's Auxiliary received frequent mention in these reports.

The election of Synod officers and of members of committees took up much time. The Rev. F. H. Graham read the report of the work of the Woman's Auxiliary, received with applause.

In the evening of Wednesday, full choral service was held at St. Saviour's Church, and Bishop de Pencier preached an eloquent sermon.

On Thursday, the subject of the assessment of the various parishes and missions led to an interesting and sometimes lively discussion. The matter was finally referred to a committee.

Among other motions carried at the afternoon session was one that a financial agent should be appointed for the diocese. The usual votes of thanks were passed, among them a very enthusiastic one to the Bishop of New Westminster for his administration of the diocese; the warmest feelings of affection and respect were expressed for His Lordship. A vote of appreciation of the work of the Woman's Auxiliary also received hearty applause.

MONTREAL

ST. LAMBERT.

The death occurred on March 28th, at his residence, 51a St. Denis street, St. Lambert, of the Rev. Benjamin Papineau Lewis, late of the Church at Iberville, Que., and one of the most esteemed clergymen of the diocese.

AYLMER.

The Rev. Rural Dean R. F. Taylor has decided to resign the pastorate of Christ Church.

He has not decided yet as to just where he will take up his new work, but thinks that he will either go to Montreal or Western Canada.

MONTREAL.

The Rev. Dr. Rexford, principal of the Diocesan College, and Chairman of the Sunday School Commission, was presented with a purse of gold at the meeting at Ottawa on Wednesday. The address, which accompanied the gift was read by the Bishop of Saskatoon, while the Bishop of Toronto made the presentation. Dr. Rexford intends to visit the Holy Land in the near future, and it was in connection with this visit that the gift was made.

MOOSONEE

CHAPLEAU.

St. John's Branch, W.A.

Some weeks ago it was announced to the members of the above branch, by the President, that through the kindness of another member of the Auxiliary—herself a Life Member and officer of the Diocesan Board—Miss G. M. Sutherland, the esteemed matron of St. John's Indian School, would be made a Life Member. It was intended to present the certificate and badge at the annual meeting, but, through an accident to one of the children, Miss Sutherland could not be present. So on Friday, March 14th, a number of the officers went over to the school and made the presentation, welcoming Miss Sutherland as a member of the Diocesan Board. She was much surprised and overcome, but thanked all, especially the generous donor, very heartily. Miss Sutherland's faithful work at the school for the last seven years is well known to all interested in W.A. and Indian work, and her fellow W.A. members in both parochial and diocesan branches rejoice that she has received this acknowledgment. The fee, together with the amount paid by the same donor for a Life Membership for a relative in the diocese of Ontario, will supply another cot for the Woman's Hospital in Honan. The yearly support of this cot is promised by the same lady, who is one who prefers to do her good deeds quietly, not letting the left hand know what the right hand is doing.

NEW WESTMINSTER

VANCOUVER.

An informal meeting of twelve or fourteen clergy holding themselves true to their Ordination vows, and determined to strengthen the hands of the Bishop in upholding the doctrines and teaching of the Anglican Branch of the Holy Catholic Church, was held on Monday, March 31st, at St. Mary's Hall, South Hill; the Rev. Owen Bulkeley being voted to the Chair. After devoting two hours to the discussion of burning matters, now before the public, connected with the stability of the Anglican Church in Canada, it was proposed to form an Anglo-Canadian Catholic Union, and to bring this and other matters before a meeting of clerical and lay members of the Synod, during the days the forthcoming Synod is in session.

NIAGARA

HAMILTON.

Christ Church.

Rev. Dean DuMoulin, of Cleveland, son of the late revered Bishop of Niagara, preached at both Cathedral services last Sunday. In an eloquent and well delivered sermon he made a deep impression on his hearers, who filled the church completely. In the morning his text was taken from Corinthians: "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ." Man's life, he said, is crowned with a struggle which eventually leads to victory. We have all felt that God is man with a purpose, and that the purpose for man is victory. Man was created for meritorious reasons, and not for once did the plan of God create him for defeat. Mrs. DuMoulin, widow of the late Bishop, and two daughters were present at the evening service, when the Dean also preached to a very large congregation.

All Saints'.

Venerable Archdeacon Forneret, the esteemed rector of All Saints' Church, received word that at the spring convocation of Queen's University, Kingston, he would receive the degree of Doctor of Divinity. The honor to the Archdeacon is not only on account of his scholastic attainments and high standing in the Church, but because of his military standing. Archdeacon Forneret is the senior chaplain of all the militia of Canada. In view of that fact, the commanding officers of the Hamilton garrison during the many years he has been chaplain of the Thirteenth Royal Regiment are giving him his Doctor of Divinity hood.

St. Philip's.

This church has been very much crowded the last three Sundays. On Palm Sunday there was the attraction of processions of choristers and children with palms; on Easter Day there were the special Easter services, and on each of the three Sunday evenings the rector has given sermons illustrated with lantern views, the subjects having been, respectively: "It is Finished," "The Hope of Immortality," and "The Madonna." On Easter Day, Eucharistic vestments were used for the first time; there was an increase of sixty per cent. in the number of communicants, and the collections totalled $440.00. Altar lights have been in use for some months.

Church of the Ascension.

The people of this church are much gratified over the appointment of Rev. Arthur Howitt, who was recently priested, to the curacy of the Church of the Ascension. His many friends will be glad of this promotion. Bishop Clark will arrange for the carrying on of the work of St. Margaret's.

—

Christ Church A.Y.P.A. have the promise of a rare treat when Mr. W. A. Child will give an illustrated lecture on Mexico, which is of such absorbing interest just now.

—

Congratulations are in order for E. A. H. Martin, son of the Vice-Chancellor of this diocese, who was winner in the Trinity College oratorical contest held in the Convocation Hall on Thursday last. Mr. Martin's subject was "Conscription," and it was very ably handled.

GRIMSBY.

St. Andrew's had a very satisfactory report of church work done, and the following were elected officers for the ensuing year: Rector's warden, Hamilton Fleming; people's warden, W. J. Drope; lay delegate to Synod, J. W. Unwin.

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ANCASTER.

St. John's held a largely attended Vestry meeting, and much interest was shown in various new projects for the church. The various reports will be heard at the adjourned meeting on Monday, April 7. The progress for the last year has been phenomenal, the attendance at Divine service having increased 25 per cent.

The following notices of motion were given for the adjourned meeting: That the rector's stipend be increased; that the Lodor bequest be devoted to the parish hall fund; that the choir should be surpliced.

LOWVILLE.

The havoc done by the late windstorm is much deplored by the parish of Lowville, when the village church was seriously injured by the storm, and the mission church of same parish. Rev. Mr. Burt has much sympathy in this great loss.

Another church to fall was historic old Trinity Church, Barton. Nature's gracious, though much deplored, way of removing these old churches, which, having served their day and generation, are often left so neglected and uncared for, throughout the Dominion! "If deconsecrated and sold, could not the building material be used as a small upkeep for the graveyard," has been a suggested scheme.

WELLAND.

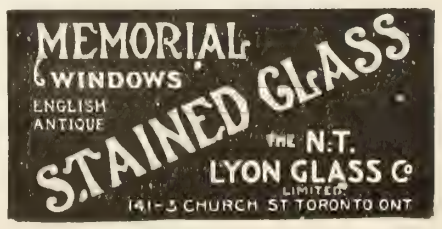
Last Sunday was indeed a "red letter day" in Rev. Mr. Thompson's parish. The Bishop preached, and received for the church many beautiful offerings, some seventeen in number. These included a Bishop's chair, three stained glass windows, various articles for the use of the sanctuary, "fair white linen." At the evening service His Lordship was present for a Confirmation service, when there was a large gathering.

HAGERSVILLE.

All Saints'.

Easter Vestry: Church wardens. D. J. Almas, F. S. Lindsay; delegate. D. J. Lindsay. Total receipts, $1,540.

(*Continued on page* 16.)



Women's Work and Social Service

THERE has naturally been a very keen interest in the Factories and Shop Act at present before the Provincial House of Parliament, particularly, and rightly, in regard to those parts of it which touch upon the matter of child labour. It is a constant tendency to regard child labour merely from the point of view of the moment, as a temporary expedient due to and justified by temporary necessities. We all know how our population is growing, how our cities are increasing, how our industries are developing, and how the need for cheap labour is incessantly and increasingly urgent. These things bring with them the temptation to exploit our children, and to regard them not so much as children, not so much as future citizens, but as a form of cheap labour and little more. Evils resulting from this idea are not introduced deliberately; they are more likely to creep in unnoticed when no one is looking, but they are evils all the same, and I think none of us can feel very comfortable, for instance, over the provision in our new Act authorising the employment of children under 12 in the fruit-picking industry during the five months from June till October, apparently for an unlimited number of hours per day, nor in some of the provisions concerning child labour in shops.

* * *

In this interesting study on "Boy Labour and Apprenticeship," Mr. Reginald Bray, of the London County Council lays it down that any worthy system of apprenticeship must fulfil three conditions:—

It should provide adequate supervision for boys up to 18 in respect both to moral and physical development,—

It should offer full opportunities for training both for citizenship and for the boy's special future work,—

It should lead forward to definite openings in the ranks of adult labour. Ought not any system for labour regulation both for children and young persons (usually meaning those from 14 to 18 years old) have some regard to each of these three points?

* * *

In old days before the Industrial Revolution and the introduction of machinery on a large scale, boy labour was regulated by the Trade Guilds, whose rules determined the length of apprenticeship, hours and conditions of work, wages and so on. The confiscation of the Guilds, which had perhaps begun to outlive their real usefulness, in 1547 was followed by the Statute of Apprenticeship under the provisions of which boy labour was carried on for the succeeding two and a half centuries. Then in what Mr. Bray calls the "wild riot of the Industrial Revolution," the principles of apprenticeship were lost in the triumph of free competition, and "unrestricted traffic in the use of children became the watchword of the age. Children's lives were often a mere alternation of two kinds of darkness—the darkness of night giving place to the darkness of the mine. The idea of immediate success dominated the future, and the frightful suffering involved in the profound social and industrial transformation was regarded with unconcern."

Progress involved change, and change could not take place without pain to some,—so people reasoned. "For one brief moment in the history of progress the individualist was supreme; and then the world reeled back in horror from the hell of sin and misery he had created." In 1802 began the long series of Factory Acts for the protection and regulation of the worker; these marked the reaction from individualism and ushered in the period of reconstruction which we may say is still in process of development.

* * *

We know that for the most part it needs the force of feeling, rather than of reason, to produce great change, and English factory legislation has had its root in sentiment. This was local and partial, of course, in its operation, but it shewed that men were becoming more sensitive to the existence of suffering and less tolerant towards its continuance.

"For all day we drag our burden tiring,
Through the coal-dark underground,—
Or all day we drive the wheels of iron
In the factories round and round
. . . . .
"And all day the iron wheels are droning;
And sometimes we could pray,
O ye wheels (breaking out in a mad moaning),
Stop! be silent for to-day!"

Sentiment, perhaps, but strong enough to create a conviction that would not tolerate the continuance of this child suffering and would not rest until a remedy was found. And sentiment was followed by the growing idealism which refused to believe that "any really good future could be heralded by the sobs of toiling children;" if the old-fashioned chimneys required to be cleaned by little Tom before he became a Water Baby, very well, pull down your chimney and build a kind that could be cleaned in some other way;—if the manufacturer's engine really needed children to make it go, very well, the country did not want that particular trade. In some such way as this, according to our author, public opinion has been getting trained until it has almost ceased to fear regulation and has become ready to spend money in order to secure proper environment and suitable training for children.

We can all see the working of this, I think, in the development of child study, of child welfare plans, of children's holiday funds, of playground associations, and of the numerous devices for the protection and development of childhood.

* * *

In spite of these facts, however, Mr. Bray points out in another part of his book that the good characteristics of the old apprenticeship system are still unrestored, and that the youth of the country to a great extent passes through the period of adolescence without supervision, without technical training, and without the prospect of an opening when manhood is reached. It does not take much thought to realize something of the wastefulness, socially, economically, morally, of such a state of affairs.

Under the British system, for instance, the State has developed an elaborate machinery to prevent boys from being over-worked or wrongly worked. Part of this is the action of the half-time school system, originally designed to prevent overwork,—there is also the restriction of employment and the limitation of working hours. For boys of school age the school laws act wisely; truancy is rare, and the generally punctual and regular attendance due to co-operate between boys and teacher, is a great testimony to the latter's influence; good order is maintained in school and habits of industry and attention imparted.

* * *

But alas! after 14 many of the boys pass from this excellent discipline into the area of unregulated occupations and through the critical years up to 18 are almost wholly unsupervised. Philanthropic agencies, clubs, and so on operate to some extent, but in the great world of London they cannot form an effective control. Nor is the influence of the home much stronger in this respect. Of the 120,000 boys in London between the ages of 14 and 18, many are engaged in occupations which within a few years will afford them no livelihood. Many employers use in their trades a far larger number of boys than the same trade will employ as men. What then is to become of these?

Take such occupations as those of errand boys, cash boys, telegraph boys—the hours are often very long, yet they will include long idle periods of being on duty with no duty to do; these callings have no outlet, they lead to nothing, "and after four years of an employment whose chief characteristics are long hours, lack of supervision and a total absence of any educational influence, the lad is a distinctly less valuable article in the labour market than he was when he left school at 14."

* * *

Mr. Bray's conclusions, though they may seem to some of us rather visionary, are well worth pondering. This exploitation of youth by our modern industrial system — which leaves so many boys stranded and comparatively useless on the threshold of manhood—is not accidental; it has been a constant feature, and improvements have not, as a matter of fact, come from within the industrial organization, but have been imposed upon it by the authority of the State. It is a mistake to blame the employer, or to regard the struggle as one between the boy and the employer; both the boy and the employer are victims of the force of competition, and the struggle is really between that force and the State.

The effect of competition is to compel cheap processes of labour and the employer must perforce produce as cheaply as his neighbour.] You cannot assume that the interest of the boy and the employer are identical; very often at a given point they are actually antagonistic, and "though a system which injures its workers will in the long run injure national trade, this is true only in the long run and the run is often very long." In other words the employer cannot afford to wait for the interests of the future to fulfil themselves; there may be—there sometimes is—a real struggle between the interests of this and of future generations, and the employer's immediate interest, not unnaturally, is to provide for his own survival. Hence "it is the business of the State, which alone is ageless, to safeguard the welfare of the future,"—and by prohibiting measures of purely temporary expediency, by insisting on methods which will be good in the long run, the State is

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placing all employers on the same level and is controlling the direction of the purely competitive forces.

* * *

For this purpose the suggestions are made that the age of compulsory school attendance should be raised to 15;—that the employment of school children for wages should be absolutely prohibited—that up to the age of 18 lads should be in attendance at some place of education for at least half of the working day. In this way proper supervision would be secured during the gulf which separates childhood from manhood. "For all children should be insured the blessings of childhood, and the first step is to prohibit their entering the ranks of wage-earners as long as they are elementary scholars."

"For the half-time school plan between the ages of 15 and 18, the boy preparing to enter a skilled trade would spend half his working day in a workshop, the other half in a technical school; thus learning quickness and dexterity in his work together with the scientific principles of his trade. An errand boy or a boy preparing to enter an unskilled trade would receive manual and physical training during school hours, and at 18 would have some chance of becoming an intelligent and adaptable workman.

"Real unskilled labour is probably the most expensive of any kind, and the preservation of stupidity is the most foolish and the most expensive of modern luxuries. What the employer wants is the intelligent if unskilled labourer—the nation seeks him even more, for your unskilled labourer is also the father of a family, the head of a household and a ruler of the Empire."

* * *

I have not dwelt upon this subject with a view to endorsing all these ideas, but because the book sheds an illumination on the whole question of youthful labour, in whatever country. If you make a few mental observations as you walk through the streets of any of our towns or cities, you will know what is meant by the dangerously unsupervised and untrained period during which our boys and girls are growing up; and if you have been reading anything about the present Factories and Shop Act, or any of the discussions upon its provisions, you will realize the temptation in a rapidly growing country like ours, to supply the labour market with children, to the relief of a pressing industrial need but also perhaps to the serious detriment of the future. Honour Bright.

REAL MERIT.

Real merit of any kind cannot be long concealed. It will be discovered, and nothing can depreciate it but a man's exhibiting it himself. It may not always be rewarded as it ought, but it will always be known.—*Chesterfield.*

Sunday School Commission of Canada.

SEMI-ANNUAL MEETING

THE Semi-Annual Meeting of the Sunday School Commission was held in St. George's Parish Hall, Ottawa, on April 2nd. About 40 members of the Commission were present, mainly from the dioceses east of Winnipeg. Dr. Rexford was in the chair, and the following bishops were present for longer or shorter periods—the Archbishop of Ottawa, and the Bishops of Toronto, Saskatchewan, Fredericton, Columbia and Moosonee.

The predominant note of the day was that of progress—progress already made in the past and progress yet to be made in the future. This feature was especially marked in the reports of the General Secretary and of the various committees.

The report of the former observed an immense amount of work accomplished. A story is current in Commission circles, that when the advisability of the appointment of a General Secretary was under discussion the appointment was violently opposed by one member on the ground that such a secretary would have nothing to do, and that the most necessary article of his office furniture would be a sofa, upon which he would recline during the salaried tedium of an inevitable idleness. We have heard of a famous novelist who did most of his work in bed, but it is more than doubtful whether the General Secretary sent out 4,000 communications during the past year and travelled 19,493 miles to attend 290 meetings upon his sofa.

In respect to the Committee reports, it was upon educational lines that report after report announced marked progress. Most far-reaching in its influence on the future is the fact that all the Theological Colleges from East to West have made the study of religious pedagogy an integral part of their course in pastoral theology.

In five of the colleges lectures are delivered by the General Secretary, while in the Montreal Diocesan College the chairman of the Commission gives a course of 36 lectures to his students and in St. John's College, Winnipeg, the Rev. W. A. Fyles gives an annual course of eight lectures. The clergy of the future are being well looked after.

In connection with the Teacher Training Work of the Commission an advance is being made, the committee in charge of this work announcing that an Advanced Course would be issued shortly.

The Commission Bulletin is also about to outgrow the four pages monthly with which it has so far been content. Next year it is to cover eight pages, and to have its name changed.

The Committee on Temperance and Purity Literature made the important announcement that temperance literature is expected to be ready for the Sunday Schools in July. This is being prepared by the Moral and Social Reform Committee of the General Synod at the request of the Sunday School Commission, and should work the inauguration of a new era in temperance education.

There is always danger that, in the multiplication of machinery in religious work, the devotional life may suffer. It is therefore particularly pleasing to note the completion of an effort to deepen the prayer-life of our Sunday Schools. The Committee on Graded Prayers presented proofs of prayer-cards in three grades, viz., for little children, children, and older scholars respectively. The prayers have been carefully drawn up; and the cards seem likely to supply a deep need. They were adotepd, almost unchanged by the Commission.

The Committee on Sunday Schools reported that arrangements had been made to hold their regular schools this year in conjunction with the N. B. C. C. Those at Rothesay, N.B., and at Ashbury College, Ottawa, will be held from June 23 to June 27. The third will be held at Ridley College, St. Catharines, early in July.

The Sunday School Paper Committee reported that "Our Empire" now has a circulation of about 24,000 copies in Canada. The S. P. C. K., however, are still publishing the paper at a heavy loss, and have asked the Canadian Church to take, if possible, 40,000 copies. The Commission determined to ask the Bishops to bring the matter before the Synods, since, unless the circulation is much increased, the S. P. C. K. may find it necessary to discontinue publication—a contingency which the Commission feel would be nothing short of a calamity.

Another report showed that steps were being taken to formulate plans for the formation of Boy's Missionary Organizations in Sunday Schools auxiliary to the M. C. C. C. The movement contains great potentialities, and if successful would be the means of establishing a missionary minded church in the future.

But by far the greatest venture of the Commission in a forward direction was made in connection with the adoption of the financial estimates for the year 1914. In view of the vast needs of the field; the impossibility of the General Secretary any longer even attempting to cover the work single handed; the necessity of the appointment of an Assistant Field Secretary and of a special devotion of funds to the extension of Sunday School work in the needy districts of the West, the estimates for the next year were placed at $10,095.00 with a pledge that for the next three years they should not be raised higher.

How this sum is to be realized was next considered. A feeling manifested itself that "Children's Day" as the sole source of resources had been outgrown; and that while every opportunity of inspiration and of information which the day afforded should be used to the uttermost, yet that the apportionments asked for by the Commission should also be brought in an authoritative and business like way before the church wardens of each parish. A motion was carried asking the representatives of each Diocese upon the Commission to bring before their respective Synods the question of putting the Sunday School Commission apportionments upon the same basis as that of the M. C. C. C. and of notifying the authorities of each parish of the offering expected from them in the same manner with regard to the missionary funds.

One event of personal interest marked the gathering of the Commission. At the close of the morning session Dr. Rexford was asked to leave the chair, which was taken by the Bishop of Saskatchewan. The Bishop of Toronto then presented Dr. Rexford with a purse containing $110.00 in gold as a small token of the appreciation which the members of the Commission feel of the unique work of their chairman towards the progress of religious education in the Church of England in Canada. The presentation was made in view of the fact that Dr. Rexford is leaving almost immediately on a tour to the Holy Land, and hopes also to attend the great Convention of the Sunday School workers of the world to be held at Zurich during July.

INTERESTING AND USEFUL.

A Bishop writes us as follows: May I say how much your paper interests me? I think it is doing a very useful work for the Church.

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M. S. C. C.

BOARD OF MANAGEMENT SEMI-ANNUAL MEETING.

HIS Grace, the Archbishop of Ottawa, opened the session of the Board of Management by celebrating the Holy Communion in St. George's Church at 9.30 a.m. He was assisted by the Bishop of Fredericton, who gave an address, Canon Kittson, of the Cathedral, and Rev. J. M. Snowdon, rector of St. George's.

The board was convened in the Parish Hall at 10.30, with the Archbishop in the chair, and the following Bishops in attendance: Algoma, Saskatchewan, Huron, Nova Scotia, Toronto, Moosonee, Fredericton, and Columbia. An interesting feature was the presence for the first time of the officials of the General Board of the W. A., viz., Mrs. Patterson Hall, Montreal; Miss Carter, Quebec; Miss Halson, Toronto; Miss Gaviller, Hamilton, and Miss Bogert, Ottawa. There were also clergy and laity from all parts of Canada.

The Primate, who is not well, and who is, at present, in British Columbia, wrote a letter of counsel and sympathy.

The report of Canon Gould, General Secreary, was complete and inspiring.

Special reference was made to Honan, Mid-Japan, with the Bishops, and the Kangra district in India

It was announced that summer schools were to be held in Rothesay, N.B., Ridley College, St. Catharines, and Ashbury College, Ottawa. The census reports as to religious denominations were thoroughly discussed and the question of Mormons, Latter-day Saints and others of like ilk was prominently emphasized. Many strong expressions were uttered by those seized of the facts as to the undesirability of such people, and a small deputation of clergy is to interview the Minister of Justice on the subject.

Dr. Worrell, general treasurer, presented the financial statement, showing that in 1912 the sum of $142,201 was received on an apportionment of $146,400; and that the total revenue of the society was $168,835. Of the $80,000 for Canadian work 90 per cent. was paid, and $67,000 were expended on the foreign field.

At noon, the mid-day prayers for missions were offered, and the reality of God's power was enhanced by the earnestness and devotion of the Archbishop who voiced the longing and desire of all hearts.

Rev. W. B. Cooper, B.A., presented the claims of the British and Foreign Bible Society to the Board, and received a favourable hearing. The Bishop of Fredericton and Provost of Trinity, spoke of the inestimable value of the Bible Society to the M. S. C. C. and all kindred associations.

At 1 p.m. the clergy and laymen of Ottawa entertained the members of the board at a luncheon at the Chateau Laurier. Twenty-three of the clergy of the diocese outside of the city were also present as guests, and a representative gathering of men sat down.

Hon. R. L. Borden gave an address of welcome, and outlined the vast import to the State of the missionary operations of the Church. Rev. C. E. Whittaker gave a clean and vivid description of the character of the Esquimaux prior to the acceptance of the Christian faith, and the transforming power of the Gospel. His speech was a bold reply to the statements of Stefanson and was warmly received. Canon Gould also spoke of conditions in the East and the necessity of being faithful to the deposit of faith which we have received, and which will alone satisfy the demands of the world.

After lunch the report of the executive committee was presented and discussed.

Amongst its salient features were

(a) The attitude of the Diocese of Calgary to the M. S. C. C., as shown in the following resolution:

"The executive committee of the Synod of the Diocese of Calgary will be independent of aid in the matter of grants from the society commencing from the 1st of January, 1913.

"This determination does not affect, of course, the balance of the grant promised by the society to the diocese for the year 1912.

"While taking this step, the executive committee realizes that most strenuous efforts on its part will be needed to meet the ever-increasing demands upon its resources, but at the same time the committee pledges the diocese to do its utmost to raise at least $1,000 (one thousand dollars) during 1913 towards the society's work."

(b) Special donation of $1,000:

The Rev. J. M. Snowdon wrote to the General Secretary as follows:

"Ottawa, Jan. 17th, 1913.

"The Archbishop asks me to let you know that our diocesan treasurer has received a donation of $1,000, to be used for Northwest missions. He suggests that the amount be paid to the general treasurer to be expended by the executive committee at its discretion, it being understood that any amount contributed from this donation to any western diocese should be over and above the ordinary M. S. C. C. grant. We will not expect to receive credit for this amount on our apportionment.

(Sgd.) J. M. Snowdon."

In accordance with the recommendation of a sub-committee consisting of the chairman, general treasurer, and the general secretary, the executive decided to apply the donation as follows:

To the diocese of Calgary, $500; to the diocese of Athabasca, $500.

(c) Re-organization of the staff.

The following plan was presented for the staff:

(a) The general or organizing secretary, who shall be the chief executive officer of the society and, under the executive committee, have the control and direction of its work.

(b) The field secretary, who shall reside in the West, and whose duties shall be as at present defined. Salary $2,500.

(c) The educational secretary, who shall assist in deputation work and in the office. He shall have charge of the editorial work and that of the Prayer and Study Union. Salary, $2,000.

(d) The accountant, whose work shall be book-keeping and accounts, sales of literature, and assistance in the office routine. Salary, $1,500.

The meeting was so strongly of the opinion that the services of Mr. R W. Allin, B.A., ought to be retained and his salary left as before; and that Mr. R. A. William's salary should not be reduced, that while the motion carried, it was expected that the executive should take action on these lines.

(d) The resignation of Dr. T. W. W. Crawford, our medical missionary in East Africa, was regretfully accepted.

(e) Canon Scott's communication on the subject of the M. S. C. C. and the "Circular Letter on Unity" was read, and the matter referred to a sub-committee, whose report was unanimously adopted. This was to the effect that the question was ultra vires.

(f) A comprehensive plan for aggressive work amongst Jews was presented and will be forwarded to Bishops and Synods.

BISHOP BLYTH RETIRES.

Bishop Blyth, Anglican Bishop in Jerusalem, who is now 80 years of age, is to retire in September, after a very successful episcopate of 25 years. The Bishop of London is appealing for the sum of £3,500 to complete the schools established by Bishop Blyth and to purchase play grounds, as a testimony of appreciation of the good work done in Jerusalem and the East.

LOVE.

He is only the lover who seeks what is profitable to the beloved; so that if any pursue not this, even what is right and good, though he made ten thousand professions of love, he is more hostile than any enemy.—S. Chrysostom.

THE WAY, THE TRUTH, AND THE LIFE.

O Jesus, Thou hast said,
"I am the Way."
May I by Thee be led,
Inspired to obey.
Dark is the path without Thee,
Dangers before me lie,
Self-will so oft defeats me.
Passing the Saviour by.

O Jesus, Thou hast said,
"I am the Truth."
Of Thee I oft have read,
Believing forsooth.
Gloomy doubts o'erwhelm me
When from that Truth I stray,
Self pride drags me from Thee,
Losing, alas, the Way.

O Jesus, Thou hast said,
"I am the Life."
Feed me, O Heavenly Bread,
Lest death be rife.
Hungry the soul without Thee,
Starving for Life Divine,
By Thy Presence teach me
Ever to be Thine.

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Letters to the Editor

..We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

Letters must be written on one side of the paper only.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

EPISCOPACY AND UNITY.

To the Editor:

Sir,—In your issue of April 3rd there is a letter signed R. J. Moore, which appeared in the *Canadian Churchman* of a recent date. I took occasion to challenge certain statements made therein, but my letter has not been published. It may be that it was not received in time for it to appear yet. Anyhow, as you have given publicity to Mr. Moore, perhaps you will do me the courtesy of inserting the following which is, so far as I can remember, the substance of my letter to the *Churchman*, with a little added.

Mr. Moore advises us to study a little book, "Episcopacy and Unity," and commends it highly, giving copious extracts. He does not tell us the name of the publisher, or say where this book is to be had. The author is a Mr. Wilson, but we have no information guiding us to an estimate of his competency as an authority, other than Mr. Moore's endorsation. The tendency of the quotations with which we are favored, however, is to give the impression that the doctrine of "apostolic succession" with its logical consequences, is a mere fad of High Churchmen, Ritualists and Romanizers, which goes "far beyond what High Churchmen of three hundred years ago held, and is flatly contrary to the teaching and practice of honored high Anglicans like Andrews and Cosin"—the name of Bramhall is mentioned later on in the same connection. Now this style of controversy is getting to be a very fashionable one and appears to be rather effective; but we may be quite sure that Mr. Wilson, if he be a reliable writer, would not make such statements without giving quotations, with chapter and verse, from the Anglican Fathers aforesaid, in order that we may test their relevancy. Is it too much to ask Mr. Moore, who has access to Mr. Wilson's book, to help us out, or if the latter fails him, perhaps, from his own intimate knowledge of the Fathers in question, he will supply the information we need? Meantime, I wish to say that, although I do not pretend to know these divines by heart, I do know that their defence of Episcopacy, *as of the "esse" of the Church,* is writ large in their voluminous works, and in language, that those dreadfully bigotted high-churchmen of to-day would not venture to imitate. Anyhow they and others *did* defend apostolic succession with tolerable success. So much so, that it is indelibly impressed upon the formularies of the Church and is a *sine qua non* for all who would minister at her altars. If they refused to denounce the validity of non-Episcopal orders, it is because they preferred to mind their own business. As an academic question they might find something to say in favor of the private oipnion that Presbyterian orders might pass muster under conceivable circumstances; but as a matter of practical politics the question was closed, and nothing can re-open it as such—as a matter of practical politics—but a fully qualified general council. If Mr. Wilson and his sympathizers would give their attention to the kindly task of persuading those who stand apart from us, solely or chiefly on the question of orders, "that Episcopacy is the best system of Church government," and "any breach in the historic continuity of Bishops would be deplorable," if Mr. Wilson and the authors of the appeal for unity would devote some of their acknowledged ability in emphasizing and enforcing (instead of seeming to combat) these two favorite propositions of theirs now that they have the ears of both sides of the controversy, they would do much in the cause of real "union," as distinct from a specious and illusive "unity" or courteous affectation of it. This distinction between "union" and "unity" has been drawn by apologists for the appeal, though, of course, they do not conceive of the "unity" proposed by it as other than a whole-souled unity of spirit. No one questions their good intentions; but it is hard to understand how the non-episcopal communions can discover any flattering unction for their wounded susceptibilities in being told in effect, "We are sure episcopacy is best. Something can be said for Presbytery, it is true—it is perhaps good enough for the likes of you, but *nothing short of the best* is good enough for the Catholic Church—You are such good fellows, though, that we will pretend to agree with you—at least, some of us will, the others are only papists in disguise and don't count; meantime we offer you as an evidence of good faith and civility the hospitality of our pulpits, *occasionally* and under rigid restrictions; but don't attempt to meddle with the service, or perform any ministerial functions. Perhaps after we get rid of those pestilent high churchmen, we shall be able to accommodate you a little better, but just now—well, you know we must draw the line somewhere."

This is an irenicon indeed! If evangelicals believe that Episcopal orders are the best, by all means let them say it, prove their principles to the hilt. If they can do so more successfully than the high-church school, to whom the task has been left hitherto, we shall all be delighted, and High Churchmen most of all. If they convince the advocates of Pres-

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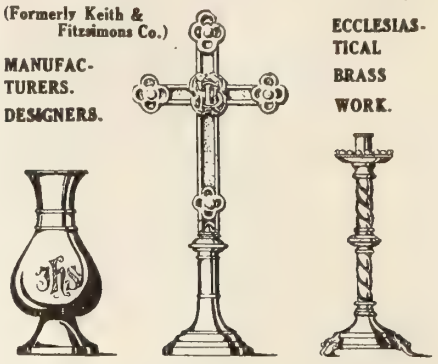

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byterial orders, or those who don't take much stock in orders of any kind (except those achieved by the possession of a ready tongue) there will be no need of further discussion as to the bare adequacy of a second and third quality article. Those who stake their salvation and the being of the Church on inferior expedients are presumably quite capable of managing their own affairs.

It is not honest to lead, or try to lead those who are separated from us by the barrier of the Historic Episcopate, to think that moderate Churchmen, or even consciencious low churchmen, could even consent to a re-united Church that will be satisfied with anything that is in their opinion only second best, and which nine-tenths of Christendom holds, as a *matter of faith,* not *opinion,* to be next to worthless.

Arthur Jarvis.

To the Editor:

Dear Sir,—It has been generally reported that the Bishop of Saskatchewan was the one Western Bishop who had signed the circular letter. When in Ottawa recently I met Bishop Newham, and took advantage of the opportunity to ask him if he had signed the letter, and he replied quite emphatically that he had not, and was opposed to the issuing of the circular letter; but he added that he did sympathise with the purpose of its promoters. He impressed me with the fact that he looked at the matter solely from its practical side and influenced by the conditions existing in his Western Diocese. Lawrence Baldwin.

Toronto.

WOMEN MEMBERS OF THE VESTRY.

To the Editor:

Sir,—To meet Mr. Wakefield's "wholesome and deep-rooted objection" to *"nommes des plumes,"* let me declare myself as the author of the letter signed "One Who Waits."

In answer to his request for information, I may state the names of the seven dioceses where women have been made members of the Vestry are: Niagara, for more than twenty years; Ottawa and Ontario, for a long period; Montreal, for thirteen years; Nova Scotia, three years ago; New Westminster and Saskatchewan enfranchised the women of these dioceses about two years ago.

Mr. Wakefield has gone to the root of the matter when he says: "Women should not have to petition for this reform; it should be brought about by Churchmen; that, in common fairness, women should be on an equal footing with men in voting in the Vestry."

We are having much encouragement in agitating for this reform in the diocese of Huron, inasmuch as that we were able to report to the Special Committee, which met in London on March 12th, the names of over 1,300 women, gathered in a very short time from 53 parishes. Since then many more have been received, and the words of endorsement and encouragement from numerous rectors have very much cheered and stimulated us in the arduous labor connected with this effort to obtain, as far as possible, such an expression as will convince the committee that the women of this diocese really desire to be made members of the Vestries of their parishes.

We have reason to look for sympathetic consideration and fair treatment from the clergy and laity when the Synod assembles in June, so that women may no longer be in the position of "Those Who Wait," but that, justice having been accorded them, they may be led to redouble their efforts in advancing the interests of their parishes and the Church at large, to the honor and glory of God.

Elizabeth M. Tilley.

To the Editor:

Sir,—Allow me to draw the attention of your readers to two letters, which appeared in your issue of March 27th, on the subject of "Female voters at vestry meetings." The first was written by a man, and he ventured the assertion "that Churchwomen methods are not the methods of the Suffragettes." The second was evidently written by a woman, and mark what she says: "If, at the next Huron Synod, votes in Vestry meetings are not given to women, I would advocate that every woman taking part in Church work resign her office, except in the W.A., and let the voters do the work." The spirit of the Suffragette here shows itself very plainly—if we don't get votes in the Vestry, we shall do all in our power to wreck the finances of the Church. Verily the methods of the advocates for women's votes in Vestries are the methods of the Suffragette. If women are not satisfied to work for the Church without being granted votes in Vestries, etc., then they had better transfer their good offices from the Church to the home, a consummation much to be desired in a great many cases. Synods everywhere would do well to stamp out a craze which, if successful, will prove a nuisance to the Church for all time. Votes in Vestries this year; in a short time delegates to the Synod; then members of committees; then conference work confounded.

We are told that in seven leading dioceses of Canada women enjoy "the right of voting in vestries." They have not this right—I should rather say privilege—in the dioceses of Toronto and Huron, and I was always under the impression that these were leading dioceses. Will some one kindly give me the names of these seven dioceses? Tanius.

LOYALTY.

To the Editor:

I was thankful to see a timely letter in your issue of Feb. 27, on "Loyalty"—that much misunderstood and misused word. "Oh, Liberty! What crimes have been committed in thy name!" cried the martyr of the French Revolution. Similarly of loyalty, what offences against the law of charity are committed under the cover of loyalty! Well may Mr. W. H. Wiggs ask "loyalty to what?" Why should the acceptance of and belief in the principle of episcopal government require the exclusion of all other forms of Christianity not so organized from eligibility for association in work? Let me say I am not writing in defence of the recent circular in favor of unity, which I declined to sign. I do not discuss its wisdom or unwisdom, but would strongly advise "A" and others who think with him to read Bishop Lightfoot's dissertation on the Christian Ministry, in which, after an exhaustive historical survey, he shows that the evidence is sufficient to warrant episcopacy, but is not overwhelming. We can hold as strongly as we please our own convictions, but why in the name of charity and fellowship should we regard other Christians who do not accept our conclusions on this point as having no part nor lot with us. If Bishop Lightfoot argues that the office of bishop was evolved as a matter of order and convenience out of the ranks of the presbyters, why must the Presbyterians be considered so hopelessly in error when their theory of development provides for a moderator rather than a bishop? As your correspondent, Mr. Wiggs, remarks, we cannot ignore the fine record for good work possessed by the Presbyterians—and indeed also by other Nonconformist Churches—and it must be confessed that the standard of scholarship in their ministry is believed by some to be higher than that of the Church of England. I hope that Mr. Wiggs' letter may do something to check a recrudescence of that sort of Pharisaism which our Lord was at such pains to condemn.

Albert Geo. Smith.

Mattawa, Ont.

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MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster-General, will be received at Ottawa until noon, on Friday, the 2nd May, 1913, for the conveyance of His Majesty's Mails on a proposed contract for four years, six times per week, over Rural Mail Route from Flesherton (Port Law way), Ontario, to commence at the pleasure of the Postmaster-General.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Flesherton, Port Law, and at the office of the Post Office Inspector at Toronto.

G. C. ANDERSON,
Superintendent

Post Office Department, Mail Service Branch, Ottawa, 20th March, 1913.

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TORONTO, ONTARIO

The Church in Canada

(*Continued from page* 10.)

Increase in church population and in communicants, though some have moved away. Contract has been let for church improvement, to total $4,000. Clergyman's stipend increased $100.

NOVA SCOTIA

The Synod of Nova Scotia will meet on May 27th.

Rev. R. Johnston, of St. Saviour's Church, Philadelphia, is to be the preacher at the Encaenia service at King's College on May 8th.

The Bishop will hold a general ordination at the Cathedral on Trinity Sunday. The examinations commence on April 15th.

Rev. H. E. Dibblee, M.A., entered upon his duties as rector of Amherst on Easter Sunday, preaching to large congregations. He was most favorably received and the outlook for this important parish is excellent.

ONTARIO

KINGSTON.

The condition of the Bishop of Ontario is about the same. Chancellor McDonald was in the city on Tuesday and summoned a meeting of the Synod of the Diocese of Ontario for April 22nd for the appointment of a coadjutor to the Bishop. Both the clerical and lay members of the Synod are summoned. The coadjutor will be styled the Bishop of Kingston the title held by Bishop Mills during the lifetime of Archbishop Lewis.

GANANOQUE.

The reports presented were highly satisfactory. After paying off a deficit of some $300, the church will be able to start the new year about even. The salary of Rev. Walter Cox, the rector, was increased to $1200 and $50 was added to the organist's salary. It was decided to place a pulpit in the church as a memorial to the late Rev. J. R. Serson, at a cost of about $175. C. V. Ketchum was re-elected secretary treasurer. George L. Johnston was appointed rector's warden and Dr. C. H. Bird was elected people's warden.

WOLFE ISLAND.

VESTRY MEETING.

The annual Vestry Meeting in connection with Trinity Church, Wolfe Island, was held on Easter Monday morning in the church, the rector, Rev. Alfred Bareham, presiding.

The retiring warden's report showed the finances to be in a satisfactory condition. All accounts had been met and a surplus remained in hand. During the year a well had been drilled and a pump inserted close to the rectory at a cost of $95.55, and paid for. The officers elected were:—George Friend, rector's warden; William Fawcett, people's warden.

BELLEVILLE.

St. Thomas' Church has completed a beautiful parish house, costing $13,500. The opening ceremonies consisted of a banquet and a congregational meeting, addressed by Mayor Wills, Ven. Archdeacon Carey of Kingston, Dean Bidwell, Rev. G. R. Beamish, the rector, and the wardens.

—

The Bay of Quinte Clerical Union met April 1st and 2nd in business session in the new parish hall of St. Thomas' Church, twenty clergymen being in attendance. The Rev. A. H. Creegan of Tyendinaga addressed a gathering in the parish church. An address was delivered by the Rev. Mr. O'Connor-Fenton of Colborne on the interpretation of First and Second Kings, First and Second Chronicles. The Rev. A. H. Creegan of Tyendinaga spoke on the "Queen Anne Communion Service," the royal gift to the Indians. An address was delivered by the Rev. R. C. Blagrave on the "Christian Ministry."

BURRITT'S RAPIDS.

The annual vestry meeting of Christ Church was held on Easter Monday evening. The annual routine business was transacted, the funds of the church were found to be in a healthy condition. Messrs. Wm. Kidd and Truman Adams, the retiring wardens, are succeeded by Messrs. R. H. Ferguson and J. Harold Kidd, the clergyman's and people's warden respectively.

OTTAWA

OTTAWA.

The Missionary Society of the Church of England in Canada convened here April 3rd, with representative churchmen present from all parts of the Dominion. The financial statement shows that in 1912, $142,220 was received on an apportionment of $146,400. The total revenue was $165,835, of which $80,000 was spent on home and $67,000 on foreign mission work. Among the Church dignitaries in attendance are the Bishops of Huron, Nova Scotia, Fredericton, British Columbia, Saskatchewan, Moosonee, Toronto, and Algoma.

St. Matthew's.

The annual meeting of the senior branch of the Women's Auxiliary of St. Matthew's Church was held in the parish hall April 2. The Bishop of Fredericton gave a short address. The rector, Rev. Walter Loucks, opened the meeting and introduced his Lordship.

The year just closed has been a most successful one for the W. A. of St. Matthew's, as the various reports showed, and the members felt that the outlook for the future is most encouraging.

Christ Church.

There was an unusually large attendance at the annual meeting of the W. A. of Christ Church cathedral April 2nd. Canon Kittson opened the meeting and the president, Mrs. George Green, presided. The various reports presented showed a growth in progress and interest during the year.

Mrs. Patterson Hall, of Montreal, gave a short address on the general work of the auxiliary, and Miss Halson, general Dorcas secretary, of Toronto, gave an interesting talk on that branch of the work. Mrs. Tilton, honorary president of the W. A. of the Ottawa diocese, also spoke a few words.

The thank-offering collection was the largest ever taken and it will be given to the Canadian mission in the Northwest.

A corporate communion of the members was held in the morning when there was a very large attendance.

St. John's.

St. John's branch of the W. A. held its sixteenth annual meeting in the parish hall. Rev. Mr. Gorman occupied the chair. The opening services were conducted by Rev. Canon Pollard. Reports for the past year were submitted and showed the branch to be in a very satisfactory condition. All obligations to the diocesan board are paid up, besides numerous contributions to other appeals. Three bales were sent out by the Dorcas branch and the total collections from all departments for the year amount to $489.11.

The Bishop of Algoma gave an interesting address, telling of his work in that diocese, more especially among the Indians and in the Indian schools.

Short addresses were also given by Mrs. Tilton, Canon Pollard and Rev. J. F. Gorman.

QUEBEC

QUEBEC.

The Easter Sunday services were again largely attended this year, showing an increase in the number of communicants. There were three Eucharists, the first being at 6.45 a.m. with 126 who partook of the Blessed Sacrament, at the 8 a.m. (185), and 110 at the High Celebration, making 421 in all. An eloquent sermon was preached by the Very Rev. Lennox Williams, Dean of the Cathedral.

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line to-day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in six minutes.

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A POCKET COMMUNION SET, also a large number of books, theological, historical and otherwise, belonging to the estate of the late Reverend Canon French, are to be disposed of at reduced price. Anyone desiring to purchase the same can apply to Miss Alice French, the Parsonage, Emsdale, Ont. An inventory of titles, etc., will be forwarded on application.

An Interesting Letter

April 8th, 1913.

Church Life, Confederation Life Building, Toronto.

Gentlemen,—We have been using your publication for some time in the advertising of certain office appliances, and the results have been exceptionally satisfactory.

That your circulation is well-distributed is shown by the fact that we received replies all the way from Halifax to Victoria.

Yours truly,
(Signed) A. M. Kennedy,
Adv. Dept.

St. Michael's Church, Bergerville, P.Q., the Rev. A. E. Dunn, Rector, also reports an increase, there being over 70 communicants out of a parish of 160 souls at the two celebrations. St. Michael's is fast becoming one of the model parishes of the diocese.

A special social gathering was held last week in Trinity hall, the occasion being the celebration of Ven. Archdeacon Fortin's thirty-seventh anniversary as rector of Holy Trinity church. Several eloquent addresses were delivered and an enjoyable musical programme was rendered by the Trinity quartette.

RUPERT'S LAND

We regret that the Archbishop has been obliged to go to British Columbia for a short period on account of his throat which has been troubling him throughout the winter. We hope to see him returned fully recuperated before Synod meets in June. In the meanwhile the Bishops of Keewatin and Moosonee have been holding confirmations for his grace.

The Rev. J. H. Gibson, Rector of Manitou, has accepted an appointment as Rector of Kenora in Diocese of Keewatin.

WINNIPEG.

The Easter Day services in Winnipeg were more largely attended than ever before. The number of communicants was far in excess of previous years, and the offerings were most excellent. Much enthusiasm prevails, and talk of new church structure is heard in many quarters.

Holy Trinity.

Officers for the ensuing year were elected at the annual meeting of the Women's Auxiliary of the Holy Trinity church, held in the parish house on April 1st. An interesting talk by Mrs. C. H. Condiney on the work of the Travellers' Aid Society, and an address by Archdeacon Fortin, featured the meeting.

Over $1,100 was raised during the past year by the Ladies' Aid Society. The money was used in furnishing the house and in making several improvements to the church.

The following officers were elected at the meeting: President, Mrs. J. G. Dagg; first vice-president, Mrs. W. J. Thompson; second vice-president, Mrs. Erskine; secretary, Mrs. J. R. Fairbairn; treasurer, Mrs. Monkhouse.

St. James'.

Rev. J. J. Robinson, warden of St. John's College, gave an address before the A. Y. P. A. of St. James' church in the Rosebery hall. The subject of the address was "A Tour Through Palestine," being an account of the personal experiences which the speaker had had in the Holy Land. In view of the new church which is to be built in the west end of St. James' parish as a memorial to the late rector, the Rev. G. I. Armstrong, the A. Y. P. A. has set as its mark the raising of $1,000 by direct subscription. At the close of the meeting subscriptions were called for and $360 was promised.

St. Luke's.

At the annual meeting the question was discussed whether a rectory or parish hall should be built first, this will be decided by the new vestry, that body to report at a later meeting of the congregation.

Officers for the ensuing year were elected and the annual reports of the various societies and organizations of the church read and approved. The officers are:—

People's warden, A. M. Nanton; rector's warden, William Pearson; vestrymen, J. D. Clark, R. R. Gallagher; John Woodman, C. D. Shephard, G. F. R. Harris, W. L. Ball, C. W. Strathy, A. D. Joliffe, D. M. Neeve, H. Edwards, R. W. Patterson and R. A. Taunton; delegates to synod, John Woodman, B. C. Chaffey and G. F. R. Harris.

The great help the ladies are giving the church was emphasized by Mr. Heeney in a short address.

According to the annual financial statement, the church has a surplus of assets over liabilities of $641.38, and a credit balance of $311.21.

TORONTO

TORONTO.

Woman's Auxiliary.

The April board meeting was held in St. Thomas Parish House on Thursday, the 3rd. One corresponding secretary reported 13 new life members. The Treasurer told how all the years' pledges had been met and how well the branches had responded to the appeals.

The Dorcas secretary reported: 31 bales sent out to missions, one set of altar vessels and linen and one font, five beds had been given for the hospital in Honan.

Receipts for the month, $428.49.

She also made an appeal for $100 to buy articles and clothing for the Arctic Mission.

The secretary for Juniors' reported: Receipts for the month $538.54; that the Junior branches had sent ten parcels, one font, two sets of altar vessels; that a new Junior branch was organized at Allendale.

The secretary of Literature reported new books in the Diocesan library: "Extempore Speaking," "China's New Day," "The Opening of Africa," "Chinese Characteristics"; that several branches had reported having sent new books to some of the clergy in remote mission parishes.

The noonday address was given by the Rev. W. J. Moore of St. James' Cathedral on the text: "Blessed are the pure in heart."

The extra cent a day amounting to $164.63 was voted to the "Saskatchewan Parsonage Fund."

Miss Cartwright gave a very interesting account of mission work among the Japanese in Corea, which she had received from two of their missionaries who had just passed through Canada.

An address was given by Mr. Byrnell, secretary of the Palestine Exhibition, asking churchwomen to help in this great exhibition which will be held in Toronto from May 7th to the 25th.

St. Anne's.

At a special meeting of the vestrymen of St. Anne's Church a resolution was passed authorizing the rector and wardens to purchase a site for an additional church in the north-western part of the city immediately.

St. John the Evangelist.

Mr. Walter Arlidge has been appointed choirmaster and his sister, Miss Hattie, organist. Their father, the late Prof. Arlidge, was organist and choirmaster. Mr. Arthur Lye, who has been acting as organist since the death of Prof. Arlidge, was presented with a beautiful hymn book at a social gathering of the choir. The rector, Rev. J. Russell MacLean, made the presentation.

Mr. Lye will preside at the organ temporarily at the Church of the Holy Trinity.

St. Mark's, Parkdale.

The Easter services were very bright and the church crowded. The chancel was beautiful with large quantities of flowers and palms. There were 325 communicants, the Rector being assisted by Rev. W. Fennell and Rev. R. A. Hilty.

At the vestry meeting on Easter Monday the church wardens presented a most encouraging report showing receipts over seven thousand dollars with a comfortable balance on hand. The Rector's stipend was substantially increased.

On Sunday last Rev. W. L. Armitage announced the church property

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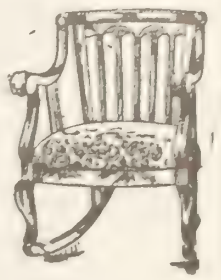

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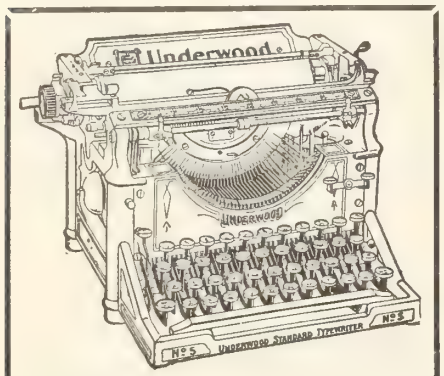

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All Saints'.

Rev. L. E. Davis, for the past four years assistant to the rector at All Saints' Church and Dean of the Residence at Wycliffe College, has been appointed rector of St. Paul's Church, Brockville, and will take up his duties there shortly. The announcement was made on Sunday by Rev. Principal O'Meara, who preached at All Saints'.

Rev Mr. Davis graduated from the University of Toronto in 1906, and completed his theological course at Wycliffe College in 1908. Following his graduation from Wycliffe he took a post graduate course at Oxford, and was appointed assistant at All Saints' shortly after he returned.

Mr. Davis succeeds Ven. Archdeacon Dobbs, who was recently appointed chaplain of the Kingston Penitentiary.

—

Rev. T. B. R. Westgate, missionary in German, East Africa, is passing through Toronto this week on his way to his home in Watford, Ont. He will return to the city for the W. A. annual meetings in April.

PETERBORO.

Bishop Sweeny administered the Sacrament of Confirmation in All Saints' Church on March 30th. The candidates for confirmation numbering sixty-two, included two from St. Luke's Church and one private, and all listened attentively to the earnest exhortations of the Bishop, who explained to them the significance of the laying on of hands and what God required of each one—faithful and willing service.

ISLINGTON.

St. George's, Etobicoke.

The large cross of the steeple which has for some years been swaying at various angles, according to the direction and velocity of heavy winds has once again assumed the perpendicular. In addition to these repairs to the steeple the interior of the church is to be completely repainted and decorated. The work which commenced on Monday will all be completed before St. George's Day, April 23rd. On the Sunday previous special services will be held and also on St. George's Day. On the afternoon of that day an Old English Fair will be held in the Aquatic Club, Lambton Mills, the proceeds of which will be devoted to the restoration fund.

THORNHILL AND RICHMOND HILL.

Special services of unusual interest were held both on Sundays and weekdays in this parish during the season of Lent. Large and appreciative congregations attended most of the services. The services were very hearty, and the addresses most helpful. The list of special preachers was as follows: The Rt. Rev. W. D. Reeve, D.D., the Revs. R. Seaborn, G. S. Despard, V. C. Spencer, A. I. Fidler, J. F. Rounthwaite, W. J. Brain, Dr. T. Stannage Boyle, C. Paterson Smyth, C. J. James, S. W. H. Hornibrook and Ven. Archdeacon Warren. The bright festival services, and large congregations on Easter Day gladdened the hearts of incumbent and people. The vestry meetings at both churches were well attended. The financial reports were in every way satisfactory, showing balances on hand, and a bright outlook for Church extension in the future. Officers elected — Trinity Church—Wardens: S. Wilcocks and Wilfred Ball. St. Mary's: F. R. Oliver and J. Marsh. Lay delegates to the Synod: S. Wilcocks, F W. Jackes and F. R. Oliver. On the third Sunday after Easter the choir of Trinity Church will appear for the first time in cassocks and surplices.

—

NOVA SCOTIA

(Late News).

HALIFAX.

All Saints' Cathedral.

Eastertide was an occasion of great rejoicing to the congregation of All Saints' Cathedral of Halifax. It crowned a most fruitful winter's work. The Easter offering amounted to over one thousand dollars without any special appeal. The number of communicants for the day was over seven hundred, which creates a record for the congregation, while the attendance at all services showed improvement both in numbers and interest. A new pulse of life seems to be beating in the various activities of the Cathedral, as evidenced by the large and enthusiastic attendance at the meetings of the organizations. A Bible Class is held on Wednesday evenings, with sixty members, and a Cathedral Men's Club has been organized, with a membership of over fifty. A Hospital Guild has been formed to take care of the philanthropic side of the work, and several other societies are in prospect for the near future. The congregations have doubled during the winter, and there is evidence on every hand of an earnest desire to follow the leadership of the new vicar, Canon Llwyd, and to help him in the effort to grasp the great spiritual opportunity now presented by the growth of the city of Halifax.

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By the Fireside

"PETER'S PENNIES."

The pathetically unconscious figure of little Peter Scott has found its way to the hearts of us all just lately, and while our hearts ache for the little boy so early in life deprived of his father's love and care, we know that when he is old enough to understand he will be proud to think that he is the son of one who so bravely and fearlessly lived and died for his country, and will find in the story of his end a fitting example of heroism and devotion to duty for his own emulation. The "Adelaide Register" is starting a Children's Penny Fund for Peter. The money will be invested in South Australian Bonds, and the interest paid to his mother on his birthdays, while the capital will be given into his own keeping when he attains his majority.

A QUEEN'S AMBITION.

"Carmen Sylva" (the Queen of Roumania) contributes to the "Fortnightly Review" for March an interesting article on "If I were a Millionaire."

Sitting round the dinner table in her mountain castle of Sinaia, Her Majesty took part in a conversation upon the multi-millionaires of America, and, asked what she would do if she were a millionaire, said she would build a cathedral with chapels for every religion in it, and an arts school beside it.

"You can build ever so many houses," she says, "and misery will enter there; care will follow the inhabitants, anger and strife and illness is only one peaceful house on earth—that is God's house."

"Carmen Sylva" makes an interesting reference to Westminster Abbey. "I spent one evening of my life alone in Westminster Abbey," she says, "beside the organ, and even before it, playing a few chords only, in the gathering dusk, when the statues began to look as if they were alive and moving, and I have felt better ever since."

THE WARDROBE AT THE WHITE HOUSE.

Mrs. Woodrow Wilson, wife of the new President of the United States, has taken over the keys of the White House, and lady readers will be particularly interested in what she says about her wardrobe.

Speaking to a newspaper representative, Mrs. Wilson said:

"I am not buying a large and elaborate wardrobe for my Washington debut. Neither I nor my daughters are fond of clothes in the sense that many women are. I like pretty things, naturally, and I like to be tastefully dressed; but to spend lots of time and money on clothes—well, we are not given to that! I do not deprecate a liking for good clothes in any woman, but I am perfectly sure that the women who spend a large portion of their time shopping, and standing for hours to be fitted, do not find real happiness in that sort of thing."

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Belleville, Ont.—Rev. J. F. Fraser, Belleville, Ont.
Belleville, Ont.—C. M. Stork, Box 980, Belleville P.O.
Blenheim, Ont.—Rev. E. C. Jennings, Blenheim, Ont.
Brockville, Ont.—John Mason, 30 Pearl street.
Caledon East, Ont.—Mrs. D. Herman, the Rectory.
Cobalt, North—Rev. H. Bruce, the Rectory, North Cobalt, Ont.
Collingwood, Ont.—R. S. Stubbs, Collingwood, Ont.
Cornwall, Ont.—Mrs. Farlinger, Box 180.
Erindale—B. Thompson, the Rectory.
Fort William.—Awdry Burt, 213 Cameron street.
Gananoque, Ont.—Rev. Walter Cox, The Rectory.
Gore Bay, Manitoulin.—The Editor, "The Recorder."
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Morrisburg, Ont.—Rev. G. S. Anderson, St. James' Rectory.
Newboro, Ont.—Miss Grace Landon, Newboro, Ont.
Newington, Ont.—Rev. C. P. Palmer, All Saints Rectory, Newington, Ont.
Niagara Falls, Ont.—Girls' Auxiliary, Christ Church.
North Battleford, Sask.—J. Hammond, North Battleford, Sask.
Orangeville, Ont.—Allen V. Preston.
Ottawa, Ont.—C. E. J. Boyle, 275 Laurier Avenue west.
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Peterborough.—A. Kingdon, 762 Water st.
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To Our Agents

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A Diocesan Anniversary

THE following item appeared in the Quebec "Chronicle" on Mar. 5th, and tells of an important event in the history of the Church in Canada, namely the introduction of the system of electing Bishops by vote of the clergy and laity. Special interest is attached when it is remembered the present Dean of Quebec, Dr. Williams, is a son of the Bishop here referred to, and that his grandfather was a cousin of Isaac Williams, the saintly Tractarian:

A notable event in the history of the Anglican Diocese of Quebec occurred half a century ago to-day, when the first Bishop chosen by the Synod of the Diocese was elected, in the person of the late beloved and reverend Bishop Williams. Previous to this, the Bishops of the diocese had been nominated by the Crown, and neither the diocese nor the Church at large had had any reason to regret the choice made in the case of either of Bishop Williams' three predecessors—the two Bishops Mountain and Bishop Stewart. Though it was quite in accord with the spirit of the age and with the growing strength and independence of the Church of England in Canada that dioceses over which they were to be called to preside, it was not without some anxiety, if not indeed with misgivings, in a few cases, that the first selection under the new order of things was approached. As a matter of fact, Bishop Mountain himself looked forward to this change in the mode of appointment with some anxiety, having placed on record, in his address to the Synod of 1861 the following solemn and touching warning: "In our own case, the principle of elective Bishops has been introduced, and the day cannot be very remote"—this was less than two months before his death—"when occasion will be given to put this principle in exercise within the Diocese of Quebec. I hope the clergy and laity will be prepared, when that day shall come, to act with a single eye to the glory of God, to the salvation of souls, and to the progress and consolidation of the Church, with an inviolate spirit of charity and forbearance; with an utter repudiation of all worldly intrigue and partisanship, all recourses to the arts of convassing and cabalཀing, everything in short which is described by the word "electioneering in the transaction of popular government in the world." These affectionate counsels were not forgotten, or rather, perhaps, were not needed by those upon whom the great responsibility of selecting Bishop Mountain's successor developed. One who was present thereat, and who was himself called upon to preside at the next episcopal election here, has left it on record that "never was there an episcopal election more purely, more Christianly conducted" than that of 1863. That the responsibility resting upon the members of the Synod was fully appreciated was illustrated by the fact that a few of the ballots favoured reference of the matter to the Archbishop of Canterbury. Mr. Williams, himself, who was only elected on the eleventh ballot, rose in the Synod, as soon as any number of ballots were marked in his favour, and begged that it should not be repeated, urging that he was not the man for the position, and could not hope to command the confidence of the Synod as Bishop. How the contrary proved to be the case, and how admirably the election of bishops by the Synod of this diocese has answered the highest hopes of those who were responsible for the introduction of the new system are illustrated in the lives and labours of the Bishop-elect of half a century ago—the Right Rev. Dr. J. W. Williams, and of his successor, the present Lord Bishop of the diocese.

The late Archdeacon Roe has recorded an interesting incident showing how the link of Bishop Williams' connection with Quebec was forced at his baptism in England, when his godparents were his fathers' cousin, the saintly Isaac Williams, and Archdeacon Sir George Prevost, who had married Isaac Williams' sister. Sir George was an intimate friend of Bishop Mountain, and his father had been Governor-General of Canada. Port of arrival how often not follow-

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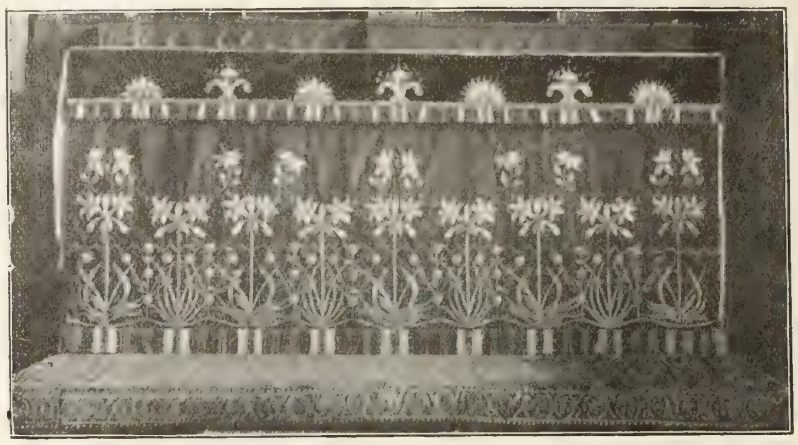

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Church Life.

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The Week

HOW is a city or a man to be measured? We can think of many ways, but the world usually thinks of only one; we could talk of ethics, character, influence, but the world says money. In the ordinary way it judges by wealth, for you too often hear a city spoken of as the home of wealth, with more millionaires to the superficial area than some other city, with larger manufactories, and they are wealth machines, than the other city. And of men the rating is pretty much the same. For it is not what he is, or what he can do, but what he is worth that is the touchstone of applause and admiration—and this is getting to be so all the world over. There was a time when things were different, but this of yesterday, not of to-day. It is a pity—a thing to weep over—for nothing is less attractive, nothing usually less beneficial than mere money. We have to remember that to the wealthy there comes a time when wealth means everything. Money is hard, for it has got to be so, or else it will take to itself wings and fly away—it is unsympathetic; it has few airs and no graces. The excessive admiration of it is a mark of poor mental development, and shows a mind, as a rule, uncultivated, for to the true culture money is rather a shameless thing. One of the causes of this demoralization is the poverty of our literature. The desire for true literature is almost non-existent, unless anyone would be reckless enough to call the daily papers of Canada literature. The daily journalism is in its way all right for it supplies a demand. The average man reads one, two, or three newspapers a day, perhaps a magazine or a novel occasionally, perhaps his Bible on emergencies—and that is the sum total of the whole. The classics of the world of letters he knows not of—those books that contain real thinking and real writing are to him treasure unsealed. What a pity it is, is it not? How much pure delight he is losing—what a luxury of stored up pleasure for the autumn of his life, and the winter of his discontent. Money is the cause of it, for the cheap magazine pays the publisher, while it atrophies the reader. The newspapers, as a rule, have no other end in front of them than dollars, and what pays goes into print.

IT would be supposed that facility in writing went hand in hand with a copious store of reading—and it does not always. It looks as if there was something out of gear somewhere. A man who reads the works of the Olympians, enjoys a delight that leaves no desire for reproduction, a delight that is appalled by achievements that are, and ever must be, beyond his own ability, that is hampered by the greatness of a technique that he cannot copy, but which is sufficiently attractive to him to make him wish to do that, or to leave the inkpot alone. When people have not read or studied deeply, they are free from these drawbacks and can write quite naturally and simply the thoughts that pass through their minds. They will not of course achieve literature, but it is astonishing how close they can get to it, because of this gift of naturalness, and how interesting their writing can be. Just as the prattling of children is intensely interesting merely because it is natural and is the lowering of the shutters that hide the soul, so the writing of the untrained mind, and the mind that has not nodded with Homer, or tripped with Horace, gives us an insight into the little menage of the simple life, and for most of us the little menage is quite certainly most attractive. It is our own life, it is what we can understand, it has the quaint charm of "Home sweet home," which is not literature, even when played on a gramophone or a street organ. We are queer mixtures, for while we think of the charm and the goodness of a lost mother we find ourselves unconsciously also remembering the cream puffs that she made, or the jam that we appropriated without waiting for her permission. So when true learning is scarce and literary culture scarcer, we can yet find a joy in a simple article that our critical faculties tell us is poor workmanship and full of faults.

WHO first made the trilogy of the three "r's"? Who issued the ukase that the order thereof was to be reading, riting, and rithmetic, with the spelling and the pronunciation to suit? No man knows and certainly no man cares, and no man ever will know, for if we were told that the first use was attributed to John Bright or Richard Stupid it would make no difference, for we know that the idea lay deep in human feeling long before it was misspelt or mispronounced. It is the order of reality, of sense, and experience, but it is always topsy-turvy, for it is retrograde in proportion of happiness and of progress. Reading is always good, writing is a pleasure when you have some one you love to whom to write, but arithmetic is a bugbear. We who write have the honor, if it is an honor to be a mathematician in a small way, so that it is not a case of the bitter grapes. The very word arithmetic is an alien, brought into the language from outside—the Angle Saxon probably had no sense of numbers—while the words reading and writing are good Old English or High Dutch or something as comforting and homelike. Nay, the science of numbers is alien, coming from the coasts of the Mediterranean, and used finally as a means of making money. That is why we idolize arithmetic, why we attach supreme importance to the arithmetic prize at school, admire the accountant, as long as he keeps out of the penitentiary, and recognize the awful ability of the man who can cook the books of a bank—an ability that we surreptitiously long for. And yet how unhappy the world has been made by money, and consequently by arithmetic—the debtor, the low rate of interest, the meagre number of dollars or cents, the two and two that will persist in making four, a foolish four, when they might make a blessed six. The old days of exchange must have been far happier, when you put down your sack of potatoes and took your pyjamas, or handed over your pig and solaced yourself with a new hat. Yet arithmetic is with us to stay, and the only thing is to learn it, use it humbly, and recognize that it fills a space in the world that affords some advantages. It even has its glories, for it alone describes the Eternal Trinity, the Sevenfold Gifts, and it numbers the crosses on Calvary.

WE heard of a parishioner at his Easter Vestry who in unrighteous indignation vigorously protested against the amount that it was proposed to devote to Foreign Missions—a sum of about one hundred and fifty dollars. The parish, though not wealthy, yet was by no means a poor one, its people being mostly of the working-class and comfortably housed and fed. In fact, the only disreputable-looking building in the place was the church. That, indeed, was in a deplorable condition—neglected and dilapidated both within and without. Dirty, leaky, sadly needing a coat of paint, with the cross hanging from the steeple, had stood God's House for five years, and the protesting parishioner, one of the leading men of the place, had never seen it, never lifted a finger to have it repaired until a new rector at the Easter Vestry proposed that something should be done for Foreign Missions. Then, indeed, indignation swelled his breast at the thought of so much money being sent out of the parish, while its own church so evidently needed it. Surely this was a case where charity should begin at home. It required a lot of persuasion to convince the man that it was mainly owing to the fact that the church had not contributed towards the support of the Church in the foreign field that the spiritual life of the parish was at such a low ebb and his own church in such a condition. The one was the natural outcome of the other. His religion had cost him next to nothing, and he valued it, both for himself and for others, at cost price. That which costs us little is ever lightly valued. It has been well said that an examination of our accounts will show us unmistakably whether our religion is an empty profession or a living reality. For if we love our God we shall certainly show our love by giving our money to provide for the needs of His work, whether it be required for keeping His house as the dwelling-place of the Lord of Hosts should be kept, or to provide what is necessary for the support of the work of the Church in the foreign field.

READING.

WRITING.

ARITHMETIC.

A NATURAL OUTCOME.

The Church in the West.

THROUGHOUT Canada groups of men in the isolation of the wilderness are contributing by manifold toil to the wealth of the Dominion. Prospectors, trappers, forest rangers, and surveyors lead the way, and bring back to the haunts of men the story of their quest. As a result of their labors larger parties are organized and men pour forth by rail and lake, by stream, portage and prairie trail to levy tribute, mainly for the benefit of others, on the hidden wealth of nature. In the depth of the trackless forest they are felling trees for fuel, hewing ties for railways and cutting timber to be shaped into all manner of woodwork for our houses; across the prairies traversed only by the lonely trail they are building railways that open the way to the virgin soil before the ever increasing throng of incoming settlers.

To these men, in their isolation from church and home, come the agents of the Church Camp Mission. To reach the camps in many cases involves laborious travel along unfrequented ways and when the missionary comes to the district assigned to him there is still hard travel between camp and camp. Everything required for such comfort as may be his and everything required for his work must be carried on his back. Clad in rough overalls and knee boots he steps forth with a pack on his back limited only by his strength. In it is stowed his personal necessities reduced to the smallest possible limits, copies of the Gospel, as much general reading matter as can be carried, and possibly a musical instrument or small camera.

Equipped with this outfit he passes from camp to camp. If he arrives during the day he will find only cook, cookee and bull cook in the camp and on his first visit introduces himself and makes his purpose known. With a little tact the missionary may almost invariably feel assured of a welcome and an opportunity to win his way. He is given a chance and it rests with him to make the most of it. Day after day the same experience is repeated. When he once sets out on the trail, it may be a month before he leaves it. Each day he visits new groups of men and each night he rests between different blankets.

The chief feature of the missionary's visit is an informal service in the bunk house, which is at once sleeping and sitting room. Any intrusion here without the men's consent is, of course, out of the question, yet objection is seldom raised. The old familiar hymns are sung, a few simple prayers are said, a short direct address is given and in the dimly-lighted log hut nestling on the mountain side, standing out in bold relief on the plain or hidden in the forest, amid the unearthly silence of the wilderness there comes, we are told, a sense of the Divine Presence that is seldom felt among the haunts of men. What the service means to the men is shown by the hearty handclasp, the restrained thanks, the kindling eye, and the repeated invitation to come again and to leave some hymn sheets.

The missionary's efforts, however, are by no means confined to the services. To many of the men indeed through their ignorance of English, the services are meaningless. For their benefit the Camp Mission supplies literature in eight of the foreign languages most commonly heard in the camps. On the part of all, English speaking and foreign speaking alike, there is an eager demand for something to read. How intense this craving is was revealed to a missionary by one man who declared that the night before he had gone to the medicine chest and in desperation had spent the evening reading of the potency and characteristics of various drugs and prescriptions.

"Not services but service," is the motto of the Mission. It means that the services must be of such a character as to be of service to the men, and in conducting services the missionary must never forget any service he can render the men. Working on these principles the agents of the Camp Mission soon are looked upon as their friends by the men on the outskirts of civilization. The injured come to them for first aid; the sick in the camp hospitals welcome their visits and friendly sympathy; and into their ear is poured many a sad tale of blasted hopes, of fatal folly and humble penitence.

Thus it will be seen that the main purpose of the Mission is spiritual. It aims at leading the men's thoughts to higher things. In their isolation and hardship there is a danger of their regarding life as made up of exacting toil diversified only by periods of dissipation. It is only too common to hear of a season's hard earnings being squandered in a few days of riotous living. When the men return from the camps they find false friends, both men and women, waiting to make them their prey; while they are still in camp the Mission seeks to tell them of a higher, nobler life, and of the true Friend from Whom they may gain strength to resist their strong temptations.

But while the main purpose of the Mission is spiritual a genuine interest in the welfare of the men is manifested wherever and whenever opportunity offers. By personal intercourse, by care for the sick and injured, by sympathy for the sorrowful, by ministering to their recreation and amusement, the wandering missionary proves his devotion to the interests of those he seeks, and winning their confidence gains a hearing for their message. It was this life of unselfish service that drew forth the remark from one not himself a churchman, "The Church of England is certainly not afraid to go into tough places."

G. H. B.

Our Old Country Letter

April 2nd, 1913.

ON Monday the funeral of Lord Wolseley took place with stately ceremonial. Yesterday a very different funeral procession wended its way through the heart of London. Father Stanton, who was lately mentioned in this column, was perhaps, next to the Bishop, the best-loved clergyman in London. His half-century of strenuous work as curate of St. Alban's, Holborn, ended with his death last week. The procession which accompanied his body from the church to its resting-place at Woking, was headed by cross-bearer, light-bearers thurifer with incense, and over one hundred clergymen, the deceased's colleagues acting as pall-bearers. After the coffin came some thousands of people marching four abreast, and singing hymns. They included many wealthy and well-known people, and a great number of the very poor. Father Stanton was known personally to all these people, and nearly all wore some sign of mourning. During the morning several services were held in the church, which on each occasion was crowded as it used to be when Father Stanton preached, many persons being unable to gain admission. Whether we sympathize or not with the school of theology for which St. Alban's stands, we must thankfully realize that a manly personality, wholly consecrated to the service of God, can still attract the masses to the cause of Christ.

—

The Year-Book has already been mentioned. One very disappointing fact, amid much to encourage, is that the number of Confirmations for 1912, as disclosed in its pages, is the lowest since 1907, and less than that of 1911 by 26,000. The explanation of this falling off is not so far forthcoming.

—

It will be remembered that the Bishop of Manchester addressed an "Open Letter" to the Archbishop of Canterbury on the subject of the Ornaments Rubric. In his reply, His Grace feels that the Bishop has made some good points which cannot be ignored, but the problem still retains an element of mystery. "After all, the question is of archaeological rather than cogent practical importance. We ought surely to be able to say in the twentieth century what we do want, and not merely to find some explanation of what other people said or wanted 250 or 350 years ago." How refreshing is a breath of common sense! If we only knew what we want, or were united in wanting it, how easily the problem would be solved.

—

Sir Harry Johnston, well-known as one of the greatest authorities on Central Africa, speaking at the Livingstone Centenary meeting in the Albert Hall, uttered a protest against the attitude of the State towards missionaries. After one of his journeys in the footsteps of Livingstone, he was asked to name the men who had helped him most. One was a layman, who received a richly deserved reward: the other received no recognition because he was a missionary. With all respect to Sir Harry, we venture to hope that the State will continue to ignore missionaries. The prospect of even possibility of earthly rewards or honors is best kept severely apart from the outlook of the spiritual worker, whether at home or in foreign lands.

—

The Prince of Wales is early shewing signs of that public spirit and care for the Church which have always been such marked characteristics of the King and Queen. The pleasing announcement is made that he has contributed £1,000 in response to the Bishop of Southwark's appeal on behalf of the Cathedral Church of St. Saviour. Southwark is one of the new dioceses, and the church in question—perhaps the most interesting of the historical churches in South London—has not long enjoyed cathedral rank.

—

Reference was made in former letters to the Leeds scandal. The offending clergyman, who is now in Australia, has not only been deprived of his living, but has been deposed from Holy Orders.

—

The Cathedral of Liverpool, which when finished will rank among the largest in England, is making progress. The choir is within measurable distance of completion, and the committee are now appealing for £53,000, which, with a provisional offer of £10,000, will be sufficient to build the first transept adjoining the choir. This portion of the cathedral, with its central space and its extensions, will afford room for 2,000 seats; the number of sittings in the choir is 419.

—

Monsignor Benson, son of the late Archbishop of Canterbury, has published "Confessions of a Convert." It is melancholy reading. Your contemporary the "Guardian," does no less than justice to the author when it says: "The psychologist will diagnose the type, which is that of many eminent and excellent persons, at a glance. It is that of the artist. The critical and judicial powers are weak; the receptive, strong. In the present case its development appears to be abnormal." The writer might have said with truth that the judicial and reasoning powers are almost in abeyance.

Wm. O'Connor.

PRAYERS.

NOT prayer, but prayers, for in this sense we always use it in the plural. We all know what is meant when we were asked as children, "Do you say your prayers?"—and probably we lied when we replied. Some of us have grown old enough to boldly say "No;" some of us mitigate our negative with a "Mind your own business;" and some, perhaps the saddest, say "Yes" and think that a mechanical repetition is a full answer. It is a misfortune that the expression "say" got into the phrase, for it is the one thing that no one should be guilty of—the mere saying of prayers. What harm it has worked! It has brought about the mechanical muttering of prayers as if they were charms like saying the Lord's Prayer backwards; it has obscured the real meaning and joy of prayer; and it has killed the fruition that is the lawful result of real prayer. For after all when we say our prayers we should feel that we are telling our joys and sorrows, our achievements and failures, our sins and successes to the dearest and kindest friend we can have in earth or in heaven. We kneel down and repeat a set form of prayer which we probably learned when we were little children, and which we ought to have grown out of long ago. Our morning prayers should be a forecasting of the day that we are about to live. We should take it item by item and commend it to our heavenly Friend, asking for help in the temptations which we know are very likely to assail us; seeking guidance on the questions that we have an idea will come to puzzle us, and begging for those things that we need for ourselves and others—especially others. A day so forecasted and prayed over in anticipation will be very different to our usual happy-go-lucky style of living, for when our special temptation comes there will come also the recollection that we had foreseen it and prayed against it, and that remembrance will make for conquest. The many sins that are the result of want of thought are best provided for by the forecasting of our day in our morning prayers. When the time of repose has come we do exactly the opposite. We live the day over again in prayer and commit each item to His remembrance or forgiveness. This makes for perseverance in the human character, shows us where our real weakness lies, discovers unimagined causes of our slackness and omissions, and guides us as to the matter of our prayers for the next morning. Of course this is not all of prayer by a very great deal, for it means thankfulness, meditation on the nature and love of God, intercession for others. But this, of which we have spoken, does produce a genuine sense of reality in our prayers, acts on our life day by day, and then again reacts on our sense of reality. It leads on to communion with God, to a conscious feeling of His Presence in our lives, to a knowledge of our own poverty and weakness without His adorable love and aid. We would not scold a man who did not pray, but we would sorrow over him and for him with a deep grief, for he knows not what he loses. Nothing so soon makes itself believable as prayer—not the repetition of prayers, but the confiding ourselves to God, and taking Him into the confidence of our inner life. When you have tried prayer, and think you have found it a failure, it is just because it has been a dead thing to you, had no intimate confiding of yourself and your affairs to God, and so gradually it lost all interest for you. Still it is always possible to make a new start, or a week's real effort would do a great deal to convince you, not of what prayer can be in all its fulness, but that there is something in it. The rest is a matter of faith and perseverance. A man does not want much teaching, for if he takes his daily life to God at morning and at evening, he will learn quicker than any book can teach him. And we must remember that our prayers are far more important to God than they are to us, mean more to Him, and so we may be sure He will, through the Holy Spirit, do His best to help us.

Brotherhood of St. Andrew

The past few weeks have been particularly noticeable from the number of junior chapters which have started work afresh after being in poor shape for some time. In general the junior work throughout the Dominion is doing splendidly, and it is a good augury for the future. Amongst others the juniors of Christ Church, Vancouver, B.C., who were recently revived on probation, report that they are now in good shape and want to be placed on the active list. A probationary junior chapter has been formed at St. George's, Moncton, N.B., under the leadership of Mr. W. A. Cowperthwaite. Particularly interesting is the news which comes from Windsor, Ont., where another junior chapter has been added to the one already working in All Saints' Church. There are now three chapters in this Church, all of which are doing good work. A probationary junior chapter has also been formed at St. Mark's Church, Calgary, and it is hoped that they will soon be applying for a charter. The work of the junior chapters is of particular value in connection with looking after absentees of the Sunday school, and there are many ways in which boys can be trained to take a useful part in the work of the Church and fit themselves to be Church workers when they grow older. Any information as to organizing a junior chapter will be gladly given on application to the Head Office, 23 Scott street, Toronto.

Mr. Stenhouse, the assistant secretary, is now on a trip to the Northern part of the Diocese of Huron. Already Sarnia, Watford and Lucan have been visited and a number of towns in that vicinity will receive his attention during the remainder of the month. The Southern part of this diocese was visited by Mr. Birmingham quite recently, his last trip included Ingersoll, Brantford, Windsor, Amherstburg, Sandwich and Walkerville. Early in May the General Secretary will visit a number of parishes in the Diocese of Algoma. Good results are being obtained from the work of the travelling secretaries.

The recently appointed Western Travelling Secretary, Mr. F. A. Williams, of Sidney, B. C., will commence his new duties about April 12, and after visiting a number of cities and towns on the Pacific Coast will gradually work his way towards the Great Lakes visiting most of the principal parishes in the Prairie Provinces.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. In your issue of April 3rd you have a little article of Phillip Brooks, which says that there are two things, above all others, which have made men believe in immortality—namely, the broken lives and broken friendships of the world. How do you explain this? I would think that these are two things which might have a tendency to make men believe in anything but immortality.

LOWBROW.

A. Life is such a valuable mystery, and friendship is such an effluence of the divine and the eternal, that we cannot believe that the short and broken idylls of this world are not going to be worked out in another sphere. The lack of such a thought would make the dearest treasures of the world a cruel mockery—and we believe in a God of love.

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Q. Suppose a man or a woman live a downright bad life, and that they have been warned to mend their ways, and that they have a full knowledge of the judgment to come, yet, being of a sane mind, have apparently shown no glimmer of sorrow or desire for Divine forgiveness—is that person clean blotted out by Almighty God from existence, when death comes? St. Paul's teaching is apparently in the affirmative.

H. J.

It is fortunate that none of us know enough, to say whether in the last few moments of life the unrepentant may not turn silently to God, and ask for pardon. It is possible that no one heard the dying thief repent, except the Divine ear that misses nothing. We think that only the wilfully bad, who say evil be thou my good, are shut out from the purifying graces of Paradise, where their reparation is to know the greatness of the love that they spurned on earth, and where they gladly undergo anything, that will make them fit for the pure love of God.

—

Q. Is the fast broken when a drink of water is taken before Holy Communion? X. Y. Z.

A. To fast means to abstain from eating or drinking either absolutely or partially. The fast before communion is expected to be complete, where possible, and that would include abstinence from water.

—

Q. Why is there no celebration of the Holy Communion from Maundy Thursday to Easter Day?

X. Y. Z.

A. Good Friday and Easter Even have always been distinguished from the rest of the days of the year by the fact that no celebration of the Eucharist took place in them; the Church fasted because the Bridegroom was taken away.

The Summer Garden

SPRING PREPARATIONS—A TALK BY MRS. ALLEN BAINES.

"SO the winter is past, the flowers appear upon the earth, the time of the singing of the birds is come."

Again we raise the echo of this "wondrous song," and the minds of all who love the garden are busy thinking how to add fresh beauty to the summer beds.

Plans should be made at once and should be made with a view to symmetry and color harmony. The flower garden should be, as it were, a a living picture, wherein each flower appears to best advantage and contributes to the effect of the whole. The true garden lover will not grudge the thought and the labour required in carrying out his plan.

Let us look about a few things that may be done now. In every garden there should be perennials, annuals and a few flowering bushes to make soft background and relief of green.

We need hardly say that by

PERENNIALS.

We mean those plants that spring up from the root year after year. They give stability, richness and a sense of endurance to the garden, and are a source of spring joy untold. Who that loves a garden, does not know the keen pleasure with which, in early April, we take the leaf coverings from the beds, and see tiny green shoots springing up to tell us that our beloved flowers have survived the winter and will soon greet us with their beauty. Their value in the provision of great masses of colour can only be known to those who have seen groups of phlox, crimson, scarlet and pink, mingled with the soft lavender of the great thistle, the deep red and black of the bee balm or "Oswego tea," and the feathery white of thalictrium with its maidenhair foliage, while behind and above all these, delphiniums, blue as the summer sky, send up tall spires of bloom, beside hollyhocks of pale hues, rose and primrose and here and there in the bed, the "Baby's health," or gypsophila paniculata, softens every colour contrast with its veil of dainty white flowers.

All these perennials that I have mentioned, are grand, and so are the great Oriental poppies, which blooming early, brighten the garden before the rest of the flowers are out. Groups of German iris should be placed here and there in the perennial bed. Their orchid-like flowers are becoming more wonderful in variety of color with each season. Autumn must also be thought of in our plans, for the year will wane and bloom will pass from summer flowers. A wonderful effect of purple, mauve, white and gold can be had by planting Michaelmas daisies of all the newer kinds, side by side with the yellow and copper Helennium or Sneezeweed," whose name need suggest no terrors to "hay feverites." When these bloom in the background (for they are both tall growing) Japanese Anemones, purest white with golden hearts planted in the centre of the bed in groups, will open their large innocent eyes wide and gaze at the autumn sun. Now we must tear ourselves away from Perennials and talk about

ANNUALS.

They are, in their own way, indispensable, and provide beautiful color spots in all sorts of empty places, nestling up to the Perennials in a brotherly manner.

These annuals must be chosen and sown at once, either indoors or out of doors.

There are a few among them that *must* be sown indoors, a great many more that *had better be sown* indoors and a great many that will not stand transplanting, and *must* be sown out of doors. Snap dragons and "Love in a Mist," or Nigella, and the blue Salvia or "Salvia patens," and pansies and Zinnias belong to the first group, in fact the last named plants should be raised over a little bottom heat. Authershinums or "Snap draggons" are almost indispensable. Their array of color seems to include all delicate and all brilliant shades, and, if planted in heavy loam, not too rich and in full sunshine, their bloom is prolific. "Nigella" or "Love in a Mist" sends out sweet flowers of delicate blue and of a modesty so great that they must needs hide themselves beneath a veil of feathery foliage.

Zinnias are known to all. Salvia patens has flowers much larger than those of the scarlet Salvia "splendens" and of azure blue.

The second group includes all kinds of China Asters, which are much better and will bloom earlier, if sown indoors. No one can do without these exquisite autumn blooms, and nothing has been improved more by hybridization than the Asters. The Giant Branching and the Peony flowering groups, which are specialties of Drier of Philadelphia, are really marvels of vigor sending out long sprays with multitudes of flowers, large as Chrysanthemums and of every hue.

Everybody loves

SWEET PEAS.

It is a very good way to grow at least some of these in pots and to sow some in the rows. Enrich the soil where they are to grow, trench it deeply, give them plenty of air and a place where they can rest from the sun in the afternoon, and you will be rewarded amply with long standards of exquisitely perfumed flowers. I think that the plain and the waved species are of equal merit. In the open, sow Nasturtiums. Like dear people who choose the most uncomfortable seat, the hardest outside of roast beef, the weakest tea and the leg of a chicken, these flowers do best in dry sandy exposed spots where nothing else will flourish. They are gorgeous, but must grow alone, as no other colour blends with their shades.

To return to the subject of indoor sowing, it is best to choose either small seed pans or strawberry boxes. First sift the loam to be used through a quarter-inch sieve, saving all the siftings, then place at the bottom of each box, broken potsherds and charcoal, for drainage and a little dry spagnum moss (procurable at a seedsman's) to prevent rapid absorption of moisture. On this place some of the coarse siftings and then the fine earth. If the seed be minute sow it thinly over the surface and sprinkle lake sand through a "gravy strainer" lightly over it. For larger seeds make tiny grooves in the soil—sow thinly and cover to a depth four times as great as the seed. Immerse the boxes until quite saturated, in a flat vessel, such as a dish pan. This is better than watering with a rose, as it does not wash out the seed.

These indoor seeds, when they have germinated must be kept close to the light, either by putting them in a light window or in a cold frame which can be improvised by cutting down the sides of a packing case and placing a double window sash over it. This frame is, of course, to stand outside.

If allowed, I will write another article on sowing Perennials and Biennials this year for bloom next summer.

Missionary Work on the Labrador and Gulf of St. Lawrence.

The work on the Labrador coast and in the Magdalen Islands is real missionary work akin to that in foreign missions, for the workers are cut off from civilization for nearly six months in the year, and suffer all the discomforts, privations and dangers incurred in foreign missionary work. The diocese of Quebec is alone responsible for the work as it lies in the province and diocese of Quebec, and no other part of the Church of England has come to undertake it.

The chief part of the Labrador mission work is on the Coast between Harrington Harbour and Blanc Sablon, a distance of about three hundred miles. There are about eight hundred people belonging to the Church and these are scattered along the Coast in small settlements. There is a Church at Harrington, at Mutton Bay and at St. Paul's River. Here there are also schools maintained by the Church with the aid of a Government grant. In winter the missionaries visit along the Coast travelling by "Komatik," a kind of flat sleigh drawn by a team of dogs. In summer the visiting is done by means of a boat. There are no roads whatever and the missionary is entirely dependent upon his boat in order to reach and preach to his parishioners.

A new boat, "The Faith," an auxiliary schooner of about ten tons, was placed on the Coast last year. The expenses of running this boat are considerable and with the growth of the mission, the Church Society of the diocese of Quebec are finding it a heavy strain on their resources.

At a recent meeting of the society the Rev. A. E. Burgett, in an interesting talk on this important work expressed the hope that a special fund to meet the growing expenses of this mission might be raised.

The position of the islands in the Gulf of St. Lawrence is fifty miles north of the Coast of Nova Scotia. The islands are thirteen in number, the principal being Grindstone Island, Grosse Isle and Entry Island, at each of which settlements there is a Church and schools. The bulk of the inhabitants are French Arcadians, but there are about seven hundred English-speaking people all belonging to the Church. These people are all supporting the Church loyally, but the numbers are rapidly increasing and there is no room for them in the Church at Grosse Isle, there being about three hundred people and the Church accommodation being about seventy. At Old Harry another settlement, the people, about seventy in number, have requested a Church of their own to worship in, and offer to build it and give a free site, if help to buy lumber be given. It is hoped that their appeal may be answered.

THE VICAR CAUGHT.

A clergyman and one of his elderly parishioners were walking home from church on a frosty day, when the old gentleman slipped and fell flat on his back.

The minister, looking at him for a moment, and seeing that he was not much hurt, said to him: "Friend, sinners stand on slippery places."

The old gentleman looked up, as if to assure himself of the fact, and said: "I see they do; but I can't."

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"The Anglo-Saxon Chronicle"

CONTRIBUTED BY "J. L."

IF no other records were left of the far-away days of England, but those in the Anglo-Saxon "Chronicle" one would be puzzled greatly to know how a sufficient number of people survived to found a kingdom, that was to be the progenitor of our England of to-day.

From the first pages we are given vivid, sad, often lurid pictures of a people struggling with nature, and countless foes to maintain their life uopn the earth. One cannot help feeling how much simpler it would have been for them just to die! But no such idea presented itself to our dauntless predecessors.

One pictures to oneself Caesar coming to Britain with his ships, and his men in their shining armour and eagle-mounted helmets—what chance can the blue-stained, naked savages clustered on the shore, have against such soldiers? But this story we know from many sources. Perhaps the most vivid impression is gained from Elgar's "Caractacus." The "dead-bones" of many history lessons spring into life when we hear, in the music, the tramp of the Roman guards; and the wild cry of the Britons to Woden.

But this account in the "Chronicle," alone, would not make one feel the "spirit" of the book—its naivete and its sadness. Perhaps one must read to the end, to feel the throb of the heart of those people, who had so much faith, so much bravery and cruelty, and, often, so much despair!

The chronicler, at first, is very careful to tell us just how long it is since the foundation of the world at the time he is writing. For instance, A.D. 6 is "5,200 winters" from the creation of the world. It never seems to have dawned upon him that possibly somebody might dispute the statement. Surely one of the triumphs of creation will be the blending into harmony all the conflicting beliefs and ideas of the ages!

Then, in another place, we are given the lineage of Hengest and Horsa, who, apparently, sprang from Woden. We feel, "What a triumph to go back so far!" But wait a little. Farther on, about A.D. 797, another line is given which makes Woden seem a mere mushroom. This one goes back to Noah, and finally to Adam!

But soon we come to events, which have a keen interest for us even in our own day. In 683, St. Aetheldryth began the monastery at Ely. The "Chronicle" tells us of its being plundered and burned once later, but no doubt it was rebuilt several times after that. But what interests us is that parts of a very old monastery remain there to-day. A weird story was told by a little girl who visited at one of the Cathedral residences. She said she heard queer noises at night in the walls, said to be caused by rats running among the bones of people who had been walled up there, like Constance in "Marmion."

In the same year the monastery at Peterborough was founded. A very long account of this is given. Wulfhere, the King, assembles his brother and kinsmen and all the dignitaries of the Church together, and signs a paper granting privileges and lands to the monastery, and the paper ends thus:—"And firmly stand to all eternity for evermore." Did he think a decree of his would stand for evermore? Peterborough seems to have been plundered and burned oftener than the other monasteries, no doubt on account of its greater wealth and its nearness to the North Sea.

But the "Chronicle" does not confine itself solely to ecclesiastical matters. From time to time records of battles and slaughters, and famines and failures of crops, are written, that make one wonder how any people endured. Hengest and Horsa, we know, came over with swarms of followers, driving back the people into the mountains. Time after time huge districts were devastated, and people were killed or carried off as prisoners.

Terrible as these foes were, they do not seem to have been so deadly as the Danes of 1011. These, in this year, overran eleven shires, and plundered large portions of six others. Finally they came to Canterbury and took captive the Archbishop, monks and nuns. This is only one incident of many such. Army after army was raised; battle after battle was fought, almost without cessation, until the climax is reached in the ghastly reign of Stephen. Even good King Alfred secured only a short respite for his beloved people.

"In 1036," says the "Chronicle," "Alfred Aetheling, son of Aethelred and Emma, came to see his mother at Winchester. (His mother was then the widow of King Cnut.) Earl Godwin would not allow it, or the people favoured Harold, Cnut's son. So Godwin impeded him, and in durance set him, and his companions he dispersed; and diversely some slew; some they for money sold, some cruelly killed, some they bound, some they blinded, some mutilated, some scalped. No bloodier deed was done in this city, since the Danes came and here made peace. Now is our trust in the beloved God, that they possess bliss joyfully with Christ, who were without guilt so miserably slain. Aetheling was led bound to Ely and blinded just before his arrival there. When he died he was buried, as to him was befitting, full honorably as he was worthy, at the west end to the steeple full nigh, in the south porch. His soul is with Christ." Surely it is not quite all imagination, when we feel that that voice of "the far-away ages" is a very weary and world-sick one!

But for the year 1074 a still sadder record is made—sadder because it depicts the sorrow of a mass of people. Ralph Basset and the King's thanes held a court in Leicestershire, "and there hanged so many thieves as never were before, that was, in that little while, altogether 44 men; and 6 men were deprived of their eyes and mutilated. Many righteous men said that there were many unjustly deprived; but our Lord God Almighty, who sees and knows every secret, sees that the miserable folk are treated with injustice; first they are bereft of their property and then they are slain. A full heavy year it was; the man who had any goods was bereft of them by violent exactions and violent courts; those who had none died of hunger."

But it is in Stephen's reign that the cup of their woe seems full. Even their faith wavered, which had upheld them in all their former trials; men said openly that "God and His saints slept." For men and women were taken "by day and by night and put in prison for their gold and silver, and tortured with unutterable torture; for never were martyrs so tortured as they were."

So ends the "Chronicle." But fortunately we have other sources from which to derive more cheerful information. Nevertheless, it is the faithful, pious monks in their lonely cells that have shown us of what clay our forefathers were made; have shown us their faith in affliction, their power of rebuilding what had been ruthlessly torn down by savage and desecrating hands, and, in spite of all, to found an Empire whose influence would one day extend over the whole world.

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OUR EPITAPHS.

We are all very busy—busy writing epitaphs. We do not let a day pass without doing something in this line, and we are all busy, not in writing epitaphs for others, but in writing our own. And we are making it very sure that people will read what we have written when we are gone. Shall we not be remembered? If not by many, we certainly shall by a few, and that remembrance we are making sure of by the tenor of our lives. Our characters are the inscriptions we are making on the hearts of those who know, and who will survive us. We do not leave this office to others. We are doing it ourselves. Others might falsify and deceive by what they might say of us. But we are telling the truth. The actions of our passing life are facts visible, plain, undeniable. We engrave them on the minds of all observers. How interesting the question, What kind of epitaphs are we writing? Will they be read with joy or sorrow? Remember the epitaphs we write are not for the marble that tells where we lie, but for the memory of everyone that knew us.—From Great Thoughts.

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ALGOMA

NORTH BAY.

The Bishop has appointed Mr. Weary, of Bruce Mines, to the Rectorship of Byng Inlet.

ST. JOHN THE DIVINE.

The Easter Day services were particularly bright and happy. Perhaps the lesser number of communicants as compared with last Easter can be in part accounted for by sickness and absence from town. The offerings of the people were in advance of a year ago. The W. A. placed a cheque for $100 on the plate towards the over-draft debt. The Self-denial envelope offerings reached $100, and the Children's mite-boxes brought $46.95 (S. John's $39.95, S. Simon's $7.00).

Recently a good sized bale of clothing was packed by members of the W. A., under the direction of the Dorcas Committee and sent to the Church School at Chapleau for Indian children.

NORTH COBALT.

ST. GEORGE'S.

The ladies of this congregation met on Tuesday afternoon and decided to form a local branch of the W. A. The meeting was presided over by the Rev. H. Bruce, who explained the work of the W. A., and also explained that parochialism was out of harmony with the teachings of Jesus Christ, and said he hoped that, while they were endeavoring to help their own mission, they would not lose sight of the call of the Church outside. It was then decided to disband the local Ladies Guild and to form a branch of the Women's Auxiliary, with the following officers: President, Mrs Stewart; vice-presidents, Mrs. Short and Mrs. Fennah; secy.-treas., Mrs. A. Cooke. The hymn "Go Labor on," was then sung and the incumbent pronounced the Benediction. The ladies will endeavor to clear the present debt and to raise funds for finishing the exterior of the Church.

CALGARY

RED DEER.

ST. LUKE'S.

The new Parish Hall was formally opened last week. The following gentlemen were on the platform: Rev. C. W. G. Moore, rector of the parish; E. Michener, Esq., M.P.P.; Mayor Galbraith; Ex-Mayor Welliver; F. S. Simpson, chairman of the School Board; Messrs. Carswell and Wilton, churchwardens; Mr. Miller, of the building committee. Mr. Moore made brief reference to the event especially to the generous way a sinking fund against the $7,000 loan had been guaranteed by gentlemen of the building committee. The Parish Hall cost $15,000. It is a commanding brick structure, standing on a concrete foundation, with the main entrance to the west and over this entrance the name, "St. Luke's Hall," is worked in stucco. The interior is beautifully designed along the lines of an English church building. The building is lighted with electricity throughout, including all the usual stage lights, and steam heated. It is a great credit to the builders and the congregation, and is a great asset to the city. Mr. Moore returned thanks to all those who had helped in any way, and said he would forward the sympathy of the gathering to Mrs. Stent, a most active worker, who was absent owing to illness.

EDMONTON.

The first conference of the Archdeaconry of Edmonton was held in All Saints' church school room, with an attendance of ministers, church wardens, lay delegates and lay readers from various parishes comprising the archdeaconry

The following clergymen were present: The Lord Bishop of Calgary, Archdeacon Gray, Archdeacon Hogbin of Calgary; Canons Webb and Howcroft, Rev. Messrs. G. Boyd, C H. Bailey, A. E. Blood, N. Ashby, A. Carruthers, A. Murphy, from Edmonton; F. E. Mercer, Onoway; A. P. Carter, Camrose; J. A. Partridge, Sedgewick; W Leversedge, Colchester; G. D. Whitaker, Lac La Nonne; J. Mason, Tofield; T. E. Streeter, Leduc; W. B. Farnham, Northbank; W. W. Alexander, Wetaskiwin; G. McComas, Vegreville; O. J. Roberts, Battenburg; W. L. S. Dallas, Paddle River; E. Teale, Wabumun; W. R. Ball, Green Court; R. T. Ingram Johnson, Fort Saskatchewan; A. C. French, Swallowhurst; G. S. Provis, Edson, and several laymen.

Communion service was held in the morning, after which the members sat down to an excellent breakfast provided by the ladies of All Saints. Breakfast over, the business meeting, over which Archdeacon Gray presided, was opened, and aften an address of welcome by the Archdeacon, the question of organization was taken up, and it was decided to appoint a central council to deal with matters affecting the archdeaconry and to arrange for the annual conference.

The question of church union was ed by Archdeacon Gray at the request of the meeting: Rev. G. Boyd, Rev. H. Alexander, Rev. G. S. Provis, and Messrs. Birnie, Browne and C. Sutherland.

The question of church union was very fully gone into and after an interesting discussion lasting some hours the following resolution, proposed by Canon Webb and seconded by Rev. C. Carruthers, was unanimously passed: "That this meeting of the archdeaconry of Edmonton desires to put on record its recognition of the great injury that is being done by divisions among Christians and would urge the necessity of earnest prayer for the furtherance of organic unity such as our Lord prayed for. We would hereby endorse the effort being put forth by the Church to bring about a world conference on faith and order, as a step towards the furtherance of unity."

During the day, the Lord Bishop of Calgary spoke of the new diocese of Edmonton to be formed, and stated that, in all probability, the formation would take place in September of this year.

HURON

Two appointments in connection with the Church of England in the diocese of Huron were made last week by Bishop Williams. Rev. A. Trumper, for two years pastor of St. David's Church, London, will go to Dover and Mitchell Bay, and Rev. J. M. Morton, of Burford, will go to Kingsville, Essex County.

WALKERTON.

ST. THOMAS'.

The annual vestry meeting took place on Easter Monday and was well attended. The warden's report showed the finances of the Church in a very satisfactory condition. The rector reported that he had made a canvass of the whole parish with the result that subscriptions have been promised sufficient to pay off the balance of the debt on the Church. To gather in this money the Duplex envelope has been introduced. Next year it is hoped to see this envelope for current expenses and missions. It is therefore hoped to have the Church consecrated on the 3rd anniversary early February next. The probability or hope of having the debt paid on the 3rd anniversary is a remarkable event when all the circumstances are taken into consideration.

Mr. R. V. Baker and Mr. Nutting were elected wardens, and Mr. A. Collins and Mr. G. D. Martyn lay representatives to the Synod.

The rector gave a very interesting lecture on Little Nell of the Old Curiosity Shop, by Charles Dickens, to the young people recently. The lecture was illustrated by lantern slides. The lantern was loaned and operated by the Presbyterian clergyman, Rev. T. Wilson. This was a kindly act and was much appreciated by the people of St. Thomas' Church.

BLENHEIM.

TRINITY CHURCH.

The annual vestry meeting of the congregation was held on Easter Monday. The financial report showed all debts paid and a balance on hand. The retiring wardens, Mr. R. Grist and Mr. H. McLeod, were congratulated for the success under their supervision, and the following warden's were elected to office for the next term: Minister's warden, W. Newson; People's warden, G. Bromby. The reports of the different societies reveal faithful work and a balance on hand. The Sunday School has never been in better shape. The vestry was fully alive to the great help given by the Ladies of the church, in their various organizations. The Easter services were the best for years. The communicants numbered 124. The Rev. R. J. Bowen, M.A., of London, was the preacher both morning and evening. The floral decorations under the supervision of the Altar Guild, added to the beauty and the joy of Holy Easter. The choir, under the leadership of Miss Eva Green, conducted their part of the service with credit.

LONDON.

The date of the annual meeting of the Synod of Huron has been set for the third Thursday in June, or June 17th. Two sessions will be held in Cronyn Hall.

While the business of the Synod has not yet been tabulated, it is ex-

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pected that a large number of important matters will be disposed of.

Among the most interesting will be the petition of the women of the diocese for admission to vestries. There is an agitation of considerable dimensions on foot, and as a result the debate will be lively. Some of the clergy are greatly opposed to admitting women to the vestries, while the laity seem largely in favor of it.

MOOSONEE

CHAPLEAU.

The annual meeting of the Moosonee Diocesan Board of the W. A. was held at the rectory, April 8th, the Bishop of the Diocese attending to give an address and read the opening prayers. Mrs. Soanes, Diocesan President, presided, the Hon. President, Mrs. Anderson, also being present. The progress along all lines has been steady and cause for great encouragement. There are now four adult branches, one junior branch, and the Babies' branch, a total membership of 195. This is an increase of 111 since last year and includes seven life members. The three branches in Chapleau have made up the $50 asked for supplying a bed and furnishing for St. Paul's hospital, Kaifeng, Honan, China. The increased thankoffering shows the wisdom of appointing a special officer to look after it. Since the triennial, 1911, it amounts to over $68, whereas the total for the three years previous, 1908-11, the whole amount was less than $13, an increase of 1,000 per cent. The mite boxes of the Babies' branch yielded $21.37, which amount was divided between a cot in the hospital at Jerusalem, work among Women and Children in Hangra, India, and the fund for educating a missionary's son. The amount asked by the General Board for General Pledge Fund ($50) was voluntarily increased to $75. The following are officers for 1913:

Hon. President, Mrs. Anderson; president, Mrs. P. R. Soanes; treasurer, Mrs. Herner; thank-offering secretary, Mrs. Hands; junior secretary, Mrs. J. W. Merrill; Dorcas secretary-treasurer, Miss Sutherland; general secretary and leaflet editor, Mrs. Winter.

NEW WESTMINSTER

SARDIS.

St. John's Church was tastefully decorated with flowers and greenery for Easter. The three services during the day were well attended and at evening service Mr. and Mrs. Jerois Clarke's twin daughters were received into the Church having been privately baptized in Vancouver. The rector, Rev. C. B. Clarke, officiated. On Wednesday following Easter Day, the choir of St. Thomas', Chilliwack, very kindly consented to repeat the beautiful oratorio: "From Olivet to Calvary," at St. John's, which Canon Hinchliffe (rector of St. Thomas') as musical conductor had prepared for Good Friday at his own Church. The very fine rendering of this sacred cantata, together with the readiness with which they responded to the wish of a neighbouring parish was much appreciated.

The W. A. held its annual meeting on March 20th, the treasurer's report being a proof of great diligence on the part of the members throughout the year. Not only was the carpet for the sanctuary, chancel and chancel steps paid for by this Auxiliary, but an Estey organ, with all the latest improvements was provided by this Guild.

The Girls' Auxiliary held its annual a week later, the outcome of their work being two altar frontals within a year. Miss Simons, of Vancouver, who is an authority on Church embroidery, having undertaken the working of these cloths.

NIAGARA

Bishop Clark returned from a busy trip last week, after holding confirmation services at various places in the diocese. On Sunday morning he reopened the Church at Welland, which was repaired at a cost of $8,000, and dedicated, as mentioned last week, a new bell, organ, several memorial windows and pulpit and prayer desk. In the evening a confirmation was held, when 38 candidates renewed their baptismal vows.

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Fonthill was visited on Monday and eight candidates were presented for confirmation, followed by a most instructive address.

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Port Colborne was visited on Tuesday, when as the result of earnest endeavor, 19 candidates prepared by the rector received the laying on of hands.

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Announcement was made some time ago of the retirement of Rev. Canon Spencer, rector at Mount Forest, which takes effect on May 1, and Bishop Clark has appointed Rev. T. E. Chilcott of Arthur to the charge of Mount Forest, and Rev. Dr. Kyle, of West Flamboro, to the charge of Arthur. No appointment has been made as yet to West Flamboro. Rev. Canon Spencer will reside in Hamilton.

COMBINED PARISHES OF STONEY CREEK, BARTONVILLE AND BEACH.

The annual vestry meeting of the parishes of Stoney Creek, Bartonville and The Beach was held on Monday, Wednesday and Thursday of last week, and the various reports showed the combined parishes to be in a flourishing condition. Rev. W. G. Davis presided, and opened the meetings with prayer, after which the various reports were presented and adopted.

The combined parishes decided to have a telephone at the rectory and to pay the annual rental for the same. After the usual votes of thanks to the rector and workers of the various organizations, the rector closed the meeting with the benediction.

The three churches in this parish were unitedly present at a confirmation service held last week, when Rural Dean Davis presented an unusually large class, and the Bishop in his address spoke most earnest words to those present. This parish is one that seems to be outgrowing its present church capacities.

HAMILTON.

St. Peter's.

St. Peter's has been occupied for over a year with the momentous question whether it would be expedient to build a new church farther east or enlarge the present one, and a committee appointed to learn the views of the parish. Last night they reported in favor of building on the corner of St. Clair avenue and Main street, at an approximate cost of $40,000. In addition to church assets on hand, forty-two members have promised $7,000, making a total of about $21,000 on hand to begin with. This looks like a new church shortly. The wardens reports were gratifying, receipts for the year, $3,601.40. Wardens, Dr. Geo. Achison and Mr. William Hall.

Christ Church Cathedral.

Christ Church Cathedral have decided on another curate and raised the salary of the present one to $1,500. The verger's many years of faithful service have also been duly recognized.

OAKVILLE.

St. Jude's congregation held on Thursday last a most pleasant reunion in the School house. Every adult member of the congregation was not only invited, but expected to be present, and most of them came, in furtherance of the idea of getting acquainted with each other. Needless to say the gathering is productive of good fellowship and church activities.

GRIMSBY.

We have just received an envelope bearing the Grimsby post mark, enclosing $1 and card, which the subscriber omitted to fill in. Will he or she be good enough to let us have name and address?

NOVA SCOTIA

DEANERY OF SYDNEY.

The 127th meeting of the Sydney Deanery took place at Sydney Mines on April 2nd and 3rd. Evensong was held in the parish church on Wednesday evening at 7.30. Prayers were said by Rev. G. W. Bullock, the lessons read by Revs. W. H. Goddard-Fenwick and H. Watson, and the sermon preached by Rev. J. W. Godfrey.

Holy Eucharist was celebrated the following morning at 8 o'clock. The Rural Dean was the celebrant; Rev. J. W. Godfrey, epistler; Rev. W. H. Goddard-Fenwick, gospeller. Rev. E. B. Spurr, who was to give the ad clerum address immediately after the celebration, was absent, consequently this important and interesting part of the program had to be omitted. The chapter opened at 10.30 a.m., with the Rural Dean presiding. The following clergy were present: Rural Dean Draper, Dr. Smith, Revs. F. W. Godfrey, H. Lindsay, A. W. Nicholls, H. Watson, J. F. Tupper, G. W. Bullock, W. H. Goddard-Fenwick.

Greek Testament was read from Romans 8, 31 to end, and owing to the discussions brought out by various passages, occupied most of the morning.

An animated discussion took place regarding the recent amendment of the Marriage Act. Finally it was moved by Rev. A. W. Nicholls, seconded by Archdeacon Smith, that the Rural Dean be asked to present a notice of motion to the Synod of his intention to bring before their notice the inconsistencies of the Marriage Act as a whole. Rev. W. H. Goddard-Fenwick then spoke on the Ember penny scheme, and brought in a motion that the Ember pennies collected in this Deanery be devoted to a Divinity Student from Cape Breton. This motion, to which no seconder was found invoked considerable discussion pro and con, and finally it was decided to hold the matter over till next meeting.

It was decided to hold the next meeting on April 24 and 25, place to be decided upon later by the Rural Dean.

There being no further business, the meeting adjourned with the singing of the doxology.

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ONTARIO

KINGSTON.

St. James'.

At the adjourned meeting of St. James' vestry, which was held April 7th, it was unanimously decided that the pews of that church would be free. The rector sent out 100 postal cards, asking the pew holders if they were in favor of free pews, and if they would increase their givings to meet the loss of revenue caused by making the pews free. They received replies from 68 members, 61 being in favor of free pews and seven against.

F. Welch reported for the Macmorine memorial fund for the new Sunday school. The sum of $3,210 had been guaranteed. The sum of $1,852 had been pledged for 1913-14. The architect had been asked to submit plans. The building is to have a ground floor and gallery, capable of seating 350 people, a room for an infants' class with a capacity of 150, a ladies' parlor to accommodate 30, a vestry and library. The basement will have a game room and kitchen.

BROCKVILLE.

Right Rev. Dr. Sweeny, Bishop of Toronto, on Sunday, April 6th, held confirmation services in St. Peter's and Trinity churches, in the absence, through illness, of the Bishop of Ontario.

The morning service took place at St. Peter's Church, the Bishop being assisted by the rector, Rev. H. H. Bedford-Jones. Sixteen candidates were addressed by the Bishop and received into full membership of the Church.

In the evening the service was at Trinity Church. The rector, Rev. Rural Dean Woodcock, had charge of the service and assisting him were His Honor Judge McDonald, chancellor of the diocese of Ontario, and Rev. F. G. Orchard. The candidates were presented by Rev. Mr. Woodcock and addressed by the Bishop.

—

Rev. L. E. Davis, for the past four years assistant to the rector of All Saints' Church, Toronto, and Dean of the Residence of Wycliffe College, has been appointed rector of St. Paul's Church, of this town, and will take up his duties there shortly.

—

Rev. Allan Greene, of Toronto, officiated at both services at St. Paul's Church on Sunday. In the evening Mr. Greene described the work of the British Columbia Coast Mission, which is under the superintendence of the Rev. John Antle. Mr. Greene has already worked in this mission and expects to engage permanently in the work this summer.

DESERONTO.

On Sunday last Rev. D. Wagner bade good-bye to his congregation. He is leaving for Edmonton, being in ill health and hopes the change will do him good. His congregation are sorry to lose their pastor, and on Thursday evening a purse was presented to him. On Thursday afternoon the Girl's Guild presented Mrs. Wagner with a ladies club bag at the home of Mrs. C. Anderson.

OTTAWA

OTTAWA.

St. John's.

The past year has been an eminently successful one in every way for St. John's Church. There is a balance on hand of $4,016 in the general fund. The total receipts were $32,380. In view of the prosperous condition of the Church the vestry meeting decided to give Rev. Canon Pollard, Rev. J. F. Gorman, and Rev. G. H. Capp, the three clergy connected with the Church a raise of $200 per year in their stipend.

—

An address of great interest to all missionary workers was given by Mrs. Plumptre, of Toronto, at the annual meeting of St. John's branch of the Girl's Auxiliary.

St. Matthew's.

The Bishop of Fredericton and Canon Gould, general secretary of the M. S. C. C., addressed a large audience in the Parish Hall on April 7th, on the subject of missions. The pressing need for men in the mission fields was emphasized and Canadians urged to give their sons for this office. The rector, Rev. Walter M. Loucks, acted as chairman and introduced the speakers.

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The Girls' Auxiliary held its final meeting of the season April 7th. Each girl undertook to do some work during the summer in the way of making garments for the girls of Pass school, in Bishop Stringer's diocese in the Yukon.

St. Alban's.

St. Alban's branch of the Girls' Auxiliary held its annual meeting at the home of Rev. F. H. Wimberly.

This branch during the twelve months just ended sent a complete outfit of clothing for an Indian child at the Shinwauk Home, diocese of Algoma. A set of communion vessels was sent to the diocese of Qu'Appelle and a set of altar linen to a church at Viceroy, Sask. The sum of $20 was also contributed to the Church building fund. The total receipts were $112.

All Saints'.

That the Women's Auxiliary of All Saints' Church is a live organization was shown in the reports presented at the annual meeting held April 5th. The total membership is now two hundred and thirty-two. The total collections during the year amounted to the handsome sum of $568.09, and of that amount $309.85 is credited to the senior auxiliary; $188.82 to the girls' branch, and $69.32 to the junior auxiliary. The senior auxiliary contributed last year to missions $288.67, and the balance on hand, $21.18, was voted yesterday to the Yukon mission.

The meeting was addressed by Rev. C. A. Whittaker, who gave a most entertaining talk on his work among the Eskimos.

SMITH'S FALLS.

The Easter festival in St. John's Church was marked by beautiful decorations, good music, and bright and impressive services. At the early celebration the number of communicants was abnormally large, the number at the two celebrations making almost five hundred. Large palms, pink and white tulips and daffodils formed the decorations of sanctuary and altar. The congregations were very large, the seating capacity of the Church being taxed to its utmost at the evening service. The Church seats nearly seven hundred, and on Sunday evenings there are scarcely ever any vacant seats. The town and parish are steadily growing. Easter vestry deferred for a month.

QUEBEC

QUEBEC.

The Rev. H. M. Little has been appointed the special preacher for Synod, May 27th.

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The Bishop has inaugurated a building fund for a new Church in the suburb of Quebec, known as Limoilou, in the parish of St. Peter's, Lower Town.

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The late George William Dumbell, priest, who departed this life on March 1st last, was rector of St. Peter's, Sherbrooke, which he built, twelve years ago, when he resigned to go to St. James' Church, Goshen, N.Y. He was an able preacher and a loyal son of the Church. May he rest in peace and may light perpetually shine upon him.

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The Rev. W. H. Griffith Thomas, Principal of Wycliffe College, Toronto, is to preach several sermons in Trinity Church, Quebec, during the week beginning May 4.

—

Rev. W. H. Van Allen, S.T.D., rector of the Church of the Advent, Boston, is to deliver a series of lectures on the Church in St. Matthew's Church, Quebec, during the week of May 13th.

RUPERT'S LAND

SOURIS.

The annual meeting of the parishioners of St. Luke's, Souris, took place in the Parish Hall on Wednesday, April 9th. The reports of the various organizations were submitted and were all very good. Three of the organizations, viz.: the Women's Auxiliary, the Chancel Guild and the Junior Women's Auxiliary, raised over one thousand dollars. The total receipts for the year were over four thousand dollars. The following officers were elected: Rector's warden, Lt.-Col. Young; people's, Mr. F. E. Weiman and the following eight vestrymen, Dr. Croll, Prof. Racine, Messrs. Boswell, Bryans, Prest, Wenman, Clark and Summerfield. Votes of thanks were tendered to the various organizations and the Sunday school workers. A motion was also passed to increase the rector's salary not more than three hundred dollars.

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The W. A. of St. Luke's, Souris, held their annual meeting in the Parish Hall, on Tuesday, April 9th. The year has been a most successful one. The following officers were elected: President, Mrs. H. Green; 1st vice-president, Mrs. P. R. O'Neail; 2nd vice-president, Mrs. Liston; treasurer, Mrs. Amos; secretary, Miss Burnham. It was decided to give a tenth of the gross receipts to missions. This was done last year and the earnings for this are much more.

MINNEDOSA.

The annual meeting of St. Mark's Church, Minnedosa, was held on Monday, April 7th. A large and interesting gathering was present. Financial reports showed all organizations in good condition. Donations to missions had increased as well as those to local objects. Salary of the organist was increased $50 and that of the rector $200.

The rector, Rev. G. A. Wells, B.A., pointed out in his report that there had been a most satisfactory increase in attendance at Holy Communion—the real index of prosperity.

The question of division of the service, which is to come up at the coming meeting of Synod, was discussed. The general opinion of the meeting was that, considering the size of the diocese and the size of the present staff and other considerations of equal importance, the time was not ripe for division.

Wardens elected for the year were L. J. Keighley; E. G. Brassey, vestry clerk; T. O. Wellor.

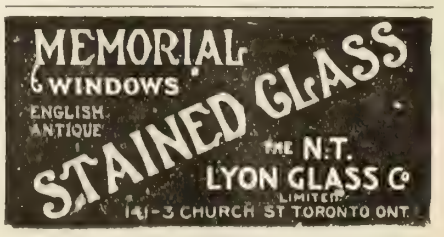
TORONTO

TORONTO.

A. Y. P. A.

About five hundred enthusiastic members of the A. Y. P. A. assembled in the schoolhouse of the Church of the Ascension on Tuesday evening, April 8th, the occasion being the second annual rally of A. Y. P. A. branches in Toronto diocese, held under the auspices of the Toronto

(*Continued on Page* 17.)



Women's Work and Social Service

"AN ounce of prevention is better than a pound of cure,"—people are always saying something like this, and of course they are right as far as the positive statement is concerned. Prevention is much better than cure, and that is why we are all interested in Child-Welfare work, in anti-tuberculosis campaign, in industrial and technical education and in all the agencies that can be called preventive. But when people go so far as to argue apparently that all our energies should be devoted to preventive work, they overlook the fact that so long as there is any disease in the world—physical disease, or moral disease—we must study the subject of cure as well as that of prevention. Nor can it be denied that in the present state of society the cure of disorder is a very important part of our duty and of our work.

We are most of us familiar with the fact of the particular moral disorder technically described as the "social evil." We know that there exist homes for those whom we call "fallen women," and refuges for "girls who have got into trouble" or who have "gone under." We might of course use these expressions in other connections, but we know that they are practically technical phrases applying by general consent to special sins, to sins which a woman cannot commit alone, sins in which she must have a partner, but sins which society visits upon her and the more obvious consequences of which she has to bear herself.

* * *

In regard to this evil there is a great deal of preventive work going on, work like that of the G. F. S., of the Y. W. C. A., and similar societies, the work of right home training, the work of discipline and guidance wherever carried on among girls and boys, but this work does not cover the whole need. Some girls will fall by the way; some one must care for them, must study to cure the evil that has been wrought, must help them to recover and redeem the character that has been lost. And it seems that this work of recovery and cure cannot be done by the ordinary preventive societies.

It is a strange thing, is it not? how little this work of rescue has received recognition, generally speaking, as proper to the Christian Church. Some people—Christians supposedly—act and talk as if those who fell into this sin were wholly and undividedly responsible,—"her own fault," they say. And from that mistaken premise they go on to the mistaken conclusion that no responsibility rests upon Christians generally, upon Christian society. It certainly was not the attitude of our Blessed Lord, but it is the attitude of some who profess and believe themselves His followers.

We are not thinking just now, primarily of this attitude in itself, nor of the causes of the evil, nor yet of the portion of guilt which rests upon the individual woman, upon those who have shared her sin, upon ourselves, upon society at large. We are only thinking of the fact that this evil exists, and that its victims exist. There are willing victims perhaps, there are certainly involuntary ones, ignorant ones, helpless ones. What is being done for these, in Toronto for instance?

Well, the Directory of Charities tells us of various ways in which they are being helped. There is the Haven and Prison Gate Mission, the Catherine Booth Rescue Home of the Salvation Army, The Victor Home, Mrs. Yorke's remarkable Redemption Home and others of a similar nature.

* * *

Is there any distinctively Church work of this sort? Two years ago the Church in Toronto had undertaken no special responsibility. The need had not then come home to our conscience as something in connection with which we ourselves had a responsibility and perhaps a mission. During the general Mission which was held in Toronto in the spring of 1911, when the call of renewed faith and repentance was brought home to many hearts, it was pointed out by one of the missioners that— although Toronto was not morally a very safe place for girls and young women—although temptations were numerous—although many women in our midst were being tempted from the straight road and were falling into sins of impurity—although general philanthropic agencies and some Christian societies were taking part in the work of helping to care for these girls and women, *yet* that the Church of England here had no share in the work except so far as individuals might be co-operating with existing institutions. No doubt the call had been there before in the existence of the need, but the call had not been made articulate; it was now heard and an answering response was made in the establishment of Humewood. The Humewood House Association was founded by members of S. Thomas's congregation, as an act of thanksgiving for the Mission: the object of the Association is the help and recovery of girls and women who have fallen into evil ways; the members of the Association are those who are in sympathy with the work and anxious to help it forward. One of the first necessities in starting an enterprise of this kind is the securing of a suitable habitation. The work of restoration and recovery does not indeed depend upon good surroundings but it is certainly helped by them. A small confined house in a row, with its outlook upon a city street, would greatly hinder such work as this. We realize this in regard to the ordinary kind of education, much more is it true here.

* * *

Come to Humewood—or better perhaps wait till the season is a little more advanced, so that your first visit may see it to the best advantage.

"Not wholly in the busy world nor quite
Beyond it, blooms the garden that I love,"

So sang Tennyson of another garden that was filled with the beauty and sweetness of womanhood protected, loved and honored. And the Humewood garden has a little touch of the same aloofness. Not even the street cars are very near to disturb it. You approach it through a quiet little avenue, through the freshness of an open space and freedom from crowded buildings. You see before you a smooth slope with trees and hedges; there are about two acres of garden land in the centre of which stands a big, old-fashioned square house, the rooms sweet and clean and simple and filled with light and sunshine. There is a sense of space and freedom, a wide outlook over sky and fields, room to move, a feeling of peace and quiet—it seems the very spot for one who wants to make a fresh start, to acquire new habits, to learn to walk "in newness of life."

This is the special purpose of Humewood, it is meant for those who are first offenders, or for those who are in evident danger of falling into impurity. Hardened offenders would need different training, and it would not be right to place them in contact with girls who have been led, or even perhaps coerced, into sin, with girls who are not yet hardened in sin, but who desire to repent and to amend their lives. The purpose of Humewood, in the words of the Superintendent's report, is "to come to the help of these girls at a time when if not rescued they may become hardened and immoral women, not only to their own undoing, but to the menace of the community. Every endeavor is made to bring them to a sense of their sin and the reality of God's presence in their lives, that they may go into the world again self-respecting and God-fearing women. To accomplish this we find it necessary to keep them in the Home for at least six months; and in the event of the birth of a child, for six months from that time, irrespective of the date of admission. This period may be extended if longer discipline seems desirable."

* * *

There are at present 12 girls and 9 babies in the Home; it is a busy place with the care of so many little ones, the work of the house, cooking and cleaning for the whole large family and doing most of the garden work. Vegetables and poultry are raised and fruit trees and bushes will probably before long begin to yield a supply. Laundry work has hitherto been impossible on account of the inadequate water supply, but with a city service it would probably be added to the work of the Home. It will interest some to know that the purchase price of the property was $20,000, of which a balance of $14,496 must be paid to free the property of debt. About $3,000 is required for annual maintenance. Since May last year the total amount received for purchase and maintenance has been $11,979, but this does not include certain payments on the property that had been made prior to that date.

* * *

Humanly speaking such a Home as this depends upon a person, and the spirit of Humewood, of its aims and ideals, is personified in the Superintendent, who has a wonderful faculty for turning dreams into realities. When you go to Humewood there comes to meet you a woman whose face is shining with welcome and happiness, whose arms are stretched out in kindness and helpfulness. She is the Superintendent and her personality and influence are a powerful instrument in the hand of God for this work.

* * *

Were you ever in the engine-house of a big ship? While you are on deck you know nothing about the forces that keep the ship going and enable it to plough through the waves at such speed. The secret is in the engine-house. At Humewood you will see the little chapel and you will realize that that is the power-house where the forces are at work, there in the united worship of the household, in the chaplain's ministrations,

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in the individual prayers and heart-searchings, in the silent secret work of God in the individual heart. We talk sometimes of this "wondrous growth unseen,"—some of us believe in its reality, others doubt. If you go to Humewood and ask the Superintendent about this year's experience, about the development for good in the lives and characters of the inmates, about the earnest struggle for repentance and amendment, about the individual approach to God in prayer, in Confirmation and Holy Communion, she will tell you facts that you will call "astonishing," and so they are from the purely human standpoint but she will add the explanation, "they are miracles of God's grace."

* * *

Some little time ago towards evening, I was walking down one of the crowded thoroughfares of a big city—not Toronto—there were streams of people passing along—wagons, motors, street cars, bicycles, going up and down in giddying confusion. It had been raining lately, and the pavements were slippery, I noticed in the crowd a young girl carrying a rather cumbrous parcel, that was too heavy or at least too awkward for her. In trying to cross the road she slipped; I was not quick-minded enough or active enough to do anything, and my heart almost stopped beating with the fear of a serious accident. But someone else was quicker than I, a man who had been swinging along on the outside edge of the pavement with a free open step and empty hands, hastened forward, drew her back, and in a few moments was escorting her to the other side. This is not a story, it was all over very quickly, nothing further happened, the girl suffered no harm. Yet that action meant all the difference between a safe if somewhat shaken girl and a mass of broken bones and misery perhaps beyond a cure.

The analogy is not complete, of course, but there are girls continually slipping or falling by the way in the journey of life, some of them badly injured in their first fall, yet not irretrievably ruined; they may be drawn back, rescued, restored, if a strong friendly hand is held out at the moment. It is the function of Humewood to hold out that helping hand to some of them and draw them into a place of recovery.

Wouldn't some of you like to help to strengthen that helping hand?

Honour Bright.

PLEASURE

WHAT is pleasure? How can it be defined or understood? All about one sees people, from the tiniest tot to the oldest person, seeking what they call pleasure, and yet finding it not, because the child is not being taught, and the old person never has been, or perchance has allowed his teaching to be forgotten, that the source of pleasure must be from *within*. In the case of children, the difference lies in the indulged child—costly mechanical toys, a foolish amount of pocket-money, extravagant amusements—and the properly trained one, given the essentials of amusements and scope to create, thus developing that faculty of deriving his pleasure from within, which some day will cause all his leisure to be a delight, never a dissipation. Five cents will buy six miserable one-cent candies, but it will also buy one pound of brown sugar, which a child can convert into two pounds of taffy. He would probably gobble up all the one-cent candies himself, and have a pain and a temper after, but if he *makes* the taffy, he will be likely to offer everyone a piece, because *he made it,* thus not only evincing his own joy, but imparting some of it to others, and is this just not symbolical of the whole development of the salient idea of pleasure right through human life? Of course, everyone who works is entitled to recreation, but which child will appreciate most the good bon-bons his daddy brings home on Saturday for the weekly treat, the one who has been spending his coppers—which he probably has been tormenting his mother every day in the week to give him—on the cheap stuff, or the one who made and shared his taffy? One does not maintain for one moment that people must manufacture everything they enjoy, but if that creative sense, which every soul possesses in a more or less degree, is awakened and cultivated, pleasure becomes real and unselfish, and such terms as "bored," "ennui," "blaze" are unknown and incomprehensible, and quite simple things become a joy—the robin perched on a telegraph wire near one's window, singing his lustiest at six o'clock in the morning, arouses the desire for a ramble in the woods and a search under the old dead leaves for the hepatica, and even if circumstances make it impossible to accomplish it, one experiences a joyous little thrill at the thought. It seems in Canada, on the whole, we lack something of that ability or faculty to entertain ourselves—one says "in Canada," never having lived anywhere else, but judging from what one sees of those who come from the old lands—even the simple and humble folk,—Canadians seem to be behind in this respect. To be sure, Canada is young, and her children can hardly be judged by the same standards as those in the Old Country, but unless parents and teachers begin to inculcate the proper spirit of recreation and enjoyment, the future generation is likely to emulate our neighbors across the line—paying professionals for almost every class of amusement.

The Church, too, perhaps almost more than the home and school, can do much to help her children in this direction. Entertainments—not with the sole idea of making money—musical, literary, dramatic, comic, could be given at frequent intervals, thus cultivating tastes and ideals, bringing out talent, and obliterating that hankering after many forms of pleasure which many young people can ill afford, and replacing it by the calm content that comes from simply knowing how to do things to amuse themselves. Theatres, concerts, dinner parties and card parties are all lovely in themselves, and are given us to use and enjoy, but the ones who really enjoy them are not the satiated or indulged class, but those who know how to "do things" and then can appreciate a treat, and these are they who have first found that the source of pleasure is like a beautiful inexhaustible well, *within* the human heart, not only a delight to the person himself, but refreshing and reviving all those who may come in his way.

Mabel.

LITANY IN SPRING.

Spring is approaching and soon will burst into glorious vision the resurrection of Nature herself—the flowers of the field and woodland, the leaves on the trees, and the manifestation of Divine power everywhere. Listen to these verses of H. H. Bashford, which appeared in "Country Life," some years ago, and as far as I am aware nowhere else.

By these bugles, blown from cairn and crest,
By this, Thy banner, shaken wide and free,
By these, Thine armies, born at Thy behest,
That clothed with night have compassed land and sea.
And bound into gold each upland, bleak and brown,
And spread into stars each way Thy herald went,
Ah, hear us, Lord, and by Thy grace bend down,
Break Thou for us our winter of content.

Lest we, foreknowing, change the scene and time,
With eyes grown dull, should smile and say, "In Spring
'Twas always thus, far crests for Hope to climb,
Big windy words, and vain imagining."

And smile again and say, "But age, grown wise,
Builds walls about its little plot of earth,
That so no hill-tops challenging its eyes,
Disquiet dreams lie strangled at their birth."

Ah, God, by ev'ry wild and wilful breath,
That stirs this air to-day into eager life,
By all that craves, unsatisfied unto death,
Its boon from Thee of stern and splendid strife.

That, daring greatly, cares not though its crown
Shall rest at last, unreached by feet forespent,
Ah, hear us, Lord, and as the sun shines down,
Break down for us our winter of content.

E. T. C.

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Obituary.

FATHER STANTON.

FIFTY years a curate of one parish —and that a slum parish; the target for that period of the envenomed shafts of ultra partisan Protestantism; a cause-contributory to the passage by Parliament of the Public Worship Regulation Act; publicly accused of Romanising tendencies and of acts of apostacy; inhibited on four occasions from preaching in their dioceses by different Bishops; yet in order to hear whom preach the Gospel of Jesus Christ, not only his own flock, but men and women of every Christian communion—members and lay people —crowded the St. Alban's Church, Holborn, to the doors; whose light so shone in hovel and den, in court and alley in his slumdom parish that thousands to whom life and eternity had seemed but a hopeless blank, seeing his good work, learned to glorify their Father in Heaven; at the commemoration of whose Jubilee were present over 5,000, composed not only of his own parishioners, with hearts pulsating with gratitude and love, and of Churchmen from afar and of high and low degree, politically and socially, but of ministers of the Presbyterian, Methodist and other Nonconformist bodies, who by their presence and in explicit terms testified to the debt they owed for the lessons they had learned in preaching the Gospel and to the inspiration that had been theirs from witnessing, and seeing the fruits of, the high and faithful service to Jesus Christ of this true and great evangelical priest of the Church of England; on the occasion of whose funeral it was necessary to stop the traffic on the streets of London and for soldiers to keep the line for the passage of the solemn procession through the massed thousands who gathered to pay humble tribute to his half century of holy work and to his hallowed memory; such was the course of Father Stanton, who passed to his rest on March 27.

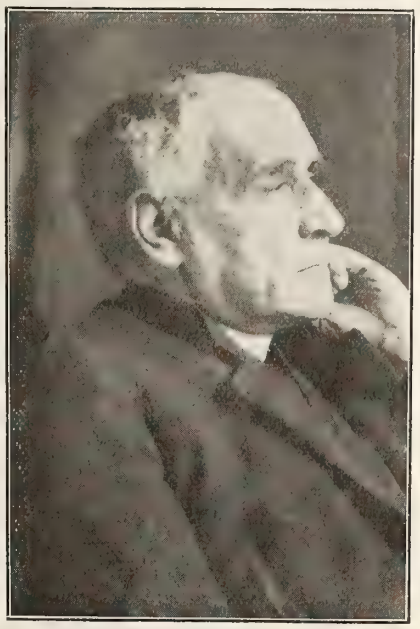
He was born at Stroud, Gloucestershire, in 1839. He was educated at Rugby and Trinity College, Oxford, and in 1862 he was ordained by the Bishop of London, and was immediately appointed curate of St. Alban's, Holborn. And the story of his life is the story of St. Alban's, for he had remained there ever since. "If you go to Mackonochie at St. Alban's, Stanton, you must never expect any church preferment," said Archbishop Tait to him. And he never had any, nor indeed did he every seek any, although a Chicago gentleman once offered him £1,000 a year if he would settle in that city.

St. Alban's was built by Mr. J. G. Hubbard, afterwards Lord Addington, in 1862. It stands on the very site of Dickens' thieves' kitchen, where Mr. Fagin welcomed Oliver Twist.

ONLY A CURATE.

The London *Daily Chronicle* of March 29th says:—

"Three years ago Father Stanton was interviewed by a representative of 'The Daily Chronicle,' and he



Father Stanton.

said: 'They passed the Public Worship Regulation Act. What an Act! What a title! As if the House of God were a dairy or a hackney carriage! The attack on us failed, as it was bound to fail.'

"Father Stanton was one of the most unconventional of men. His face was full of humour, and his laugh was infectious in its gaiety. 'Interview me—what for?' he said on the occasion already referred to. 'What have I done? I am only a poor curate of whom nobody has thought well enough to offer preferment.'

"But underneath this humour and gaiety there lay a great soul, ever burning with zeal. To him the eternal verities of the Christian faith were real and living things.

"For more than half a century he spent himself freely and fully among his people, and there is not a court nor an alley around St. Alban's where he has not laboured and striven for his faith. He had to meet opposition; he was misunderstood. But no one who has sat talking with him in the bare clergy house at St. Alban's but has felt the presence of a great soul.

"Only a year ago he was prevented by the Bishop of Liverpool from preaching at St. Thomas, Warwick street, Liverpool. Three times before had he been inhibited. 'But what does it matter?' he said. 'If one worships the Saviour, these things cannot harm or ruffle the spirit.'"

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The Church Of England.

Of a truth, we of the English Church are blessed beyond others, would we but apprehend our privileges! Brought nigh, as we are, to our Lord Jesus Christ, with such abundant mercy and undeserved! If we come short of plenary (full and complete) grace in Him, what shall we dare plead in the day of account?

"What manner of persons ought we to be?" for we have "come unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the firstborn enrolled in heaven; to God the Judge of all, and to the spirits of the perfected just and to Jesus the Mediator of the New Testament, and to the blood of sprinkling." Would that the feelings of Christ's first disciples were ours! "Lord, to whom shall we go? Thou hast the words of eternal life." Would that we were more thankful to God for the present blessings of His Church! Would that we used our prayers, and tried them well, before we talk of amending them, or understood our holy offices, instead of seeking to shorten them! Have we now, in this late century, to seek out new faith, some new instructor or guide? God deliver us from this blindness! May He help His people to see what treasures of unknown grace lie hidden in His holy Church among us! "We have all and abound." Let us only "give diligence" thereto, that when Christ cometh, "we may be found of Him in peace, without spot and blameless."

"Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth!" So, holy David could say from the very depths of his soul; and shall we who are brought into a holier place, "the habitation of God through the Spirit," be forbidden to give utterance to as ardent a love—a devotion as deep and pure?

O holy Church of England! Brightest and fairest province of the realm of heaven on earth! What shining paths of truth and holiness are thine! And they are thronged by all thy many saints, further than eye can trace through long past ages! What rivers of full grace flow through thy mighty channels! What living fountains send forth their waters, refreshing evermore the weary and parched soul! Within thy hallowed walls thy saintly children trod in ancient days (the "old times of which our fathers have told us"), they whose monuments of goodness and glory are around us, in whose prayers we pray to the eternal Father of all, in whose Psalms "we praise Thee, O God; we acknowledge thee to be the Lord" from age to age. O holy Church of the many wise and good! O Church of patient martyrs and godly confessors, with whom we hold such mystical communionfi such "fellowship one with another." To God be glory in thee, O Church of our land! throughout all ages, world without end! Amen.—*From "Irons' Parochial Lectures," Second Series.*

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NOT SURE CONFESSIONAL IS WRONG.

Dr. W. F. Wilson, of Elm street Methodist Church, Toronto, in a sermon to young men on Sunday evening, said: "This is a young man's country and age, but they also afford many opportunities to go wrong to which too many young men are yielding. The vast majority of the frequenters of gambling dens are young men; so are the occupants of our jails and our courts. We are urged to confess our faults, and I am not so sure that the Roman Catholic confession is wrong. It is a great load from the heart to have such an opportunity to ease one's mind."

A WORKINGMAN'S APPRECIATION

We have been the recipients of many appreciations and expressions of good-will during the last few months; but none has given us greater pleasure than to have the assurance of a workingman that we and our fellow workers on "Church Life" are doing a good work for the Church that true Churchmen should all be proud of.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

"EPISCOPACY AND UNITY."

To the Editor:

Sir,—In regard to Mr. Moore's letter on "Episcopacy and Unity," permit me to remark that his argument is set in a direction which is completely at variance with the principles of the Church of England, which teach that "no man shall be accounted to be a lawful Bishop, priest or deacon . . . except he be admitted thereto according to the form" of the ordination service. This is the law of the Church of England. It has been the law of the Church since first the prayer-book was compiled. It has been put into practice and upheld ever since. It has been re-affirmed in the articles, which declare it to be unlawful for any man to perform ministerial functions unless he be called and sent by those who have the public authority given to them to call and send, and only those ordained according to the ordination service are declared to be rightly and lawfully ordained (articles 23 and 36). It has been re-stated in our first canons of 1571, which order the Bishop to "suffer no man to be occupied in the ministration of the Church, who calleth himself by the idle name of a reader, not having received imposition of hands," that is, if the Bishop, and the canons of 1604 affirm that impugners of the form of ordaining Bishops, priests and deacons are to be censured, as well as those who form other "assemblies" and maintain "that they may rightly challenge to themselves the name of true and lawful Churches," as well as "authors of schism in the Church of England"—all such are explicitly censured in the canons of our Church.

Furthermore, this law of the Church has been upheld and vindicated by Archbishops and Bishops in their formal utterances in convocation during the very years following on the Reformation. The articles of the Archbishop of Canterbury (in 1576) forbid none but deacons, at least, to preach. Archbishop Whitgift forbade any man who had not been admitted a priest, or a deacon at least, by the laws of the realm, from preaching, in his visitation articles of 1584. The Bishop of London in his articles of 1601 forbade men who were not ministers from taking upon them ministerial duties.

Finally, whenever a violation of this law occurred and men "ordained" by foreign Reformed, or non-Episcopal, ministries were found acting as regular clergymen of the Church, they were ejected from their positions on the ground that they were not ordained ministers, whenever complaint was made to the proper ecclesiastical authorities. This happened once in A.D. 1571 and again in A.D. 1575.

Yet Mr. Moore, in his letter, as much as says these "non-Episcopal ministries" cannot be called "unauthorized."

In proof of this serious charge (veiled though it be), we expect some evidence from the formularies of our Church. Yet none is brought forward. Instead, the opinions of individual Churchmen, such as a Cosin, Andrewes and Bramhall, are quoted to support statements which overthrow the Church's laws—laws which have been promulgated and enforced from the first, and for which the full documentary evidence of our formularies, canons, and history is forthcoming.

As regards these above-mentioned Churchmen, Pusey remarked that "persons confessed Catholics, as Cosins, Andrewes and Laud (who had not seen the development of the foreign Reformation), maintain that the foreign reformers meant the same as we, that is, were equally Catholic."

But their opinion on this matter has nothing to do with the case in point. Whatever opinions individuals may have held cannot alter the express law of the Church, which clearly lays down that none shall be accounted lawful ministers but such as have had Episcopal ordination.

A. R. KELLEY.

Quebec.

To the Editor:

Sir,—It would greatly simplify the question of Church Union, and lead those whom Mr. Moore considers in error with regard to the Apostolic Succession, to a right understanding of this matter if he would answer the following questions:

(1) Why were the authorities in Church and State on the accession of Queen Elizabeth so especially anxious and careful to secure Episcopal consecration for Dr. Parker as to call out of seclusion three aged prelates consecrated under the old Catholic Formulary when they might simply have appointed him by letters patent from the Crown or have adopted the Presbyterian form of government and Ordination?

(2) Why was Episcopal ordination insisted upon, in respect of the puritan ministers at the time of the restoration of Charles II.?

(3) Why did the Bishops-elect at the time of the American Revolution undertake a long, hazardous and expensive journey across the Atlantic Ocean to obtain Episcopal consecration, when they might, like Cope and Ashway, the founders of the "Methodist Episcopal Church," simply have proclaimed themselves Bishops?

(4) How are we to ascertain whether there were three orders in the Apostles' days as stated in the Ordinal otherwise than by reading the Acts of the Apostles and the Pastoral Epistle?

(5) How were these orders respectively distinguished in the Apostles' time?

(6) Is the Church of England right in applying the words of St. Paul to Timothy, "Stir up the Grace of God that is given thee by this imposition of our hands," to Episcopal consecration?

(7) Why does the Church of England insist upon Episcopal ordination in respect of dissenting preachers applying for ministerial work in the Anglican Church while recognizing the ordination of a Roman priest so applying as sufficient?

(8) If Episcopal ordination is not, is any other outward form of ordination of Divine institution essential. If so, which?

(9) If Presbyterial succession and ordination be contended for, how about that of Congregationalists and Baptists?

(10) Can the private judgment or prominent divine, however pious, learned, damnable, set aside the express teaching and laws of the Church to which both Bishops and clergy have given their assent?

(11) Why is it, that for the past two hundred years, with rare exceptions, if any, Episcopal ordination has always been insisted upon, even on the part of Bishops whose private opinion is at variance, with the teaching and practice of the Church in this respect?

Yours faithfully,

E. SOWARD.

CALDEY.

To the Editor:

Sir,—Caldey seems to be receiving somewhat harsh criticism as well from the Canadian as the English Ecclesiastical Press. That "they were a brotherhood of which the majority were uneducated," will not be accepted by everyone. At any rate they were men of prayer (for the welfare of more than one Parish in this Diocese (Qu'Appelle) intercession has been made at their altars), and it would be charitable to accept the statement of their Abbot that they are "honestly doing what they believe to be God's will," though we may differ profoundly from their conclusions, especially as they seem to have been reached with haste.

Regarding the statement about "an Abbot of Benedictines in an expensive motor car," the Father Abbot was an oblate monk, and in the first stages of their life at Caldey the connection which many parishes in England had with the community necessitated much travelling for the Abbot. But in a letter of his in a recent num-

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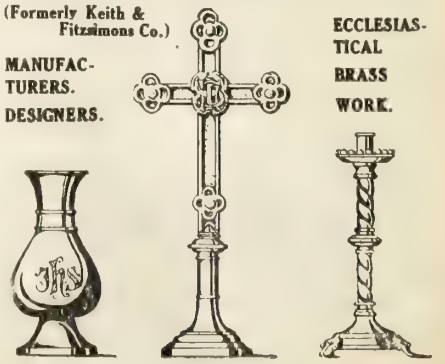

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ber of "Pax," Father Selred wrote that this necessity no longer existed, and expressed his intention of dividing his time more among his brethren on the Island. Concerning their property, a letter to the "Church Times" (March 7th), from the Abbot contains the following statement:—"I take it that so long as the Archbishop can be satisfied that what we are doing is straightforward and right, there will be no need for others to feel any anxiety or to think that we are acting unfairly." If the Primate of England can be satisfied as to this, no doubt the former friends of the community who have supported Caldey will be satisfied also.

It is pleasing to read your article, "Community Life," and let us hope that the monks who have not seceded may soon be peaceably settled in the contemplative life and receive the friendship of all former friends of Caldey.

An Associate of the Confraternity of S. Benedict.

CATHEDRAL MUSIC IN PARISH CHURCHES.

To the Editor:

Sir,—Just a few words of explanation in reply to the letter of W. Fred Jackson upon over-ornate Church music. Firstly, my comment was entirely general and had no especial reference to him. On the contrary, I have a high regard for his versatile talents and for his self-sacrificing labors as choir director for nearly two-score years. Secondly, let me confess that I am, as he suggests, "one of those who write of that which they do not understand," and that which I do not understand is what the choir sometimes sings. In my first note, I referred to what I thought was the Apostles' Creed, but I have since been told that it was the Nicene Creed. Possibly it was, but I declare I did not recognize the words as sung by the choir. It might have been secular music for all I know. Does Dr. W. Fred Jackson approve of singing a creed in a manner unintelligible to the congregation?

He protested against writing to the press, and complains that he should have been personally consulted. But it would be a bold layman, indeed, who would dare to beard in his den a choir director of nearly two-score years! Suppose a mere layman had presumed to suggest a change in music to a veteran choir director: would he not have been told he did not know what he was talking about? I speak from sad experience. As your Sarnia correspondent, Mr. Philips, truly says, he would have been "squelched rather than answered." However, all this correspondence is very interesting, and no doubt will be productive of good in the end.

Diminished Seventh.

To the Editor:

Sir,—When I read the letter of "Diminished Seventh," where he speaks of the Apostles' Creed being sung in an "ornate and complicated" fashion, I was reminded of an incident that occurred here, and wondered if his ideas of "singing" the Creed were the same as those of some members of our own parish. Dr. Jackson's letter proves my suspicion to have been correct. A few years ago we were in the habit of singing the choral service about once a month, and at the Easter vestry meeting some members of the vestry objected strongly to our introducing "novelties" and said we ought to stick to the old prayer-book service. It was pointed out to them that the service was specially arranged with a view to having it sung, and that their fathers had objected as strongly to what they called the "old prayer-book service" as they themselves did to the choral service. Our arguments were of no avail for some time, but finally one of them said that the choir might sing the responses if they wished, but must stop singing the General Confession, the Lord's Prayer, and the Creed. It was explained that the choir simply recited the Creed and Lord's Prayer in monotone, and that the object of the organ accompaniment was to keep the voices to the proper pitch, but I fear we failed to convince them, they could not see what we wanted the organ for if we were not singing. And like them, "Diminished Seventh" has been listening to the organ chords and imagining that he could hear the voices of the choir following them through some kind of a complicated anthem. I think a good deal of popular prejudice would be removed if a lower note were chosen. Is there anything sacred about G? F. will suit the average voice much better, and if the Ferial use in unison is followed, as I think it should be except on festival occasions, E. would be better still. Why is the choirmaster or organist always blamed for the use of unsuitable music? I think that the average choirmaster is well aware of the limitations of his choir, but it often happens that two or three members who feel themselves capable of singing their parts practically insist on having some anthem or service which is out of reach of the rest of the choir.

When it comes to a comparison of the Church services with those of the other Protestant bodies, there is no doubt that ordinary Church music is more difficult and requires more skill to conduct and sing properly than the ordinary service of the others; but in the matter of special anthems, solos, and other special music, I know that, in Prescott at least, they have

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Post Office Department, Mail Service Branch, Ottawa, 20th March, 1913.

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them much more often than we do, they are well advertised, and our Church congregation is usually well represented, very often by people who complain that they don't see why the choir doesn't stick to the old hymns and chants instead of bringing on new music all the time, or threaten to leave if we chant the Psalms. Do these people who criticize so much ever do anything to help or improve the Church music? It is almost impossible to get men to join the choir, practice would keep them away from lodge one night in the week, and lodge is much more important than Church these days. I never could understand why music was not a part of a divinity student's course of studies. Thirty-five or forty years ago the majority of the clergy in this part of Ontario could both read and sing well, to-day too many can do neither. A diocesan precentor who could go to the parishes where he was needed and instruct the choir in proper methods of singing and chanting would be a useful official.

Yours truly,

C. W. Beaven.

Prescott.

LOYALTY.

To the Editor:

Sir,—

Notwithstanding Mr. Wiggs' strictures on anonymity I write under a nom de plume. If he wants my name you may tell it him privately. I have my reasons for so doing—not fear, however.

"A" condemns our clergy countenancing schism, Mr. Wiggs condones it. The great cause of the weakness of the Church is its divided condition.

There is too much talk about loyalty to our particular denomination; there is only one loyalty worth the name, that is loyalty to Christ. The reason all attempts at unity have hitherto failed is this false notion of loyalty. Each party has a vested interest to protect; ergo, interdenominational work will never effect unity.

If all who seek to restore unity would honestly try to discover truth ready to abandon vested interests we might see results. An unity arrived at by eliminating controversial matter is a valueless, emasculated Christianity hateful to God.

Christian men have abused their so-called right of private judgment, daring to have "views" about sacred things. The worldly spirit permeates every denomination; lawlessness and infidelity will prevail everywhere.

We have no part nor lot with those who deny the real divinity and humanity of Christ, the real personality of the Holy Ghost, the real efficacy of baptismal regeneration, the real presence in the Holy Eucharist, the truth of the articles of faith in the creeds. Upon these points there can be *no compromise* because they are essentials. He who denies any one of these is a heretic and schismatic. If our clergy attend conventions of those who openly so deny, they countenance or condone heresy and schism and are therefore disloyal to Christ—as well attend a convention of Confucians.

This does not prevent a centenary of a great explorer or scientist apart from religion.

It is not a question of charity. We cannot be loyal to Christ and tolerate wrong "views" of essentials. "Broad" and "liberal" are words quite inapplicable to them. We must love all men for Christs's sake, but this does not involve associating His religion with the isms and inventions of men.

"Not every one that saith Lord, Lord, but they that do the will of my Father," is our Lord's definition of the accepted ones—obedience to the faith is essential. Many in that day will say, "Lord, we have preached in Thy name and millions have received the Gospel from us," and they will be surprised to be told "I never knew you."

If we would uphold and manfully fight under Christ's banner we must fearlessly denounce everything that countenances denial of the faith once delivered to the Saints, and not allow specious arguments about charity to lure us into tolerating unbelief. "He who offendeth in one point is guilty of all." Credo.

SOME REMINISCENCES OF BISHOPS.

Bishop Niles, of New Hampshire, is fond of telling the following at his own expense:

When in England visiting the ancient and pretty cathedral town of Chester, he was shewn by a good portly dame, through a museum, the site of which had been a fort from the top of which one of the Charles had seen his troops defeated.

"And this is a door that was made before Adam was born," explained his fair guide.

"Before Adam was born," replied the astonished bishop, "how can that be?"

"Adam was not born at all," responded the dame, "he was created."

The good bishop quietly turned round and walked toward the cathedral for evensong.

—

The Bishop of London was walking in the slums of the East End of that great city, when he came across some children busily engaged, as he thought in the avocation of making mud pies.

"Well, my children," said the bishop, "what are you doing?"

"We're making a caffedal, sir," replied one ragged and dirty unchin.

"Making a cathedral are you, and where is the bishop? You know a cathedral must have a bishop."

"Please sir we 'aven't 'nuff mud to make a bishop," was the response.

—

Bishop Lawrence of Massachusetts, was about to embark on a trip to Europe. A prominent layman came to wish him bon voyage. "Good bye, bishop and be careful not to bring back any of that New Religion with you, else they may charge you duty on it." "There is no fear of that," replied the bishop, "that New Religion which we read and hear of so much to-day has no duty connected with it."

—

The Bishop of Southwark, in responding to the toast of his health at the annual dinner of the Southwark Lay Readers, said he always bore in mind, after receiving praise or criticism, an incident which happened a few years ago at Alnwick, Northumberland. "I was," said the Bishop, at the workhouse at Alnwick once and I remember saying to an old man there, 'You had Dr. Creighton as a member of your Board of Guardians here. He is a very great man now.' 'Oh,' replied the man 'he was not much.' 'But,' persisted Dr. Burge, 'he is one of the most distinguished and able of the men of our generation, and is now Bishop of London.' 'He may do well enough for Bishop of London,' said the old man, 'but he is no use for Alnwick.'"

THE READING OF THE CLERGY.

The Bishop of Oxford, writing in his diocesan magazine, says: "I cannot but feel that we do not pay enough attention to the reading of the lessons in church intelligently and intelligibly. May I recall some very old rules given by Isidore of Seville and often repeated in the Middle Ages? After enumerating mistakes such as readers are apt to make, he goes on: 'Let the reader's voice be simple and clear, with sufficient variety of intonation, full of a manly vigor, avoiding any pronunciation which is vulgar or rustic, neither too low in pitch nor too high; not cracked, and with nothing mincing or feminine about it; and let the reader stand steady and erect, with no gesture but quiet dignity, addressing himself not to the eyes but to the ears and the hearts of his hearers.'"

THIS WASHER MUST PAY FOR ITSELF.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know anything about horses much. And I didn't know the man very well either.

So I told him I wanted to try the horse for a month. He said "All right," but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse was'nt "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now, this set me thinking,

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machine as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six Minutes. I know no other machine ever invented can do that, without wearing the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges, nor break buttons, the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it.

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months in wear and tear on the clothes alone. And then it will save 50 to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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TORONTO, ONTARIO

The Church in Canada

(*Continued from Page* 10.)

A. Y. P. A., Presidents' Association, whose chairman, Mr. E. B. Burt, occupied the chair. The visitors were welcomed by Rev. J. E. Gibson, rector of the parish and Mr. W. A. Peacey, editorial secretary of the Dominion A. Y. P. A., replied on behalf of Mr. Clarence Bell, Dominion President, who was absent through illness. Nearly every branch in Toronto and vicinity were represented, the roll call being responded to by branches from Chester and Norway to the east, Mimico and New Toronto to the west, and Fairbank to the north.

The Rt. Rev. Bishop Sweeny in a stirring address, gave many reasons why he had been an enthusiastic supporter of the A. Y. P. A. since its inception, and stated that as Bishop of the diocese he was a patron of the association of which office he was very proud, for he recognized in the young people of to-day the sidesmen, churchwardens, lay delegates, missionaries, and clergy, of the future. He expressed sincere regret that President Bell should be absent through illness, at the same time expressing his appreciation of the splendid work being done by Mr. Bell in the diocese, not only in regard to the A. Y. P. A. but also as a Bible class teacher and lay reader. In conclusion he asked those present who likewise appreciated Mr. Bell's work, and who were willing to pledge their loyal support and work shoulder to shoulder with him, to express themselves by standing. The audience all having risen to their feet, the secretary was instructed to send a message of good cheer to Mr. Bell, assuring him of the loyal support of all branches of the association in the diocese. It was later decided that a deputation from the Presidents' Association call on Mr. Bell at his house, and personally express the wishes of the meeting in the matter.

The speaker of the evening was the Rev. Dr. Rennison, of the Church of the Ascension, Hamilton. Taking as his theme, "Canada"—its wonderful development in the last decade—the influence of religion on that development, and the splendid work being done by the Anglican Church in connection therewith—the speaker stirred up the patriotism and enthusiasm of his audience to such an extent that at the conclusion of his address he was treated to round after round of applause, and all present recorded their appreciation of his efforts on their behalf by a standing vote.

The chief work that the Dominion Council have on hand at the present time includes: The preparation and issuing of a new Dominion Constitution; the issuing of charters to, and registering of all branches organized up to the present time; the organizing of new branches, and the preparation work in connection with the Dominion Conference to be held in Toronto this fall.

PALESTINE IN TORONTO.

The long expected visit of this unique exhibition will now shortly take place. The Transportation Building in the Exhibition Grounds have been secured for the dates May 12-31, inclusive. We would urge all our readers to book the dates and as far as possible so to arrange parochial fixtures that they will not clash.

Many hundreds of voluntary workers have already given their names as being ready to help.

It is a striking testimony to the value and the popularity of the exhibition that in every city it has been found that those churches that have worked the hardest have been the ones that experienced the greatest blessing, and have gone back to their parochial work strengthened and reinvigorated by the conviction freshly brought home to them that the Bible in indeed a living Book.

All who desire information as to how they may help or wish to offer their services are asked to communicate with the Organizing Secretary, Mr. G. J. Byrnell, St. James' Parish House, Toronto.

Full particulars will be distributed at all churches on Sunday next.

The Epiphany.

At the adjourned vestry meeting of the Church of the Epiphany, Parkdale, the churchwardens' report showed receipts amounting to $16,800, and a balance on hand of $341, after paying all current expenses, $1,000 on the mortgage, $900 on account of the floating debt and over $1,000 for additions to the Church premises and equipment. Over $2,500 was also contributed to missions and other outside objects. The Vicar, Rev. Dyson Hague, presided at the vestry meeting, and Mr. A. C. McConnell at the subsequent congregational gathering. All branches of the work were briefly discussed, and the Vicar and Rev. Canon Bryan were heartily congratulated on the success of the past year and the bright outlook for the future.

St. Alban's Cathedral.

The Right Rev. the Bishop of Moosonee was the preacher at the evening service on Sunday.

Wycliffe College.

Right Rev. J. G. Anderson, D.D., Bishop of Moosonee, recently conducted an ordination service in the chapel at Wycliffe College, when four students were called to the diaconate and four clergymen were ordained as priests. The ordination sermon was preached by Rev. Lawrence Skey, of St. Anne's Church, and the chapel was crowded. Those ordained in the diaconate and the places where they will be stationed are: Robert Wilson and J. A. Davies, Diocese of Qu'Appelle; S. V. Abbott, Athabasca, and J. D. Mackenzie Naughton, Dawson City.

The candidates for ordination to the priesthood and places assigned are: Rev. Alan D. Greene, New Westminster; Rev. P. C. Howard, Moosonee; Rev. W. F. A. Larter, Church Camp Mission, and Rev. A. L. Fleming, Baffin's Land. Rev. Mr. Fleming returns to the mission work, which a few months ago had to be given up by Mr. Percy Broughton, who suffered greatly from exposure and is now recovering in England. Mr. Broughton is returning to Wycliffe next year to continue his studies.

St. James'.

The annual service of the St. St. George's Society will be held at St. James' on Sunday evening, April 20th, when Rev. Canon F. G. Plummer will preach.

Holy Trinity.

On Monday, April 21st, the Rev. P. L. Berman will deliver a lecture on Palestine, illustrated with lantern views. Mr. Berman is a native of Palestine, and was brought up in the city of Jerusalem. He will appear in native costume.

The proceeds of the lecture will be devoted to Holy Trinity's contribution to the expenses of the Down-Town Church Workers' Association.

BOLTON.

Mrs. W. S. Westney, wife of Rev. W. S. Westney, B.D., rector of Christ's Church, has passed away after three months of intense suffer-

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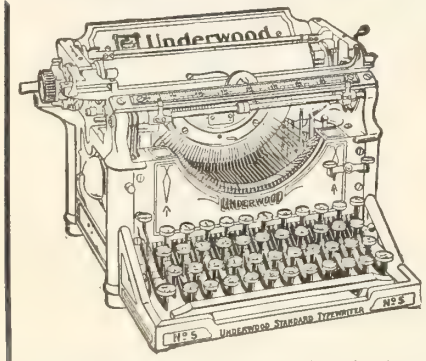

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ing. Mrs. Westney was a cultured and clever woman of a very cheerful disposition, and won many friends by her kind and sympathetic manner. Her husband and two daughters survive.

MANVERS MISSION.

The congregation of St. Paul's, Bethany, of the Mission of Manvers, have at their Easter Vestry, under the leadership of the Rev. H. Caplan (Locum Tenens) adopted the envelope system, one general assessment being made to meet all parochial, missionary and Synod requirements, and thus do away with all further begging and appeals for the Church. It is hoped that the other churches of this Manvers Mission will follow this wise and progressive move. The carrying out of this scheme is in the hands of the able and energetic warden, Mr. W. H. McCartney, assisted by Mr. William Morton.

PETERBOROUGH.

ST. JOHN'S.

The Easter Festival was again marked by joyful and inspiring services, the triumphant music splendidly led by the choir of 50 voices under the direction of Mr. R. J. Devey. Scholarly sermons were preached by Rev. Dr. Boyle, of Trinity College. Communicants 444, and offertory $500. The flowers were offered in memory of departed members of the congregation. The new wardens are Messrs. H. W. Morphet and Hazen Ritchie, Mr. A. H. Stratton retiring after 2 years efficient service. Lay delegates, Messrs. Joseph Mills, W. F. Johnston and G. C. Wainwright. Encouraging reports were received from the different societies, the rector giving his annual report instead of a sermon on Sunday.

ORILLIA.

The Rev. R. A. Hiltz, Sunday school secretary of the Church of England in Canada, will conduct a Sunday school conference here on the 23rd instant.

Bishop Sweeny administered the rite of confirmation in St. James' Church on Sunday morning. He visited Atherley in the afternoon, and Longford Mills in the evening.

—

The Rev. Alan Greene, son of the Rev. Canon Greene, was ordained to the priesthood in the chapel of Wycliffe College on Sunday. As soon as the college term ends Mr. Greene leaves for the Pacific Coast, to resume his work there.

Maple Leaf and Oak

or Three Sisters

By IRENE STRICKLAND TAYLOR.

(*Continued.*)

Sylvester looked at her in silence for some moments, and it was obvious that he was somewhat taken aback by her question, for he sat fingering the end of his moustache, with a perplexed frown on his brow.

"I can't understand you," he blurted out at length. "I come to you with news of a man who, when you were in Canada, was a great friend of yours; in fact I may say that he was your greatest friend, and you openly avowed him to be such. Now, however, when I bring you tidings which should have shocked and astonished you to hear of in even a mere acquaintance, you cooly ask why I come to tell you this. Truly, girls are unaccountable and uncanny beings!"

"Doubtless! I suppose we may sometimes change our minds," said Ruby quietly, as she rose and moved to the door, for her sharp ears had caught the sound of Myrtle's light step approaching the drawing-room, and, at all costs, she must be stopped from coming in yet. "You will like to have a cup of tea before you leave, Mr. Sylvester? I will tell the footman to bring it."

She opened the door and hastened out, meeting her sister as she came running down the wide staircase, and in a moment had drawn the astonished girl into the morning-room, shutting the door carefully after her before speaking a word.

"Did Jervis tell you who was here and wanting to see you?" she demanded in a low, tense voice.

"No, he only said I was wanted by a visitor," replied Myrtle, gazing at her sister with widening eyes that slowly took on an expression of dawning fear. "Who is it, Ruby?"

"It is Mr. Sylvester."

"He? But how did he find us? How did he get here?"

"Never mind that at present. What we have to think of is the news he has brought us about Lloyd, and I came out to catch you before you came in and to tell you."

"About Lloyd? What is it? Has anything dreadful happened to him? Oh, Ruby—"

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"Oh, no, no!" she cried vehemently. "He wouldn't—he could not be so wicked as all that! It isn't true—oh, Ruby, say you believe it isn't true!" She burst into tears, and flung herself into her sister's arms, clinging to her in a passion of entreaty.

"I don't want to believe it, but it seems as though I must believe it," answered Ruby wearily and dully. "It does look bad for Lloyd, as this is what brought Mr. Sylvester all the way from Canada, and we don't know what great temptations Lloyd may have had to go through." Then she roused herself and her sister at the same time, continuing in a brisker tone, "Come along, Myrtle, you must come with me to the drawing-room and show a brave front."

"Oh, I can't go in now, Ruby," she protested, drawing back.

"You can and must. I have taken up the position of one who doesn't care a straw what Lloyd does, and you must do the same. Pretend that it is nothing to you now whether he has forged a cheque or not; pretend that we have quite forgotten what a friend he was to us when we were in Canada. I believe he has some hidden motive for telling us this and finding out how much we care for Lloyd, and the only way to balk him is to be utterly indifferent to his doings. Talk as though any other subject were much more interesting to you than this one. And now come with me."

As usual, Ruby got her way, and they went together to rejoin their visitor, though it was a very white and trembling Myrtle who followed her sister meekly into the room. Ruby played up to her part splendidly; her store of pride and dignity stood her in good stead at such a time, and her cold reserve seemed quite natural to her, but Myrtle's nervous manner betrayed a good deal more agitation and distress than satisfied her elder sister, although she managed to appear natural to Sylvester's less keenly alert eyes.

"I suppose your sister has told you the news?" he asked after some minutes of casual conversation, watching the girl critically as he spoke.

"What news? Oh, about Lloyd, you mean," returned Myrtle with a brave assumption of nonchalance, though the effort caused her to pale to her lips. "Yes, Ruby did mention it to me. How did you find out where we were?"

"By making inquiries. But do you mean to say, Myrtle, that it is such a matter of indifference to you about Lloyd Neilson's behaviour? I can't understand how you have so changed in so short a time."

"Can't you? Oh, I suppose girls do change sometimes, though it was a—a surprise to hear such bad news of him," she returned, looking round at the clock on the mantelpiece to hide the sudden trembling of her lips. "Will you have another cup, Mr. Sylvester?"

It was plain that the Canadian was greatly nonplussed by the cool indifference of both sisters, for he did not ask to encounter the third, and not long after Myrtle's appearance he took his departure, evidently wishing to be alone in order to adjust his plans to this altered state of affairs, at least so Ruby suspiciously imagined when he bowed himself out of her presence. Myrtle had slipped out into the garden through the French windows some few minutes previously, on a professed search for Doris, but in reality, as her sister guessed shrewdly, to escape from Sylvester's inquisitive gaze and to be able to give full vent to her feelings without having to veil them behind a false callousness. Therefore, as soon as the unwelcome visitor had disappeared, Ruby followed her example, and ran across terrace and lawns to a certain spot in the pretty shrubbery which she knew by experience was her sister's favourite nook, and here, as she had expected, she found her, leaning against a great chestnut tree, crying piteously in the solitude.

"Hush, Myrtle, don't be foolish," said her sister, trying to soothe the terrified note in her voice. "Nothing has happened to him, but he has done a fearful thing."

"What? I'm sure he has done nothing wrong! Lloyd couldn't, I know he couldn't. I won't believe any wicked tales Mr. Sylvester says about him!"

"So much the better for you if you really can disbelieve him. I wish I could, but it seems only too true. Lloyd has fled from France, and there is a warrant out against him for nothing less than forgery."

Myrtle caught her breath in a great gasp.

Somewhat to the younger girl's surprise, Ruby went to her side, and putting her arm protectingly around her, she stooped and kissed the tearful face, for it was most unusual for her to be so demonstrative.

(To be Continued.)

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By the Fireside

LONG AND SHORT.

In striking contrast to the long-winded discourses of long ago may be mentioned some startling brief sermons of late years. Perhaps the shortest of all was that delivered by a clergyman at Ocean Grove, N.J., who, after announcing his text, impressively surveyed his congregation and then said:

"Don't worry; it's wicked." He then sat down.

It would be difficult to exceed this in brevity and effectiveness, but a North of England vicar in the last century closely approximated it. He gave out the text, "God so loved the world," etc., to which he added this observation:

"My friends, did I speak an hour I couldn't make that message any plainer. I'll just leave it with you."

Another example of a brief but extraordinarily effective sermon was furnished by an aged and feeble clergyman in Ohio. He had been requested to deliver a charity address on behalf of orphan children, but his strength was unequal to the task. It was therefore an inspiration indeed that moved him to stretch forth one feeble arm in the direction of the little unfortunates sitting near the pulpit and to exclaim with no little pathos, "Whence shall we find bread that these may eat?"

So impressed was the congregation that the collection was the largest ever taken in that vicinity.

THE EYES OF THE BARNACLE.

In the barnacle we have a unique and wonderful case of a creature that can afford as age comes on, to dispense with the eyesight that was so useful in youth. For the young and old barnacle are as different, one from the other, as fishes from seaweed. In the heydey of life the barnacle swims about the sea, seeking its food with the aid of its eyes, and generally leading a roaming existence. Later in life, however, it grows tired of this aimless wandering, and settles down to worry ship captains by attaching itself to the keel of their craft, and defying the much-advertised powers of various preventive paints. Once there, the barnacle has become a fixture, and, whether on ships or sharks, its eyesight is of no more use. It cannot seek its food and it cannot shun its foes; for it never more will move. Therefore its eyes become superfluous, and according to nature's invariable rule in such cases, disappear.

LOVE AND LIGHT.

"Your way is dark," the angel said,
"Because you downward gaze;
Look up! the sun is overhead;"
I looked. I learned: Who looks above
Will find in Heaven both Light and Love.

"Why upward gaze," the angel said;
"Have you not learned to know
The Light of God shines overhead
That men may work below?"
I learned: Who only looks above
May miss below the work of Love.

And thus I learned the lessons twain:
The heart whose treasure is above
Will gladly turn to earth again
Because the Heaven is Love.
Yea, Love that framed the starry height
Came down to earth and gave it Light.

—The Bishop of Ripon.

CHURCH BY PARCEL POST.

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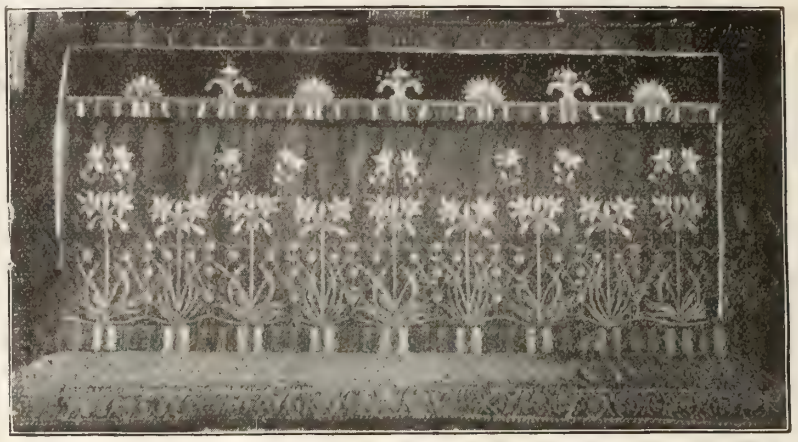

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Church Life.

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The Week

WE get an idea of the size of Canada when we consider the following little story. CHURCH LIFE sent a lettergram to Archdeacon Lucas on December 13, asking for a Christmas message to put in the Christmas number of the paper. He now writes, on February 20th, to say that he had got our letter a week previously, and that it was too late to send a message even in time for Easter. When he wrote he was on a long journey to the Hay River. Archdeacon Lucas expects to be consecrated Bishop next September. We imagine it would be easier to get a reply from India than from those far off places in Canada and nothing shows more strikingly the vastness of our Dominion than a little incident like this. It also shows the self denial of our missionaries, who are content to live thus in a sort of perpetual banishment from the haunts of civilization, away from the postal facilities which mean so much, and which we do not realize from our constant use of them.

LONG DISTANCE

THERE is to be an election for a Coadjutor Bishop of Ontario. The present occupant of the See has for some time fought against ill health and now finds it necessary to have some assistance in his work. The appointment of an assistant Bishop is, in our humble opinion, a great mistake. He is at the same time a Bishop and no Bishop, for he has no jurisdiction, and becomes practically a man employed for episcopal duties of confirmation, and perhaps of ordination, though in this country there is not usually much need of his services in this respect. A Bishop is to rule, and if he is deprived of this he is not in a true sense a Bishop. Where a Bishop cannot do the work of his office there is but one course open to him and that is to resign. If the overplus of work is the result of an unwieldy diocese then the diocese ought to be divided. To make these comments is often regarded as making personal reflections on individuals, but we have no such intention. It is the principle that is wrong and on that point anyone has a right to make criticisms.

ONTARIO.

WE are approaching the time of these days, the Monday, Tuesday and Wednesday before Ascension Day, and we would ask for a greater consideration of them. As the name implies, they are the days of prayer —prayer for God's blessing on the fruits of the earth. They ought to appeal to us in Canada who live in the land of the wheat, who depend so largely for our prosperity on the kindly fruits of the earth. There is no city, town, or hamlet in Canada that is not vastly interested in the grain crops, and they are so especially dependent upon the good will of our Heavenly Father. What an uplifting it would make through all this Dominion if we could feel that on those three days every church in the land was open for prayer, that even two or three were meeting together to implore a continuance of the Divine bounty, and to implore that spirit of dependence upon God which alone can rightly use the gifts which He has so generously bestowed upon us in the past.

THE ROGATION DAYS.

THERE has been a great deal of discussion lately about the Secession at Caldey, and this was natural. One feature of the discussion is the admirable spirit of reasonableness in which the matter has been commented on. Of course, there have been a few excursions and alarums but they have been the exception rather than the rule. While this consideration of members leaving the Church of England is to the fore we should do well to remember that secessions to Rome are not so serious a leakage as that which flows towards the Churches of Wesley, of Presbyterianism, Christian Science, and many others. This leakage produces as a rule, no comment, and yet we, as Churchmen, ought to realize its importance, and deplore it as a loss to ourselves, and a loss to those who leave us. A man who perverts from the Anglican to the Roman Church, leaves a purer branch of the Catholic Church for one less pure, for one with many modern and untenable propositions; while a man who leaves the Anglican Church to become a Wesleyan joins a communion that is remarkable for its youthfulness, and that took its rise as a protest against the Church. If we took the pains to teach what the Church stands for, we should feel these losses a great deal more than we do; and those who leave us would feel that they were taking a more serious step than they seem to realize. They are a loss to us, but we do not seem to mind it, and they are losing benefits which they evidently do not understand. If all the people in Canada who were at one time Church of England were to come back to us, we should see a big alteration in the census of Religious Conditions in Canada. When we talk of unity it would be well to keep this in mind and pray earnestly for the return of these, our brethren.

DRIFTERS.

WE wonder if the politicians at Ottawa have forgotten that "politics" and "polite" come from the same root. Judging from the newspaper reports nothing could be further apart. Abuse is not argument. Nor is it necessary to follow a party leader like sheep through a gap in a hedge. A refusal to see the other side of a question does not say that no other side exists or that no other point of view is possible. The man who can appreciate the other side of an argument, give it due weight, and overthrow it by a better argument, is the one who knows how to play the game. Politics is history in making, and much of the opinion expressed to-day does not reveal a very close study of history. Canadians will not wish their scions in future generations to look back upon this epoch-making time in their history with feelings of shame because their forbears could not lay aside their own selfish considerations and party politics and consider with an absolutely unprejudiced mind their country's welfare.

THE RETORT COURTEOUS.

WE were wont to think that a cross was a cross, and that there were perhaps two or three kinds of crosses. There are about 24 different shapes of the cross, and we do not suppose that many of our readers could give the whole list of twenty-four. How many of us know what a Tau cross, otherwise known as the Egyptian Cross is like, or the Cross of Calvary, the Patriarchal Cross, the Cross Patonce, the Cross of Iona, the Cross Moline, the Cross Crosslet, the Anchor Cross, or the "Y" Cross? With some other varieties we are all more or less acquainted such as the Maltese and the Saltire or Cross of St. Andrew and St. Patrick. The cross was so much used in religion, in art, and in heraldry that it underwent an almost endless variety of adaptations. It came into heraldry very conspicuously at the time of the Crusader, when it was used as a badge of all who went to the Holy Land, and then later on it took its place in coat armour as a memorial of those who had achieved honour in the wars of the Crusaders. Of late years it has had a regrettable vogue as an article of decoration, and it is hung on watch chains and necklaces as a mere appendage of ornament. When we think of it nothing is less really artistic than a diamond cross worn for adornment. So too, nothing is more ironical than for a worldly minded person to use as a decoration that which is the symbol of the Faith, and the constant reminder of the sufferings of Man's Creator.

THE CROSS.

EVERY year tens of thousands of our communion come to Canada from the Old Land, and are scattered broadcast throughout the entire length and breadth of the country. It is scarcely possible that there is a single Canadian parish that is not affected in some degree: and the problem of how to get hold of, and keep hold of, these incoming people is one that causes no little anxiety to many of our parochial clergy. But the task is not an easy one, particularly for those of our clergy who are Canadian in both birth and training. These are called upon to deal with people who have for generations held an entirely different conception of the Church from that which prevails here. In England the Church is strong in her establishment, her endowments, and her parochial system; and her power is exercised in things temporal as well as in things spiritual. The parish clergy of England are, by virtue of

A PROBLEM.

their office, men of no small authority in the land. But matters are vastly different here—and these differences must be taken into account. The position of the Church here is not paramount: we have no establishment, no prestige, no position of power and authority to depend upon. We have got to make our position from day to day,—and as we make it we must fight to hold it. All this has its effect on our incoming people. They find in Church affairs conditions to which they have been very largely unaccustomed—and the English are characteristically slow to adapt themselves to what is unfamiliar. A great deal of adjustment is necessary, and the parson upon whom the responsibility falls often has his work cut out for him—particularly if he is unable to make due allowances owing to his lack of personal knowledge of parochial and other conditions in England. There is too often a spirit of criticism on the part of the immigrant, met by impatience on the part of the parson. And very often—far too often—the energetic social work of our separated brethren moves in between, and our immigrants are lost to their Church.

IN one of such parishes at least the problem appears to have been solved, and the very difficulties of the situation turned into a great source of strength. The

The Solution.

Rev. Canon Ridley, rector of Trinity Church, Galt, Ontario, has perfected an organization which is doing most excellent service, and is attracting a great deal of attention. Canon Ridley's method, in the case of families, is to strike instantly to win the interest of the mothers. He does this very wisely by means of an organization with which the newcomers have been thoroughly familiar in their Old Land, viz., the Mothers' Meeting. The wisdom of this lies in the fact that it is scarcely possible to overestimate the influence of something familiar amid circumstances and conditions which are nearly all strange. There is a strong appeal for the strangers in whatever speaks of the associations of their old home life; in these first days their thoughts are necessarily dwelling much in the past. And if we introduce them to their new parish life by placing them first in an atmosphere which is not only familiar but even endeared by association, we win their interest at once—and can then the more readily adapt them by degrees to the less familiar conditions here. This plan is now well out of the experimental stage: it has had a sufficient time-test to prove its permanent value. And that value is found, not in the improved social and financial condition of our immigrants, but in the end to which these things are but means—the identifying of parson and people in one common mission—the uplifting of the lives of

Our Old Country Letter

April 9th, 1913.

IN view of the parliamentary attack upon the Church in Wales, some statistics of the Church of England Year Book are interesting, and would seem to show a reality of growth not to be gainsaid. For instance, it appears that not only has the number of Easter communicants increased by 23,288 in the past six years, but progress has been proportionately greatest in the last three years. As a contemporary remarks: "An increase of 17 per cent. over the statistics of 1907 does not show that sterility and decay of which her enemies accuse her." Meanwhile, there have been recent protests, painfully well authenticated, against the increasing desecration of Good Friday in Wales; while Nonconformity makes no protest at all, though the crucifixion is claimed as the central theme of its preaching.

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Writing in his diocesan magazine, the Bishop of Oxford pays a warm tribute to the late Canon Christopher, recently called to his rest. "Ever since we can remember Oxford," the Bishop says, "even those of us who are old men, Canon Christopher has been such a prominent and characteristic figure that, though of late years he has not been visible among us, his passing away leaves a great gap in our community, and we must pray that there may be never wanting a succession of men who know, as he knew, how to combine strength of principle with largeness of heart and charity of speech. It would be difficult to express the gratitude we owe him, too, for insisting on keeping the missionary cause prominent, in times when there was more temptation to be ashamed of it than there is to-day."

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The record of a year's work to be found in the recently issued "Blue Book" of the Church Army is one to be thankful for. Toiling amongst the poorest and most degraded classes, the "Army" has dealt with many thousands of cases, and finds an immense amount of encouragement and hopeful result. Its undertakings have indeed grown to an enormous organization, caring most of all for the outcast. A contemporary says: "We strongly urge all who wish to know what the Church is doing amongst the poorest to procure a copy of this book. It is of unique interest and importance. It will be a revelation both in regard to the variety and the extent of the work done. No one can read it without desiring to have a share in helping forward this ministry of love and devotion."

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Those of us who have watched the exercise of the Archbishop of York's splendid gifts in his northern province are much interested to learn that the consecration of his younger brother, the Rev. Norman Lang, as Bishop Suffragan of Leicester is announced to take place at Southwark Cathedral on Ascension Day.

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Last week, at Westminster Abbey, the Rev. W. H. Carnegie, late rector of St. Philip's, Birmingham, was installed as Canon of Westminster and rector of St. Margaret's, the historic church close by. It will be remembered that the last rector, Dr. Hensley Henson, is now Dean of Durham.

The Dowager Lady Exeter, the Dowager Lady Burton and Lady Carnarvon are among those ladies who have been elected churchwardens at this year's Easter Vestries.

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Bishop Frodsham, late of North Queensland, and now assisting the Bishop of Rochester, who is well known as a typically strong and earnest worker, is also full of humour, and tells some good stories of his colonial experiences in a recent article. Here is one: "If any member of a congregation in a mining camp has anything he wants to say during service, he generally says it. 'That's a lie,' remarked one man cheerfully at a service when I was speaking. He was not questioning my general veracity, but the accuracy of my information. A brother Bishop, who was preaching somewhat at length, made a magnificent pause, the effect of which was somewhat marred by a tired voice remarking: 'Ain't you spinnin' rather a long yarn to-night, mister?'"

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Among curious old Easter customs, we read how at the Church of St. Mary, Woolnoth, Easter eggs, brightly tinted, and inscribed "In three days," are distributed to the congregation.

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It is now proposed by the authorities at Oxford to throw open all the theological degrees of the University to candidates of any or of no denomination who show the requisite knowledge in a subject connected with Christian divinity. There is much opposition to so drastic a change in the standpoint of the old Alma Mater.

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Are General Missions — that is, simultaneous parochial Missions—in a city or district desirable? This is a question which is exercising the minds of earnest people. The opinion of many experienced missioners is hostile to them. They hold that, unless a parish is prepared, and unless the Mission is followed up carefully afterwards, the effect of an "emotional crisis" is actually pernicious. Now, in a General Mission some parishes will be unripe, and it is almost certain that in some no steps will be taken to perpetuate the impressions made when the Mission is over; consequently a General Mission is in most cases to be deprecated. There is also a growing feeling that Parochial Missions are not so fruitful as they used to be. This is doubtless due to the fact that in many parishes they are repeated after too short an interval. Stimulants and medicines are not a wholesome substitute for daily food.

WM. O'CONNOR.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q.—How should a Church dedicated to St. James the Less keep its patronal festival this year when Ascension Day falls on May 1st? Should the Feast of SS. Philip and James be kept on Friday May 2nd? If so can an octave be observed?

J. S. B.

A.—You are quite right in your proposed way of keeping the festival and it will not interfere with the Octave of the Ascension.

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Q.—A rector replied to my commendation of my son to him, that he would look him up and see that some of the young men of his parish called upon him. He has not done so. Has a rector no responsibility in this regard? C.

A.—A rector certainly has a very great responsibility in this matter, and the one of whom you speak evidently thinks so by his reply to your letter. What happened we cannot say, but there may be an explanation and the young men may have failed to do what their rector asked them to do; and he may have called himself and failed to see your son and the fact that he did so not have reached your son. It seems a great pity but as there may be an explanation we should advise you to write again, and tell the rector that there seems to have been an omission, and ask him to correct it; and we feel sure that he will regret it as much as you do. Most rectors are human and make mistakes, and they are generally sorry for them.

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Q. A couple wish to be married in their parish church. Can the clergyman of that church, if he choose, let a brother clergyman, say of the next parish, come and officiate? Or does the Church law require him to be there also?

A. Yes, the clergyman of the next parish may officiate if he has the consent of the rector in whose church the ceremony is to be performed. It is not necessary for any clergyman but the one officiating to be present.

"All we ask is to die rather than live unfaithful to Thee. . . Almighty God who holdest in Thy hand the keys of the grave, to open and close it at Thy will, give us not life if we should love it too well, diving or dying we would be Thine."—Fenelon.

THE PRICE OF SUCCESS

PEOPLE only value what they pay for, and appreciate lightly that which costs them nothing. There is no ease in success, and there is no real work without pains. We are a little inclined to-day to think there are short cuts, and easy approaches to results which are to stand and be beneficial. We do reach certain positions in work by a sort of hop, skip and a jump and the position looks all right, but it cannot be a permanent or a strategic position. It costs more to build up the work that will last; it takes tears and sweat; it requires the cement of discipline and coercion. Life points this out with no uncertain demonstration. The entry of an immortal soul upon the little stage where it is to prance and fret and pass away is a thing of pain—a pain so great that it is called by our Lord "anguish." And this is the highest achievement of which humanity is capable, its nearest approach to the Divine work of creation. In the living of life we notice the same conditions. How many a genius who has enriched the world with paintings, or music, literature, or learning has been a pauper, an invalid or an unregarded item of humanity. Their work was crowned with laurels generally after they were dead and buried. As it was said of Butler, "He asked for bread and he received a stone." When we look at the work of the Church, and scan the history of the missionary, the pioneer, and the slum worker, we read stories of endurance and suffering that almost amount to anguish. Why should this be so? We cannot altogether give a complete answer, but we can read a reason sufficient for our example in the life of our Lord. Alike in the prophecies of His life, in its actual accomplishment, and in the references made to Him for 2,000 years since that earthly experience was finished, the word "anguish" sounds like the great undertone of a very varied theme. Nowadays we want to have easy lives, to satisfy all the cravings of our different senses, and at the same time most of us have our dreams of work immortal, our odd moments of inspiration, and a desire to count the world well lost for real achievement. We usually drop back from these high moments into the climbing of the weary treadmill that does nothing except record the number of "turns" we have made. If we would but let ourselves rest more upon the thought of what lies beyond the struggle and the pain which real achievement costs we should have more courage to undertake and undergo. As our Lord said, "She remembered no more the anguish for joy that a man is born into the world;" so too the worker, the genius, the missionary, remember not the pains, the disappointment, and the anguish for the joy that comes with achievement. Indeed it was foretold of Him that He should see the travail of His soul and be satisfied. No land needs high ideals, consecrated lives, self-denying effort, and the anguish of great achievement more than this fair Dominion of ours. The old should instil this in the minds of the young, and we all should learn that we are called not to live lives of pleasant ease, but to the discipline and the effort that are needed for great lives and for the great future of our country. It may be that in the struggle the soul may cry in bitterness that it is not Naomi but Marah, but yet though suffering endure for a night, joy cometh in the morning.

Western Canada Fund

REPORT OF THE ARCHBISHOPS OF CANTERBURY AND YORK

The Archbishops of Canterbury and York have drawn up for circulation the following statement as to the position and work of their Western Canada Fund:—

Just three years ago we appealed to the Church and people of England for money wherewith to supplement the efforts of the Canadian Church in face of an unparalleled difficulty. The emigration into Western Canada is unprecedented in the history of the world. We asked for help to enable advantage to be taken of a boundless opportunity which, if not used, would soon be lost.

We asked for men and money, and we undertook responsibility for the expenditure of the money in cordial co-operation with the authorities of the Church in Canada. We have received in all £78,000. We have ourselves sent out forty-two clergy, thirty laymen, and four women workers. We have subsidized the societies already at work in Canada, £23,000, being thus spent. We have established centres of work at Edmonton, at Regina, and in the southern part of the province of Alberta between Lethbridge and the American border. We have further allocated funds for work in the Melford district in the province of Saskatchewan, and in the Athabasca county in the north of Alberta.

The work goes steadily forward, and great opportunities have been opportunely seized. We are encouraged to believe that we were right in our original estimate that the critical period would be the next ten years. Three of these have already passed. We desire to emphasize this temporary character of our appeal, and the consequent necessity of its receiving adequate response at a juncture of supreme importance. We earnestly hope that subscriptions and donations will not be allowed to flag or fail.

In response to an appeal made last autumn, at least five additional clergy are being sent out this year; each man costs the fund from £150 to £200 per annum. Several London parishes now support a clergyman in Western Canada. Could not other parishes in London or elsewhere, or the diocese or rural deaneries from which these new volunteers come, guarantee £150 or £200 a year for one man?

A very great number of people in this country now derive large dividends from Canadian land, railways, mines and other industries. May we not appeal to them as we should appeal to the landlord who considers it his duty to help to maintain church and clergy on his estate, to set aside a portion of these receipts for the support of the Church in the country from which they get their money?

A few years hence the Church in Western Canada will be standing on a firmer basis, and an appeal such as ours will no longer be needed to supplement the enduring efforts of those agencies — Canadian and English— on whom rests a permanent responsibility for the Church's work.

Our wish to-day is to state thus simply what our effort has meant and means. Not often among our world-wide calls can the Archbishops be justified in thus guiding to a particular point the thoughts and prayers and gifts of Churchmen. We believe that our endeavours so to do at a juncture of incomparable moment has not only been justified but welcomed.

Full details about the work will be gladly given by the Organizing Secretary of the Fund, the Rev. Canon Beal, at the office of the Fund, Church House, Westminster.

Contributions, great or small, to the Archbishops' Western Canada Fund should be sent to him at that address, and all applications and inquiries as to personal service should be made to him.

Randall Cantuar.
Cosmo Ebor.

THE VARIED CALL.

The voice of God speaks in a thousand ways;
To some of self-denial, some of pain
Uplifted into patience—or a chain
Of joys successive and flute-notes of praise.
Yet every call is music! And our days
Of joy or sorrow may bring sweetest gain,
Even as earth transmutes each silver rain
Into soft greenness or a blossom-blaze.

The soul must listen. As, when singing seeks
To enter hearts, great silence must control
E'en whispered murmurs—so, when Heaven speaks
We stand entranced, so perfect is the whole!
Nay, scarce draw breath, lest, unreceptive still,
We lose one jot of that star-girdling Will.

SAVINGS INVESTORS

The savings depositors of the United States have entrusted the banks with $4,250,000,000, of which the banks have invested 43 per cent. in bonds.

As bonds are now issued in denominations of $100, the savings investor may himself purchase bonds and participate in the larger profits.

Careful consideration and advice given to investors of all amounts from $100 upwards.

Particulars of selected bonds in our booklet, "Investment Bonds." Copy on request.

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The Way of The Wilderness

By H. A. CODY.

IT was my lot several years ago to be the travelling missionary in the northern Diocese of the Yukon. In connection with the work I had to travel over many strange ways, meeting various people, and at the same time beholding scenes of surpassing beauty. During most of that time my principal companions were an Indian guide, and four faithful dogs. The latter drew the sled in winter, which held our tent, camping stove, cooking utensils, blankets, and supply of provisions. Roads such as we know in more settled lands were few. We had to follow trails blazed through the wilderness. It was, therefore, but natural that journeying for weeks and months many thoughts should come to my mind, and at night while in camp, sitting around the cheerful fire, some of the ideas which came to my mind through the day would be jotted down in a little note book. And thus in after years, while working among the busy avenues of throbbing humanity, the lessons of the way of the wilderness often come back with marked force and importance. Many a time have they flashed upon me, sometimes cheering, and again helping to solve some of the problems which coil around our daily paths. May I not, therefore, be permitted to tell others a few of the lessons which have cheered one wayfarer, at least, in his journey along the trail of life.

1. In every book written, or picture painted there must be always a suitable background, or in other words a scenario, upon which the artist works in bringing his masterpiece to perfection. So in telling of that life in the far Northland the setting must be given first, that what follows may stand out more clearly defined. One of course naturally thinks of the hurrying rivers, and the sombre forests. But above these the things which stand out sharp and distinct are the grand mountains. They appear everywhere, silent sentinels guarding a vast lone land. Who can look upon those majestic piles, snow crowned for the greater part of the year, without thinking of the Eternity of God? The feet struggle along the cruel trail: the ankles ache from the snow-shoe lashings, and we feel that we must give up in despair. But there all around us stand the witnesses of the great over-ruling power and words uttered of old flash across the brain, and brighten the bronzed cheeks:

"As the mountains stand round about Jerusalem, so the Lord is round about His people from henceforth even forever."

When Jacob slept on the hard ground, with only a stone for his pillow; when Moses was leading his people through the wilderness, and when David was singing his sweet Psalms, those mountains were standing strong and sturdy. Stronger still all through those stirring far off hoary days the Lord God Jehovah was standing like the strong mountains round about his people. We look beyond the timber line, we search beyond the towering peaks—they all fade from view—and in their stead the Great Architect, the Divine Planner of the Ages, our Loving Father, is ruling, watching and controlling. And as we look we cry with the Psalmist,

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth."

Great is the comfort the weary traveller receives from such thoughts. There is the Great God beyond those mountains, who is as ready today as of old to help in time of need.

"Yes, I have His strength to stay me,
With His might my feet are shod,
And I find my resting places
In the promises of God."

2. But one cannot be always gazing upon the mountains, for far down below winds the rough way of the wilderness, the narrow crooked trail. We must look beyond for inspiration, but we must also keep our eyes fixed before us, and watch lest our feet stumble. And as we tread the wilderness day after day there comes the feeling of admiration for those hardy pathfinders, who, without a blaze to guide them first pushed their way across those desolate regions. Men of courage, determination, and aspiration were they. They left the crowded haunts of men, and stung by a larger hope sought new lands. A voice kept ever calling to them, urging them on.

"Something lost beyond the mountains,
Lost and calling to you—Go."

There were Alexander Mackenzie, Robert Campbell, and a host of others, some whose names are embalmed, in the history of our land, and many whose names are unknown. But they did their work, marked the trails, and passed on to succeeding generations the results of their toil. Some of those trails have become broad highways; along others the shining rails of steel have been stretched by enterprising Railway Companies. And where once the pathfinders trod painfully forward, men, women and children travel with ease and comfort.

Do we ever stop to think of the great debt of gratitude we owe to the pathfinders? In every field we find them. Think of science, invention, art and literature. Study the struggles of the past, and learn what noble souls have done that we might be enriched to-day. In every country, city and church we find them. They marked the way, and laid the foundation. They planned and toiled that their children might be blessed. They have passed on the work to us, and are we sustaining what they so well began? Are we broadening the way? Are we making the crooked places of life straighter, and the rough places more plain? Is the world any better for our presence? Is there any one life purer and stronger because we are living?

3. Sometimes I found that the trail led us into very strange places. One day we entered into a region with towering mountains on every side, covered with pure white snow from summit to base. The wilderness way wound among them, and at times it seemed that we could go only a little farther. Mountains to the right of us, mountains to the left of us, mountains behind us, and mountains in front of us. How could we get through? What was the use of trying? But still the narrow trail stretched on ahead, and steadily forward we crept. Then hours later, and the trail had not ended, we looked back, and found that the mountains which seemed to stretch across our way, were some distance to the rear. There was an opening we had not seen, and through this the trail led.

Often have I thought of that day when difficulties and troubles rise like mountains to bar our further progress. How can we ever overcome them? What is the use of trying? And lo there come the encouraging words,

"Thy righteousness is like the great mountains."

Yes, there is always a way to those who trust to the Great Guide, and keep on. It was so with the Children of Israel. The waters stretched before them, the enemy came behind. The command was to go forward, and when they obeyed a way was made, and they passed safely over to the other side. Joseph found the way to the larger life through what appeared insurmountable difficulties, by holding steadfastly to a right purpose, and keeping himself pure. And the three faithful ones found a wonderful way through the midst of the fiery furnace. And so may not we find it true? If we only trust and keep on. Some day we will find that the trail of life is apparently at an end. How can we advance? It all seems dark ahead. But as the way dips down into the dark valley of the shadow of death, we will be surprised to learn how wonderfully it will open up, and then we will understand how true are those matchless words,

"Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff comfort me."

4. One does not meet many people on the trail. As a rule they are few and far between. Here a band of Indians, or again, prospectors, miners and trappers. They meet us for a short time and then pass on their way. They seem like drifting faces, or as Longfellow puts it,

"Ships that pass in the night,
And speak one another in passing."

But no matter where they are met there is always a word of welcome, and often a friendly grasp of the hand. A mighty leveller is the northern trail. Here rank, title and creed sink into absurd insignificance. Here all useless appendages are swept aside, and each stands for what he is—and not for what some of his ancestors have done. And those drifting faces, how they linger in the memory years afterwards. How much was found written there: faces strong and determined, illumined by the light of noble resolve; faces rude, swarthy and uncouth, telling of hearts which had never been touched by fire from off the altar; and faces, too, where the light of hope had faded. Oh, there were many of them which one would meet "Drifting, yes drifting, God only knows where."

And do not we, in the crowded ways of men, meet drifting faces? Are we not all wayfarers, struggling onward, and let us hope upward? How often do mere trappings, the outward show, keep people apart, hide the real longings of the heart, and silence the words of comfort and helpfulness which might have been spoken. How many a man or woman who needs a kindly word or a helping hand never receives it. How many we meet day by day in the streets might be strengthened by a smile or a cheerful word of greeting. They pass by and often the opportunity is lost. I learned further by meeting those drifting faces on the trail, that some were living true noble lives in the midst of their rough surroundings. One I saw stand before his companions and confess what the touch of the Master had done for him, and how his whole life had been changed. I met others who were living very close to the lowly Nazarene, and seeking to draw others to the foot of the cross. The world is not all bad, and any one who sees nothing but evil around him, and cries that all things are vile, may certainly find that there is something

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wrong with his own life. I am reminded of the words of Thomas Hughes concerning one of his characters:

"He went down to the great school with the glimmering of another lesson in his heart—the lesson that he who has conquered his own coward spirit has conquered the whole outward world; and that other one which the old prophet learnt in the cave in Mount Horeb, when he hid his face, and the still small voice asked him, 'What doest thou here, Elijah?' that however we may fancy ourselves alone on the side of good, the King and Lord of men is nowhere without His witnesses; for in every society, however seemingly corrupt and godless, there are those who have not bowed the knee to Baal."

No thoughtful person can follow the way of the wilderness without seeing in it a great parable of life. You stand sometimes down in the valley, and watch the trail gleaming like a small silver thread far up along the mountain side. It means courage, strength, and uplifted eyes to attain the summit. But when the top has been reached how clear and fresh the air, and what a magnificent view is obtained. And so every struggle to attain. We look beyond and sometimes it seems as if we would never succeed. But step by step we press forward. It may be in business, it may be in knowledge, but surely it must be in the way of holiness. No summit without a struggle. No grand view of life, and the things around us without effort stern and long. Sometimes it takes weeks to reach our journey's end, but each day's march brings us nearer home. Seldom did we pitch our tent at night that the words of that sweet hymn did not come into my mind.

"Here nightly pitch my moving tent,
A day's march nearer home."

Home—what magic lies in that word. No more wanderings, no more cold nights upon the ground, but home with the loved ones—the family all reunited.

"Home to my Father's side,
Where the many mansions be,
Home to the great white throne,
Home to the crystal sea."

AN APPRECIATION FROM THE WEST

We have received the following commendation from His Honour D. C. Cameron, Lieutenant-Governor of Manitoba: "I have read your paper with much interest and feel that it will meet a great need among Church of England people in the West. I trust that you will obtain support to carry on the work and increase its usefulness."

In Garden and Field

Notes By E. T. COOK

ABOUT WILD FLOWERS.

It is not wrong to transplant wild flowers judiciously to the garden.

IT is as senseless—to say nothing of the wickedness of it—to destroy birds and flowers as to unmercifully thrash a horse, and swift punishment should follow. But there is nothing wrong in transferring a few wildings to a garden where an abundance is offered to choose from, and certainly not in gathering seeds. The wild flowers of Canada have a fresh, winsome beauty that comes from nature herself—Hepaticas, Trilliums, as white as the snow that has just melted. Asters, Golden Rods, Dogtooth Violets, Orchises, and a myriad of other gems that stud the brown earth, and unknown to thousands of the dwellers in great cities. It is only, as a rule, far from the haunts of men that they are discovered in quantities, and are a revelation to many when brought into the home garden. Lifting and planting elsewhere require, of course, extreme care, taking heed of the necessity for an abundance of soil round the roots, prompt planting, and close attention afterwards. This bringing the country to the town is legitimate, a source of infinite pleasure, and recalling reminiscences of the happy summer or fall days of the past year. Wild flowers are the stars of the earth. There, on the edge of a sheltering copse or in a sun-baked cleft, the Hepatica is in bloom, the herald of spring, colouring where it deigns to spread with the clear tints of blue, as blue as the heaven it gazes at, sapphire, white and pink. It has been called the windflower and snowflower, the flower that comes when the snow disappears, and seems to form little colonies in many nooks and corners—grassy nooks, banks and glades—and remains with us, when not in the full sun, until the land is clouded over with blossom. Always, when transplanting, notice the natural conditions under which the plants have been found growing, and copy them as minutely as possible. Transplant now, and take away with you some of the black mould the Hepatica delights in, and remember that some shelter is essential. *Hepatica triloba* and *H. acutiloba* are the Canadian kinds, and neither is easily established. Bryant, the American poet, sings sweetly of this early flower as

"Lodged in sunny clefts,
Where the cold breeze comes not, blooms alone
The little Windflower, whose first opened eye
Is blue, as the spring heaven it gazes at."

THE TRILLIUM.

There's something sublimely beautiful in the Trillium, and I always think of another flower when looking at this lovely wilding of Canada, which is dedicated to the Holy Trinity, in allusion to the three petals of spotless purity. Someone may say: "This is irreverent," but to me it is a sweet fancy. We have the Madonna, or White Lily, the flower of the Blessed Virgin Mary, and an Orchid, the Holy Ghost flower, with its waxy interior in the form of a little dove, and many others. All these seem to be the very flowers of Paradise, but I remember an Anglican priest writing me severely when I dared to call the Orchid I have named the flower of the Holy Ghost. Well, opinions differ, but not in one's admiration of the Trillium, which requires shade, shelter and some moisture, conditions which must be given when under cultivation. It is one of the most highly prized of spring flowers in European gardens, where in moist, peaty dells a greater luxuriance of flower and leaf is attained.

THE ADDER'S-TONGUE OR DOG'S-TOOTH VIOLET.

"And spotted Adder's-tongue with drooping bell,
Greeting the new-born spring."

Those who were responsible for bestowing fanciful names upon our wild flowers must have possessed, in not a few instances, a distorted imagination. There is little of the "adder's-tongue," despite the poet, in the Yellow Violet or Lily that bends to hide from the summer sun. One of the best known of Bryant's poems is of the "Yellow Violet," and the opening stanzas tell us that

"When beechen buds begin to swell,
And woods the blue-bird's warble know,
The yellow violet's modest bell
Peeps from the last year's leaves below.

Ere russet fields their green resume,
Sweet flower, I love, in forest bare,
To meet thee, when thy faint perfume
Alone is in the virgin air."

This plant of many names is called in books *Dodecatheon americanum*, and should certainly be tenderly cared for in the garden. And where is it to be found? In deep, rich mould, and it is at once recognized by leaves mottled with shades of purple and brown. If a rock garden is available, plant it in a half shady, peaty nook, and then it will think it is at home.

THE SHOWY LADY'S SLIPPER.

(*Cypripedium spectabile.*)

One author, in describing the wild flowers of Canada, well says of this, the famous Moccasin Orchid: "Whether we regard these charming flowers for the singularity of their form, the exquisite texture of their tissues, or the beautiful blending of their colors, we must acknowledge them to be altogether lovely and worthy of our admiration. But then he makes this weird statement: "One of the most remarkable characteristics of the flowers of the genus, and of many of the natural order to which it belongs, is the singular arrangements of the organs of the blossom to the face of some animal or insect. Thus the face of an Indian hound may be seen in the golden-flowered *Cypripedium pubescens;* that of a sheep or ram, with the horns or ears, in *C. arietinum;* while our showy Lady's Slipper, *C. spectabile,* displays the curious face and peering black eyes of the ape."

As the student of flower life is well aware, certain flowers show a strong resemblance to certain animate forms,—the most beautiful and realistic, perhaps, the Bee Orchis, its name suggesting the likeness of the flower to our buzzing little friend, and this is so not only in form but in colouring also. The lovely *Cypripedium* and the ape is an unfortunate association, and not to the advantage of those pinky white flowers that are treasured in all lands. No wild plant is more worthy of cultivation than this, and it will develop broad, plaited, full green leaves and strong flower stems bearing flowers that are white in one variety, but stained with pink in the true type. Much the same soil as the Trillium requires is necessary for this Orchis, and half shade. Its home is in marshy places, creeks, swamps and damp ravines. This may be regarded as one of the plants that will soon disappear unless rigorously protected, in the vicinity of large cities. I know of a large colony not far from Toronto, but I would not tell my closest friend where this summer cloud of pink and white has settled over the marsh it loves so well. If the editor is willing, I will from time to time write of the wild flowers that should be garden flowers too, s perhaps these notes will be continued.

ARCHBISHOP AS SIDESMAN.

During the Archbishop of Canterbury's last holiday in the Italian Lake district he attended an English Church service near Lake Lugano where the congregation numbered six persons. The resident chaplain preached, Dr. Davidson's chaplain read the lessons and the Archbishop took up the collection.

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YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

FORT WILLIAM.

The Bishop will probably preach at the annual choral festival on the evening of Ascension Day, May 1, and visit the Parish again for Confirmation on the evening of Whitsunday, May 11.

LITTLE CURRENT.

A pleasant social evening was provided in Shaftesbury Hall by the Women's Guild of Holy Trinity Church on Tuesday evening, March 25th. The ladies held a sale of goods in the afternoon, and at night gave a social evening.

The annual meeting of the Women's Auxiliary was held at the home of the president, Mrs. T. C. Sims, on Thursday, March 6th. A goodly number were present.

The meeting was opened by the Incumbent. The treasurer's report was read; total receipts, $859.36; disbursements, $857.92; balance in bank, $1.44. Besides meeting their obligations to the diocesan branch they have paid for the furnishings of the parish hall and reduced the debt on same.

The annual vestry meeting was held in Sucker Creek Church, Thursday evening, March 27th, after evensong at 7.30. The Incumbent presided.

Wm. Zack was appointed clergyman's warden, and Thos. McGraw, sidesman. Anthony Gakesyunga was elected peoples' warden and S. Howell sidesman.

CALGARY

EDMONTON.

The Rev. W. G. Boyd, M.A., head of St. Faith's Mission, and Rural Dean of Edmonton, has been appointed rector of St. Faith's parish, Edmonton.

FREDERICTON

CHATHAM.

A very interesting and most profitable Deanery meeting was held at Chatham on April 15 and 16. The clergy in attendance were the Venerable Archdeacon Forsyth, Rev. W. J. Bate, Rev. J. A. Cooper, Rev. J. E. Purdie, Rev H. T. Montgomery, Rev. H. Waterton and Rev. W. E. Best, as well as the Rev. W. J. Wilkinson, a former member of the deanery.

On Tuesday morning the Holy Communion was celebrated at 7.30, and Matins said at 9 o'clock. As the clergy from the north could not arrive until the afternoon, the business session did not begin until 3.30, when the Archdeacon welcomed the new members of the deanery, Messrs. Montgomery, Waterton and Best. Acts vi. was read in the Greek and discussed. Evensong was said at 7.30, and sermon preached by Rev. W. J. Bate.

On Wednesday the Holy Communion was again offered at 7.30, and Matins and Litany said at 9 o'clock. The brethren re-assembled in chapter at 10 o'clock, when the feature of the session was Mr. Montgomery's splendid paper on "Some Phases of Church Work in London, England." A vote of thanks was tendered to Mr. Montgomery for it.

In the afternoon the clergy drove to the old parish church of St. Paul, three miles away, where Evensong was said and sermon preached by the Rev. J. E. Purdie.

Returning to the town of Chatham again, Evensong was said at St. Mary's at 7.30, and the sermon preached by the Rev. J. A. Cooper.

Immediately after evening service, the Archdeacon held open house for a re-union of the congregation and visiting clergy, which was much enjoyed by all. The Venerable Archdeacon and his niece, Miss Jeffries, literally fulfil the apostolic injunction to "use hopitality one to another without grudging."

A splendid spirit of esprit de corps is being evinced in this North Shore deanery, and the next meeting at Ludlow on July 7 and 8 is looked forward to with much expectation.

HURON

W. A.

Mrs. G. B. Sage was elected president of the Women's Auxiliary of the diocese at the annual convention held in London on April 16th. Mrs. Williams, wife of the Bishop, was unanimously declared hon. president, and Mrs. H. A. Boomer hon. vice-president. The following are the other officers elected:—1st vice-president, Mrs. E. de la Hooke; 2nd vice-president, Mrs. Richardson; corresponding secretary, Mrs. Falls; recording secretary, Mrs. Bartlett; treasurer, Mrs. A. K. Smith; Dorcas secretary, Miss A. Gower; junior secretary, Mrs. Bowen; leaflet editor, Mrs. Graham; literature editor, Miss J. Moore; Zenana secretary, Miss E. P. Bathsby; secretary of E.C.D., Mrs. C. B. Edwards; superintendent of babies branch, Miss Priddis.

Bishop Williams presented Miss Helen Dillon and Mesdames Parsons, of Forest, and Mrs. Gilbert, of Southampton, with life membership certificates.

LONDON.

St. Matthew's.

The churchwardens presented a very satisfactory report for the year. The receipts amounted to $2,093.64, and the expenditure was $2,004.85. The various organizations of the parish—the A.Y.P.A., Woman's Auxiliary, Ladies' Guild and Girls' Branch W.A.—have rendered very valuable assistance, and are all in a flourishing state financially. The stipend of the rector, Rev. E. Appleyard, was increased by $100. Mr. Hitchin is the rector's warden for the ensuing year, and Mr. Carson, people's warden.

St. David's.

Rev. A. A. Trumper, who has been curate of St. David's Mission, tendered his resignation to the congregation, and Rev. S. E. McKegney, who graduates from Huron College this year, has been appointed in his place.

Mr. Trumper has been in charge of St. David's Mission for about a year. He has been appointed Incumbent of the missions at Dover and Mitchell's Bay after April 20th.

Last Thursday evening the congregation of St. David's gave a reception to their new assistant minister, Mr. S. E. McKegney. Friends from Trinity and All Saints' were there to share in the good wishes and to approve and to applaud.

KEEWATIN

KENORA.

Rev. Archdeacon McKim, retiring rector of St. Alban's pro-cathedral, was presented with a handsome travelling bag and a purse of gold by he ladies of the church, prior to his departure to Edmonton, where he has accepted the rectorship of Christ Church.

MONTREAL

The beautiful new rectory at Montreal West will be occupied this month by the rector, the Rev. H. R. Stevenson.

Plans have been passed for the new St. Cuthbert's Church, Park Avenue Extension, which will be begun as soon as possible in the spring.

St. Columba's, Kensington, is showing great progress also. They have secured an ideal site on high ground, which will give great dignity to the new church when it is built.

The Revs. F. A. Allen, of River Desert F. R. Farrell, of Abbotsford, and Oliver Thorne, of Montreal, will visit the Old Country this year.

The Rev. R. Atkinson, of Portage du Fort, has been appointed rector of Stanbridge East.

The Rev. R. S. Booy, of Campbell's Bay, has been appointed to the mission of Foster and Bondville.

The Rev. E. E. Dawson, of Quyon, has been appointed to Portage du Fort.

The Rev. J. H. Thomas, M.A., has been appointed to Quyon.

These changes take place in May.

The Missionary Campaign.

The quarterly meeting of the committee for the missionary campaign have arranged the following plans for the campaigns in the different deaneries:

Deanery of Clarendon.

Aylmer, Hull and the Pontiac, 3rd week in June—Rev. J. J. Willis, Mr. A. P. Tippet.

The Gatineau, week Oct. 5th—Rev. Rural Dean Robinson, Mr. R. H. Buchanan.

Deanery of Shefford.

Oct. 5th and following days—Rev. A. P. Shatford, assisted by a layman.

Brome.

Mansonville—Mr. A. B. Haycock.
Bolton—Mr. A. B. Haycock.
Bondville, Foster, Brome—Rev. D. B. Rogers.
Knowlton—Rev. Jas. E. Fee, Mr. J. G. Brock. (Dates to be arranged with incumbents.)

Bedford.

Whitsunday, 1913 — General exchange throughout the deanery.

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NIAGARA

HAMILTON.

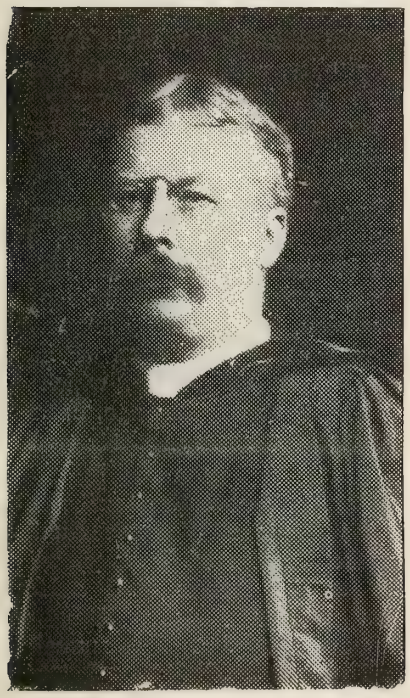
W. A.

The annual meeting of the Niagara Diocesan Board of the Women's Auxiliary, will be held in the I.O.O. F. Temple on April 22, 23 and 24. The sessions, which will be held morning, afternoon and evening, promise to be very attractive, and the attendance should be large.

Canon Sutherland.

It was with genuine regret on every hand that the official announcement of the resignation of Rev. Canon Sutherland as rector of St. Mark's Church was recently received.

Canon Sutherland is one of the best known clergymen in the diocese of Niagara. He has practically spent his ministerial life in Hamilton, beginning as curate of Christ's Church



Rev. Canon R. G. Sutherland.

Cathedral, and going from there to All Saints' Church, and then to St. Mark's, which he established and of which he has been rector for about thirty-five years.

He is senior to all the Anglican clergymen of Hamilton, and holds a unique record for length of service in that he has had but three charges in his long pastoral career. He was seldom absent from his pulpit, except when he was attending meetings of the Provincial or General Synod, and in all the time he was serving his church he has had but three holidays. He is a student of no mean ability, a noted Shakespearian scholar, and a teacher of acknowledged standing, and he has the credit of giving more young men to the ministry of the Church than any other man in the diocese. He is giving up active pastoral work to devote his time to special work, and his friends, who are numerous, will wish him every success.

In addition to the other offices which he held, Rev. Canon Sutherland is sub-dean of the diocese, and since the founding of the diocese he has served as permanent chairman of the standing committee.

—

St. James' Church is in such a flourishing condition that at the adjourned vestry meeting it was decided to drop $200 of the mission grant of $600 now received. It was reported that since Easter 20 men had collected $150, which wipes out the debt on the land, and on May 1 the land on which the Church stands will be entirely free from debt.

At the same meeting Joseph Parr was elected a delegate to the extension committee.

St. Veronica's.

The adjourned vestry meeting in connection with St. Veronica's Church was held on Monday, when Messrs. Bush and Spall were elected acting sidesmen. It was agreed to purchase curtains to screen the chancel, so that the rest of the building can be used as a hall.

It was reported that the Bishop had decided to alter the name of the Church, and that the matter was now under consideration.

CHIPPAWA.

The Bishop of Niagara held a Confirmation service at Trinity Church on Sunday, April 13th.

CALEDONIA.

St. Paul's.

Rev. W. Lyon, of Fonthill, preached two most excellent sermons in this Church Sunday last to very large congregations.

Mrs. Godden's friends are glad to know she is going to remain in her late husband's parish.

Bishop Clark had a conference with representatives of St. Paul's Church, Caledonia, and appointed Rev. Wm. Lyon, of Fonthill, to the rectorship of the Church in succession to Rev. J. K. Godden, who died in this city a few weeks ago. Rev. Mr. Lyon will assume the duties of his new appointment on May 1.

PORT COLBORNE.

St. James' had a class of 13 for His Lordship to confirm on Tuesday of last week. The rector, Rev. D. R. Smith and Rev. Wm. Burt of Louville assisting in the services. The Church was filled to overflowing, and the Bishop gave a most eloquent address.

DUNDAS.

The A. Y. P. A. gave a concert in the town hall which was greeted with a standing room only attendance. The proceeds are for the building fund of the S. S. room.

ANCASTER.

There was a large attendance at the adjourned vestry meeting of St. John's Church on Monday last. Some very important business was put through. Gordon Brown was elected people's warden, the rector's stipend increased, also the organist's salary, and permission given to surplice the choir, and plans laid for the building of the new parish hall. The various reports showed the past year to have been one of the most successful in the history of the Church.

—

Last week the Women's Auxiliary of St. John's Church held a quilting and tea in its hall and also a presentation to Mrs. E. Eggleston, who is removing to Winnipeg. Mrs. Eggleston has been one of the most valued and energetic workers in all the branches of church work, and will be greatly missed. She was made the recipient of a pair of silver candlesticks, a brass hot water kettle, and a casserole.

OAKVILLE.

The adjourned annual vestry meeting of St. Jude's Church was held on Monday evening, and was well attended.

The yearly report showed that nearly $1,700 more had been raised this year than last. The plate offerings amounted to $1,215.29, the envelopes to $1 228.12, and pew rents to $524.25. All the societies reported cash on hand, showing them to be in good condition.

People's warden, W. S. Davis.

Rector's warden, C. Armstrong.

A motion was adopted instructing the wardens to place $100 to the credit of the Cemetery Committee for the better up-keep of the cemetery.

A vote of thanks was tendered the wardens for their work during the past year.

A vote of thanks was also tendered the donors of the new pews, the pulpit, litany desk and scroll over the chancel arch, which have resulted in making St. Jude's perhaps the best appointed church outside the city of Hamilton in all the diocese.

Mr. Lightbourn, superintendent of the Sunday school, called the attention of the vestry to the urgent need of a larger school-house. The advisory committee were instructed to consult an architect at once and have plans drawn for an addition to the school building, which would be submitted to a meeting of the vestry.

A hearty vote of thanks was tendered the choir, and the annual grant of $75 was ordered to be placed to the credit of the Choir Guild.

The rector, Rev. H. F. D. Woodcock, M.A., reported that the Easter communicants were the largest in the church's history, 276, and the average of the congregations had increased from 151 to 187.

ONTARIO

Canon XXIX. on Vestries.

"All members of the Church of England in Canada, male and female, being pew holders or holding sittings and paying therefor such sums as the vestry determines, shall form a vestry for the purposes of this canon; provided always, that no person shall be elected a churchwarden or allowed to vote at any vestry meeting who is not of the full age of twenty-one years: provided also, that any person before being elected or voting shall, if required by any member of the vestry, declare in writing at the meeting, in a book to be kept for that purpose, that he is a member of the Church of England and of no other religious body, and that he has held a pew or sitting in the Church of which the vestry is held for six months previously, and that he has paid all arrears of rent or dues than have been rated or assessed by the vestry on his pew or sitting, and that he has been an habitual attendant at public worship in the Church of which the vestry meeting is held for the space of six months previous to the meeting."

Geo. W. G. Grout,
Clerical Secretary,
Diocese of Ontario.

—

The Rev. R. A. Hiltz, General Secretary of the S. S. Commission, has promised to come to the diocese for a week. He will conduct conferences at Prescott, Brockville, Napanee, Belleville, and probably Picton. Those who have been present at others when Mr. Hiltz has been present will assist in advertising the value of attendance. By these meetings he will cover all the southern part of the diocese.

—

The deaneries of Leeds and Grenville will hold their annual joint meeting at Brockville immediately after the S. S. conference, on May 7th and 8th.

KINGSTON.

His Lordship Bishop Mills attended service at St. George's Cathedral last Sunday to return thanks for his improved health. Bishop Mills is not entirely recovered yet, and it was against the advice of his physicians that he left his house.

St. George's.

The adjourned meeting of St. George's Vestry was held Monday, April 14th. The financial report was presented by the wardens, R. J. Carson and M. S. Sutherland. The statement showed the [illegible] 422.77 and the expenditure, $10,363.99, balance, $58.75. Considering that

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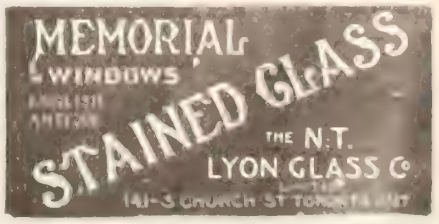

the year started with a deficit of $572.29, the report presented by the wardens was most satisfactory.

The matter of the purchase of 150 chairs for St. George's Hall was left to a committee of the Woman's Auxiliary.

St. James'.

The annual meeting of St. James' Girls' Auxiliary was held Monday April 14th, at 8 o'clock. Miss Louise Kirkpatrick occupied the chair. Reports for the year were submitted which showed the society to be in good condition. The secretary reported a membership of 30. Weekly meetings had been held since October, and a bale had been sent to the Indian mission in the North-West.

BROCKVILLE.

St. Peter's.

The various reports presented at the Easter Vestry showed that St. Peter's, the mother church of Brockville, had closed one of the most prosperous years in its history of now 87 years. Growth and liberality were shown in every direction. Direct offerings for missions and outside objects totalled $1,246, the largest on record. The stipends of the rector and organist were increased. An electric motor for the organ is being installed. Several memorial gifts were presented during the year, and others are being made, including a new window from England. The whole Church was renovated on the outside and the walls washed down inside and all accounts paid in full.

—

The Sunday school of St. Peter's has every boys' class taught by a young man. Judge McDonald, Chancellor of the Diocese, has for years conducted a mixed Bible class for adults in the Church, giving a splendid example of Christian zeal and interest.

—

An English family arrived lately whose conduct was most refreshing to the rector. The head of the family promptly came to the rectory and presented his vicar's letter. Within a week he himself and his two younger sons were enrolled in the choir, and the two elder sons in an organized Bible class, all declaring that they felt perfectly at home and pleased with the way they had been welcomed. They proved themselves of the right Church training, and the Church in Canada can take plenty more of the same type.

—

The Easter Day services brought out the largest congregations and the largest number of communicants for over 25 years.

—

The Lord Bishop of Toronto very kindly came to Brockville for April 6th, and held three confirmations. In the morning at St. Peter's sixteen were confirmed, including seven adults, the Bishop giving a striking address on the theme, "The Lord is My Shepherd." The Communion service was Tours in F, splendidly sung by the full choir of about 45 voices.

OSO.

The vestry meeting at Christ Church was held on Monday. Messrs. C. C. Bourke and Alexander English were elected wardens.

MORVEN.

A beautiful window has been placed in the east end of St. Thomas' Church, Morven, in memory of the beloved rector, the late Rev. F. T. Dibb, rural dean of Lennox and Addington, who erected the church. The design is a representation of "The Resurrection."

STELLA.

Rev. E. Lindsay, formerly of this place, accompanied by Mr. W. H. Moutray, left on Saturday for a trip to Ireland.

OTTAWA

OTTAWA.

In nearly all the churches on Sunday the officiating clergy preached sermons of a missionary nature along the same lines as were preached last week by outside speakers, who were in the city in connection with the M. S. C. C. The rectors of each Church exhorted their congregations to pay special and more attention to mission giving. In consequence of these appeals many of the congregations are adopting the duplex envelope system and in some parishes a canvass is being made.

St. Alban's.

Confirmation was administered by His Grace Archbishop Hamilton last Sunday in St. Alban's Church. About 20 young people were confirmed.

St. Matthew's.

The adjourned vestry meeting will be held on Monday, May 5th, when the financial statement will be presented. The financial year ends April 30th.

St. Barnabas.

It was officially announced at the annual vestry meeting of St. Barnabas Church on April 14th that Rev. Canon Kittson will be appointed honorary assistant pastor of St. Barnabas Church when he resigns from the rectorship of Christ Church Cathedral on July 1st.

Canon Kittson will act as special preacher and missionary worker in the diocese after he resigns from his present position and will also do considerable writing on Church matters. Who his successor at the Cathedral will be is not yet known.

The past year was the most successful in every way in the history of St. Barnabas Church. The financial statement showed that the year closed with a balance of $123. The total receipts were $2,313. The Sunday school also has a balance of $25 to start the new year.

The rector's stipend was increased by $200.

To pay the balance of the cost of the new chancel, vestry room and parish hall, $8,500 are needed. About $1,400 of this amount is required immediately and a special committee will endeavour to raise the money in a short time. Many contributions have been promised.

OTTAWA EAST.

Holy Trinity.

The Ladies' Auxiliary of Holy Trinity of Ottawa East held their nineteenth annual meeting Tuesday afternoon at the residence of the president, Mrs. J. Trowbridge, Havelock avenue. Thirty-five members were present. The secretary-treasurer's report showed a big increase in all branches of their work, being the largest year since organization.

CORNWALL.

The Good Shepherd.

The annual vestry meeting was held on Monday evening, April 7th, Rev. S. G. Poole presided. The Church wardens report was well received, particularly as it proves the Church is almost out of debt. Mr. Iveson, re-elected vestry clerk, and re-appointed rector's church warden. Mr. G. W. Runions was re-elected Peoples' church warden. The auditors, Messrs. R. Runions and J. Eastwood, were re-appointed.

Trinity.

On 9th inst., the members of the Girl's Auxiliary assembled in Trinity Hall for their twentieth annual meeting.

The reports were most satisfactory, showing an advance along all lines of work. The treasurer's report showed total receipts of $106.42, with an expenditure of $76.32. Included in this work of the branch is the support of a famine orphan (Hope Cornwall) in the Church of England, Zenana, India; besides affiliation fees, E. C. D. fund, self-denial and thankofferings.

The Dorcas Secretary reported the sending of a bale containing a complete year's outfit for Cora Abraham, a half breed girl in Venerable Archdeacon McKay's school at Lac Laronge; also a beautiful set of embroidered altar linen was sent to Rev. Mr. Gasking, Carnduff, Sask.

Prior to the election of officers, the rector tendered a vote of thanks and expressed the pleasure it had given him to listen to the satisfactory reports of the year's work.

HINTONBURG.

The adjourned annual vestry meeting of St. Matthias congregation was held Friday evening, with Rural Dean Anderson in the chair. Wardens for the coming year are as follows: Rector's, Walter Stockdale; people's, D. M. Lockhart. The wardens' report summarizes as follows: Balance on hand April 1, 1912, $500.06; receipts (including $2,901.00 from Palestine Exhibition), $3,716.70; expenditure (including $1,000 reduction of mortgage), $3,899.87; balance in hand for all funds, March 31, 1913, $316.89.

RUPERT'S LAND

Last Wednesday the parishioners meeting of the newly formed St. Anne's Mission in Kildnan West, was held. Canon Murray presided, and the following were elected officers for the ensuing year: Churchwardens, Chas. E. Cooke and T. J. Watts; vestrymen, Messrs. Cassidy, Chesworth, Tompkins, Couthard, Green, Sly, W. Collicutt, Bryant, W. Bates; delegates to Synod, T. Cassidy. All branches of the mission showed splendid progress. Plans of the new church were submitted, and a part of the new building is expected to be built this summer.

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The Archbishop returned to Winnipeg on Saturday, April 12th, but we regret to say that His Grace is far from well yet, and in addition to his throat trouble he has been suffering from insomnia.

TORONTO

TORONTO.

We sincerely sympathize with the Hon. S. H. Blake in his serious illness, and are glad to learn that he is making such good progress following an operation at the Wellesley Hospital. We all know Mr. Blake's wonderful vitality, and we trust this, under God's providence, will carry him safely through his present serious illness.

—

Rev. W. H. Vance, Principal of Latimer Hall, in Vancouver, B.C., was in the city last week. He is a former rector of the Church of the Ascension, and is widely known here as well as in the west. Principal Vance says his college, which was established three years ago, has made important advances.

W. A.

The twenty-seventh annual meeting of the Anglican Women's Auxiliary for the Diocese of Toronto, will be held at St. Anne's Parish House, from Tuesday, April 29th, until Saturday, May 3rd. The annual service will be held at St. James' on Tuesday morning, when the special preacher is to be Rev. W. W. Craig, of Ottawa.

St. Simon's.

The Church of St. Simon the Apostle, celebrated its twenty-fifth anniversary on Sunday with special services. In the morning, Dr. Macklem, of Trinity College was the preacher, and Rev. E. C. Cayley, the rector of the Church preached at the evening service.

St. Simon's parish was set apart on May 7th, 1887, the district having been looked after before that time by the clergy of All Saints' Church. A week later, on May 13th, Rev. T. C. S. Macklem became rector. The Church was opened on March 18th, 1888, and the congregation grew so rapidly that

(*Continued on Page* 15.)

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Women's Work and Social Service

"DO you think it's wrong to gamble, Honour Bright, or to make small bets now and then?"

It was Pamela's voice. Pamela is a very interesting girl to me, she goes a great deal "into society," and is very attractive and popular, though far from wealthy. I often think she must meet with difficulties, for she associates with people whose means are far beyond her own, and she is really in great demand socially, and she has many interests outside the social routine, and among them all she never forgets her mother's old friends, of whom I am one. This is a very endearing trait in Pamela and one for which I always feel grateful, apart from the fact that she opens for me an occasional peep into her world. And sometimes she comes out with a question or remark like the above, that opens up at once a great big subject.

* * *

"I suppose," I said, "you are thinking of the races?"

"Well, yes, to some extent, but also of cards and things of that kind. I have a little prejudice against betting or playing for money, which is awfully inconvenient,—the prejudice—but I don't really see any harm in it, or any really good reason against it. And yet—"

"I would hold on to the prejudice, Pamela," said I, "there are some awkward places in life through which that sort of instinctive or inherited prejudice will carry you safely, where perhaps time would hardly permit you to marshal your reasons, or where reason itself seems capable of being turned against you. It is very hard to settle moral questions by pure reason or by argument, and this particular one especially so. I would rather trust to instinct or experience. If you are asked to join in a game of cards, with small stakes, what harm can there be? It would be very disagreeable to yourself to refuse, and would be disobliging to others; it might spoil the game; people wouldn't understand and would simply think you an awful prig. On the other hand, it adds to the fun if you have something on the game, so why not put something on it? Of course no one thinks it advisable to venture beyond what you can afford, and of course a hostess should never engage a person unknown to herself in anything of the sort; but assuming that you are not risking too much, and that the risks are understood by everyone at the outset, what's the harm? I think that pretty well represents the position."

Pamela assented. "Well, I wish you would make a rule not to bet or to play for even small stakes, and stick to that no matter what it costs you in effort. If girls like you, whose social standing and attractiveness give you such wide influence, would stand out against these practices, harmful as I believe they inevitably are, you would not only be placing yourselves in a place of safety, but would be helping other people to reach it in a way you probably don't realize.

* * *

"If you once admit the principle of betting, I don't see where you are to draw the line. There is no difference in principle between a poor girl like you, playing for ten cent points and a rich girl like your friend Miss X. playing for ten dollar ones; and if you are not brave enough to refuse to play for money at all or to make the smallest bet, how will you gain courage to stop and refuse to go beyond, when the risks get larger, and prudence urges you to do so?

"Ce n'est que le premier pas qui coute," not always true, but very true in application to such a matter as this.

* * *

"I am afraid there is a good deal of gambling among women and even among children. Not long ago I noticed a letter in one of our dailies which drew attention to the fact of so many boys playing poker in the park, and which continued in this way: "Of recent years the number of invitations received by ladies to functions where cards are not played is almost a negligible quantity. Can it be supposed that when youngsters see their mothers leaving right after lunch to attend an afternoon bridge, they are going to grow up with anything but friendly feeling towards a pack of cards?"

I don't agree with the suggestion this contains of an attack upon cards as such, but only in so far as cards involve gambling which in very many cases they seem to do.

* * *

"Another side of it was brought out a few weeks ago very cleverly by Lady Gay, the sprightly and most genial correspondent of Toronto 'Saturday Night.' She describes an interview with a 'white-faced woman who burst into tears,' and choked forth a sad story of her own heavy debts, incurred through playing bridge, debts so heavy that they amounted to hundreds and hundreds. This is the comment: 'She has shewn me that we have a regular coterie of high players in our city, women who don't mind losing one hundred dollars at one whack, or several hundreds during an evening's play. We have a clean young country out here that can do very well without the high play, copious drinks and other demoralizations of older civilization. And our women should look carefully over the vices and follies of smart folk the world over before they adopt them for their own.'

"Of course, Pamela, you are not thinking of high play like this, or of large bets, but I suppose high play never starts all at once. It generally begins with low play and goes on increasing to keep up the interest. It's very much like any other form of artificial stimulus. You take a tiny grain or drop of some drug that's all you mean to take ever—but you soon find you must increase and increase the quantity to keep up the effect. Custom very soon stales the variety, and it becomes a case of "more and more and more."

* * *

"There are other causes too; you get involved in difficulties, and want to retrieve your position; you go on hoping the luck will turn. Then there is the pressure of other people's opinion or example, and the gradual weakening of your own nerve and self-control which follows on too much excitement. This would not apply to professional gamblers but of course we are not thinking of them just now. Then there is another point of view which appeals to me a good deal. It's surely poor sport to have to put money on things in order to keep up the interest. Why not play the game for the sake of the game? Whist or bridge, football or hockey,—a horse race or a boat race, all fine stirring sports in their own way, but the minute you have introduced a gamble or a bet into any of them, you have weakened the interest of the game by substituting a secondary interest. The interest now, instead of being centered in the contest of wits or of muscle or of skill, or of the horses' racing qualities, has degenerated into one of the monied interest at stake. And this seems to arouse an intense and an unwholesome excitement not in the game but in the winning.

"I remember once talking with a friend about the hockey team of his town which was competing very successfully in a series of matches. He was describing the intense hostility manifested by the townspeople of another place whose team was defeated by his team. 'But of course,' he said, 'it wasn't because of the game or the fact of our team winning; it was because of the amount of money that they were losing by the victory of our team.'

"What has then become of the true sporting instinct, of playing the game? You might just as well sit by your fireside and put your money on the spin of a coin. I simply delight in clean honest sport, and one of the reasons why I hate gambling is because it is necessarily such a spoil-sport.

* * *

"In connection with this I wonder if you have read London Lavender? Mr. E. V. Lucas is a very keen observer, not much interested, I fancy, in purely moral aspects, but intensely alive to all the human interests. His description of going to the Derby is a powerful and most damaging criticism of the whole system from a remarkably cool detached point of view, the view of the artist and observer, not of the enthusiast or moralist. Mr. Dollie Heathcote, who was in command of the expedition thus delivers himself: 'You haven't any rotten objections to betting? Racing without betting's like oysters without lemon. Some people pretend to like it for the sport only, but there isn't any sport. There's only a great sweltering crowd that lasts for hours, and every half-hour a brown rush which lasts a second, that you can't see because someone's in the way. That's racing when you don't bet.' He then describes in sufficiently moving terms the sorrows of a poor betting man on account of the mental strain and nervous uncertainty, and when the natural question follows, 'Why not give up betting then?' he cries, 'Good Heavens, you must do something. How could one get through the day without a little flutter? I don't mean at the races only but in town? It just keeps you going. You pick out your fancies in the morning, and then you go on buying the evening papers all through the day. That's life.'

"A great deal of curious and interesting information is given in these three or four chapters. Read them, Pamela. Here is one more little piece. 'I couldn't stand the wear and tear of betting. It's too exciting. My heart is beating like a propeller. I want a quiet life. Besides, think of Naomi, you know the miseries in store for the gambler's wife. And another thing, I have it very clearly fixed at the back of my head, and nothing that I have seen to-day alters the feeling, that there is nothing to pluck on a race-course but Dead Sea fruit.'

* * *

"I confess to a great deal of sympathy with that feeling of yours of

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not liking to sit in judgment on others, or even to appear to do so. It is a painful position to have to take at any time, especially when one is just out for a good time among friends. But every time you assert your principles or your ideals or your faith against expediency or public opinion or custom or whatever it is, you have to take the risk of being thought a Pharisee. I don't think that to assert one's own principles for oneself is necessarily to cast a reflection upon a single person or to pass judgment on anyone. Your principles are for yourself and for your own guidance, not for the control of others. At the same time one never knows who is helped to be true to his own ideals by the fact that you have been faithful to yours. On the other hand if you are going to put your principles into your pocket every time that you fear anyone may misunderstand or feel hurt, where will you find yourself eventually?

* * *

"I am not saying anything about girls who bet for gloves or sweets or whatever it is, and who accept the winning, but are content to be let off payment if they lose, for I think the unutterable meanness of that is something about which you would feel if possible more strongly than I do myself.

"And then there is the sad question of the men, young men especially, whose lives are so terribly hampered, often ruined by betting. I cannot help thinking that they often begin it in order to earn extra money for their wives or sweethearts, and that is one reason why I never can bear to see you or girls like you accepting attentions from young men which must involve them in a good deal of expense.

* * *

"However this is rather a digression, but my ideas have run on in a very disconnected manner, and these are only a few thoughts on a very big serious question. I look upon gambling as a terrible social evil, and it is mainly on account of its evil consequences to the individual and to the community that I would oppose it. I have been struck by the way I have heard it discussed by men, whose principles may very likely not forbid their indulging in it, but whose common sense and judgment oblige them to condemn it because they know it is the cause of such widespread harm and misery.

* * *

"I daresay you think your own course of action does not matter much to anyone but yourself, Pamela, but every life has its own special ripples of influence; there are some people who will be specially influenced by you, and you help to make the atmosphere of the circle of which at any time you are a part. For your own sake I should like you to make a very definite resolution about this, and if the idea of your own sake doesn't appeal very much to you, there is the fact that you can never tell who is going to be injured by your indulgence, or helped by your restraint."

Pamela said very little to all this. I cannot tell what she will do about the races.

Honour Bright.

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My Wilderness Garden

CAN you picture to yourself the kind of garden I mean? It is not one with trim walks, and shrubs set in rows or semi-circles, with flowers arranged carefully in well-tended beds. That is not my garden at all. But if you have imagination enough, and look carefully you will find traces of, what was once, a dear, old-fashioned garden.

Of course, it is not my garden. Unless you consider "the things of the spirit," like Mr. Locke. But it was here that I found my way back to life, after a long sojourn in "the land of shadows;" and so it became to me "My Wilderness Garden."

One morning early in September, I wandered down the "middle path" to where a riotous bunch of golden-glow had grown all over the bed in which it was planted, and over the walk as well. Quite aimlessly I moved aside some of its blossom-laden stems, and I discovered a peony bush completely hidden by its gaudy and arrogant neighbour, the golden-glow. Quickly my thoughts flew back to peonies, red, white and pink, that had been here years ago. So I continued my search among weeds and ragged robin and poppy stalks, until I had discovered many old favourites of long ago.

That was my real introduction to my friend the garden. Morning after morning, all through the autumn I spent there with rake and pruning knife; with the keen, sweet air blowing about me and the scent of newly cut twigs and freshly turned earth in my nostrils. "Mother Carey" seemed to be looking at me with kind, wonderful blue eyes, as she did at Tom in the depths of the sea.

Always in my garden, I had "the whelp" with me. Strangers, who do not know "the whelp's" complex personality call him a fox terrier. But that does not describe him in the least. In fact it would be very difficult to describe "the whelp" properly. When I would balance myself on an old wooden chair to prune the topmost branches of the lilac bushes, "the whelp" would sit in front of me with his head on one side, and an amused little wrinkle between those mischievous brown eyes of his. He was waiting for the moment when one of the legs of the chair would suddenly sink into the soft ground, and I should have to take a flying leap to save my self from falling. If my hair had caught on a branch, so much the better. Off he would rush to find a block to play with—his method of giving vent to his glee.

When I raked the leaves that had fallen from the willow trees that surround my wilderness, "the whelp" would drop his block just a little ahead of me and proceed to roll upon it. Or greater joy still. He would wait till my heap of leaves was quite high then bury his block in the midst of it. As soon as the block was out of sight he would be sorry and begin to dig it out again, the leaves scattering in a whirlwind in every direction.

But "the whelp" and I were not always left entirely to ourselves. When I worked near the outer fence, many were the short conversations carried on between passing villagers and myself. One morning a cheery voice greeted me thus: "Well, Miss, I am glad to see you cutting back some of them bushes. If this was *my* garden I'd have all them old trees and bushes cut down at once." "But," I exclaimed, "we love them and wouldn't cut them down for the world." To which the amazing reply was given: "Yes, that's all very well, but the ventilation of that there garden would be better without them." Thus, the inhabitant of a stuffy little house dared to speak of my wilderness.

However, a change came to my garden, with the advent of "the mighty hunter." From henceforth it was to be partly garden and partly wilderness. The "mighty hunter" arrived with perfect guns and game bags and endless cartridges. Then he proceeded to spend hours in my garden. Beds were trimmed, and roots were transplanted. The golden-glow was made to understand that it was not so desirable as a peony. And it was removed to remote corners. While the peonies were once more arranged in straight rows in their former places. Then the tulip bed was made very beautiful. Not with flowers. Oh no! But it was carefully raked and made smooth and even. Perhaps somebody will say an empty flower bed couldn't be beautiful. Then they have never loved a garden Can't you picture the beds all smooth and soft and brown—looking quite lifeless, it is true, but yet really full of life. "Mother Carey" and all the little voices are whispering to you. "They are only asleep." And you know that under the freshly raked earth are hundreds of tulips and narcissi and daffodils and crocuses, waiting to pop up in the spring, ready to greet the first fat robin that comes back to make his nest in the old "balm-of-Gilead" in the centre of the lawn.

For my wilderness in the spring is just a little fairyland. Overhead are plum-blossoms and lilacs. Underneath are clumps of the reddest tulips and the whitest narcissi—with big bunches of daffodils in all sorts of corners.

But to return to the "mighty hunter." He works in the garden and goes for long strolls along wooded roads, with his gun—unloaded—in the hollow of his arm. "The whelp" accompanies him, provided he doesn't fire the gun. But there is no fear of that. If a partridge does appear, the "mighty hunter" will only say, "What pretty little things they are, how can people shoot them?"

Never-the-less each week he ships baskets of partridges "home," but, as the natives say, they are "shot with silver bullets."

This is the story of "the wilderness garden," and how I came to call it "mine." And those who would learn to love a garden—go, find one that is old; one that is full of trees and bushes; one that has endless spring flowers in it; and one that has lots of weeds.

X.

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The Church of Freedom

Notes and Extracts From a Speech by the Hon. A. J. Balfour.

The recent debate on the Welsh Disestablishment Bill was marked by a specially fine effort by Hon. A. J. Balfour in defence of the Church of England as a church of freedom.

"If you consider the history and the practical working of ecclesiastical institutions, will any man tell me that the clergy of the Church of England throughout the whole history of that Church have shown less independence or have shown themselves less capable of dealing with modern problems in a modern spirit than the clergy of any other church whatever, established or unestablished.

COMPREHENSIVE CHURCH.

"I have regarded the charges made in these debates against the established church of this country with regard to freedom of thought as running absolutely counter to all the teaching of history in this respect. From the date of the Eliza-

bethan settlement the English Church has been a comprehensive church. Non-Conformist bodies, now I believe mostly Liberal and most anxious to work for each other, were not in their origin based on the principle of comprehension—exactly the opposite and for that reason, if for no other, you will find through the whole history of the Church of England the liberty of thought, which it may be difficult to associate with any ecclesiastical organization whatever, has flourished continuously in the English Church in a manner which I do not think any other church can equal."

AS TO PERSECUTION.

He refuted the statement that the Church of England had been an enemy of freedom of thought. No church in history had been free from blame in this respect, but if they apply the test of seeing what ecclesiastical organizations have done in cases when they were in power, no ecclesiastical organization in Europe or America came out better than the Church of England.

STORY OF PROTESTANTISM.

"Cast your eye over the countries of Europe. In Spain and Italy Protestantism never had a chance. It will not be said that the ecclesiastical organization which had absolute domination in the south of Europe was in the years of which I speak favorable to freedom of thought. Go a little further north. Take France, where for a long time the issue as between Protestantism and Catholicism was balanced. Does either Protestantism or Catholicism come well cut of that trial? Look at Germany. How do the states that remained Catholic or the states that became Protestant stand as compared with the history of the English Church? Leave those countries where the contest raged doubtfully for many generations. Is it in Geneva you are going to look for freedom of conscience, in Holland, in Scotland, in Massachusetts? No; the history of every church where it has been dominant has been a history not without deep stains."

BEST STOOD THE TEST.

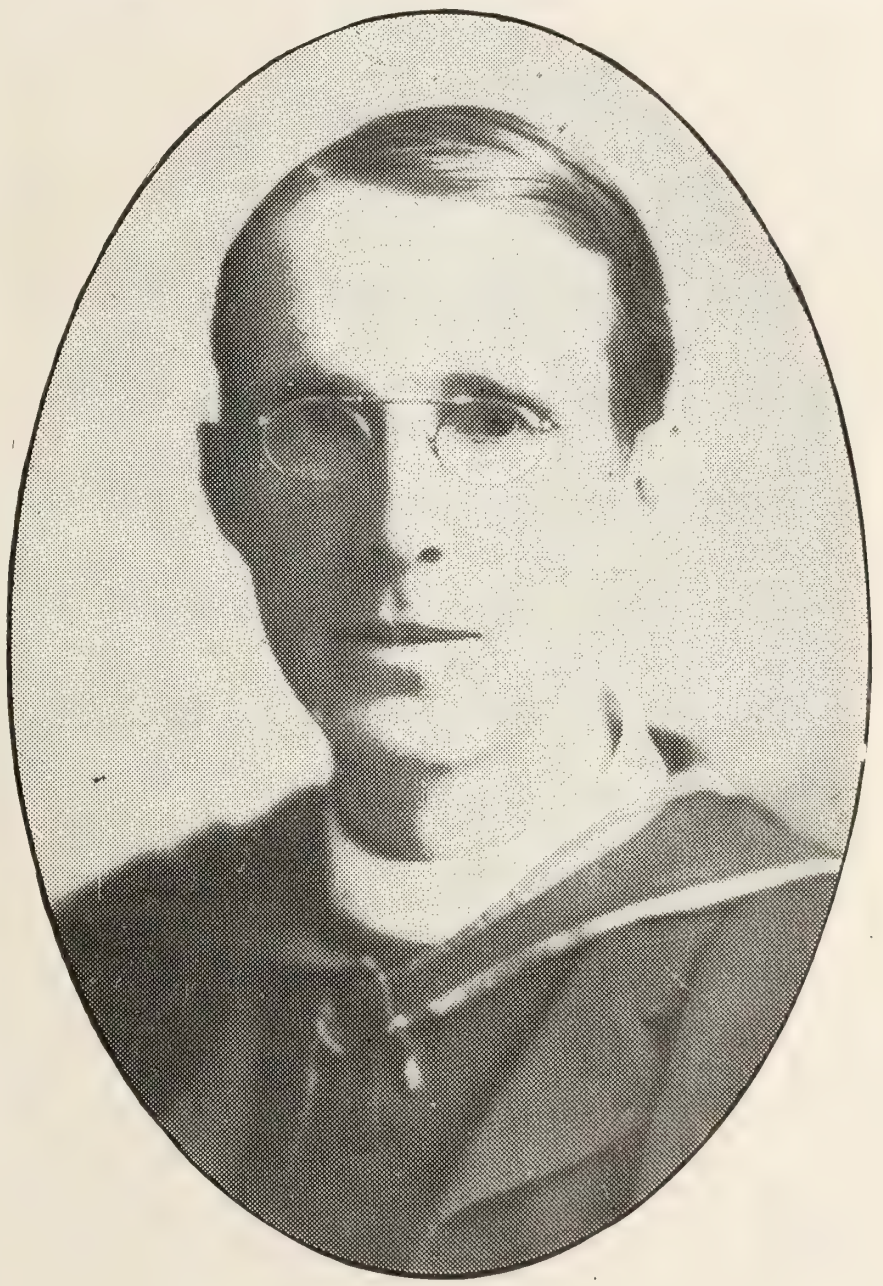
"But I say that the English Church, of all churches, has gone through the trial of being the supreme religious organization of the state in a manner which everybody of British birth may look back upon with pride and pleasure as being more than any other organization tolerant within its folds of wide differences of opinion, while it has never carried to the same excess of persecution its action on ecclesiastical bodies outside itself belonging to a different system. The English Church has never been an instrument of narrowness of thought and intolerance of opinion."

DOING ITS WORK WELL.

He further argued that the Church of England was successfully dealing with the great modern church problem of dealing with the access of knowledge historical, critical and scientific and combining that knowledge with the continuation of the great teaching of religion which had gone on through the centuries. It was a tremendous task requiring great knowledge and great toleration and sympathy.

NONE BETTER.

"I do not believe that it has been carried on better by any church than by the Anglican Church; partly because it is the Established Church and largely because it is by history and tradition a comprehensive church. That church, has, I think, been able to meet this great crisis in the history of Christianity in a way which will move the admiration of future generations."



New Bishop-Coadjutor of Ontario

DEAN BIDWELL ELECTED ON FIRST BALLOT.

As we go to press we receive a message from Kingston that Dean Bidwell has been elected Bishop-Coadjutor of Ontario on the first ballot.

Rev. E. J. Bidwell, M.A. (Oxford), D.C.L., is the fourth son of the late Rev. George Shelford Bidwell, of Eton College, and St. John's College, Cambridge, and rector of Sympson, Buckinghamshire, England. He was born in 1866, and educated at Bradfield College, Berks, where he won a foundation scholarship in open competition, and was subsequently senior prefect and head boy of the school for two years. In 1885 he was elected out of upwards of eighty competitors to the first classical scholarship at Wadham College, Oxford, and after taking second-class honors in classical moderations in 1887, graduated with second-class honors in the Final Schools in 1889.

He was ordained deacon in 1891, and raised to the priesthood in 1892 by the Bishop of Worchester, and for some years held the position of chaplain and headmaster of the preparatory department of Leamington College, being appointed subsequently in 1897 by the dean and chapter of Peterboro Cathedral, England, headmaster of their grammar school. In 1903 he accepted the headmastership of Bishop's College School, Lennoxville, arriving in Canada in May. In February, 1909, Dr. Bidwell was offered and accepted the appointments of the rectorship of St. George's Cathedral, accompanied by that of the Dean of Ontario.

Without being a sceptic, or an agnostic, one may feel there are questions in the world which will never be answered on this side the grave, perhaps not on the other. It was a saying of an old Greek, in the very dawn of thought, that men would meet with many surprises when they were dead. Perhaps one will be the reflection that, when we were here, we thought the ways of Almighty God so easy to argue about.

DEAN CHURCH.

Ah, some there be who make, in sordid wise,
The House of God an house of merchandise;
But others make—who after Christ have trod,—
The house of merchandise an House of God.

FREDERICK DANGBRIDGE.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

PLAYING THE GAME.

To the Editor:

Dear Sir,—Canon Scott's letter to the Board of Management and your apparent endorsement of the request that the name of a certain Bishop who is reported as having signed that "Appeal for Unity," looks to me uncommonly like a threat to starve a Bishop into submission. Western Bishops are compelled to seek financial assistance in Eastern Canada and in England to carry on their diocesan work, and presumably their position is vulnerable. If perchance they sign a letter or give utterance to a sentiment of which we disapprove, are we to cut off supplies forthwith? That at all events seems to be the ethics of your position, else why should it be a matter for the M. S. C. C. consideration? It is the remedy of the Queen in Alice in Wonderland, "Off with their heads."

Now I suppose you would hardly commend subscribers to your paper as either tolerant or intelligent who withdrew their subscriptions the moment you gave utterance to a sentiment which offended their judgment? Neither, I presume, would Canon Scott commend to the laymen of his congregation the method of withholding their financial support as soon as his utterances from the pulpit or the press displease them. If then such a method should be wrong when applied to an editor or a Canon, how can it be right when applied to a Western Bishop? That does not look to me like "playing the game."

The same spirit has been displayed in different quarters in the Church in the treatment of the thirty original signatories of the "Appeal for Unity." Thirty men, all, with one exception, men of prominence and power in the church from Halifax to Vancouver, affix their names to a serious and important document, and what happens? One man is immediately singled out and painted a sort of Anglican Mephistopheles who has led these twenty-nine innocent babes into a situation of which they were incapable of estimating the import! Is that playing the game? From an Anglican point of view a big issue is at stake and men honestly differ regarding it. What is more, they have a perfect right to differ and still be regarded as loyal and honourable churchmen. The quality of comprehension is surely not a reproach on the church

In regard to this much-discussed circular letter, "An Appeal for Unity," may I say that many of us are puzzled over the extraordinary shock which it appears to have caused. It is asked that on occasion and under due authority ministers of other Christian communions may be permitted to preach in our churches. Now if it be right that Mr. Campbell White, a Presbyterian layman, should preach on missions in the Anglican Cathedral at Quebec with full episcopal approval, how is the plain mind to be convinced that it is wrong for a man in Presbyterian orders to do the same thing?

In that circular letter it is asked that under certain restrictions members of other communions in good standing should be allowed to communicate at our altars. If it is right to receive, in communion with full episcopal approval, the non-Anglican students of Macdonald College in the parish church of St. Anne-de-Belle-Vue, how can it be a sin to receive them in Toronto and Vancouver? Why should we worry the poor Bishop in the West who signed an appeal for unity, when the conditions of that appeal are in all essential features operated under our very noses with episcopal sanction?

One more point: When we discuss this question are we discussing it as a fundamental problem of ecclesiastical structure, or is it merely a question of expediency and church polity?

JAS. A. ELLIOTT.

April 14, 1913.

"EPISCOPACY AND UNITY."

To the Editor:

Dear Sir,—The letter of April 3rd on the above subject by Rev. R. Y. Moore is exceedingly dangerous on account of its professed Church character, whilst written from a Protestant point of view. It assumes (what the Church denies) that Episcopacy is an open question. And in order to further weaken the position of the Church, Mr. Moore quotes at length from a writer, Mr. Wilson, who is unsound on the subject of the Christian Ministry. He refers to the book as "written with fulness of learning," etc. This at all events requires some proof, and all may not agree with Mr. Moore's estimate of "fulness of learning." But let that pass.

The letter is one more shot of the perpetual fusillade aimed at the British Church by one, who, if he is conversant with her authoritative statements, is not in agreement with his spiritual guide; or (more probably) by one of the many who cannot understand that, whilst as regards papal errors she is Protestant, as regards Christian faith and practice she is stubbornly Catholic.

There are still within the British Church the remnant of the conforming Puritans, who, ever since 1549, have endeavored to mould her on the lines of Lutheran Protestantism. With these she has most patiently borne; persistently endeavoring to conciliate them. At times, in her generosity, going perilously near the sacrificing of a Christian doctrine (as e.g., the remembrance of the departed), in order that she may lead them to "hold the faith in unity of spirit and in the bond of peace." From such, and not from the Canadian Church, comes this present appeal for *"partial unity."* A unity with the Protestant religious sects; a unity that ignores the other branches of the Christian Church, East and West; a unity to be effected by the sacrifice of Holy Orders; a unity, therefore, which would separate us still further from our brethren of The One Holy Catholic Church; a unity which would sever us from that, which our forefathers jealously guarded and preserved for us, the historic and Divine foundation of our Blessed Lord. No sir, Christian Unity is too dear to be trifled with thus. Too important to be imperilled by impulsive action. "Holy Orders" are not a matter of expediency. They are the "esse" of the whole Church; and so vital to the validity of sacramental grace, that our branch of the Church will not permit even a Deacon to administer a benediction, let alone any of "the lesser Five, commonly called sacraments." Mr. Moore would have all Anglicans read the writings of men who are doubtful of Holy Orders. Would that Mr. Moore would read what his Church says about Almighty God and Holy Orders. For example, in the Prayer for Ember Weeks, she says. "Almighty God, the Giver of all good gifts, Who of Thy Divine providence hast appointed divers Orders in Thy Church."

Perhaps Mr. Moore would tell us plainly whether the Church is here *bearing false witness,* or if, seeing it is a true statement of fact, he would suggest that *what has been appointed by Divine Providence* is "calculated (as Mr. Wilson says) more than anything else to do terrible mischief to the cause of Christian Unity."

The Church states a fact, and acts upon it. Episcopacy is of God, and does not originate in any ecclesiastical polity or theory. We shall be nearer to Christian Unity when Christians will honestly and charitably face facts.

Yours faithfully,
F. E. PERRIN.

North Lonsdale, B.C.

CONCERNING DEGREES.

To the Editor:

Dear Sir,—Your note on "Honorary" and other kinds of degrees, is well timed. It is only fair, however, to remember that the custom of giving degrees in law to men who know nothing of law, and in Divinity, to men who may know little of theology, did not begin in America. Men like Lord Kitchener, Lord Minto, Mr. Cecil Rhodes, Lord Lister and others too numerous to be mentioned, have received a degree in law from Oxford or Cambridge, because of their services to the Empire. The present King, and the Duke of Connaught, hold English degrees. Honorary degrees in Divinity are granted "ex-offiicio" to Bishops and Deans in England, I believe, and such men are not necessarily theologians. The men who are thus honored in England may be greater than the men so honored on this continent, but if it is a shame to confer the degree of D. C. L., or LL.D., on a man who has small knowledge of law, England must be a partaker of the shame. Your suggestion, that Universities should invent some new way of showing honor is, (I think), worth considering. We have simply drifted into the present custom, and now that universities want to honor men of public spirit, as well as men of learning, a new method might be devised. Shall the rich benefactor receive an honorary degree of £ s. d.?

Yours,
AN INTERESTED ONE.

CANON XX.

To the Editor:

Sir,—In the controversy which has been awakened by the Circular Letter re "An appeal on behalf of Christian Unity," reference has been made in the secular press to Canon XX. of the Protestant Episcopal Church of the United States, which deals with what has been falsely termed the "Open Pulpit." It might be helpful to your readers if they knew the text of the Canon referred to, and also the interpretation which was given unanimously by the House of Bishops in 1910 in response

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to the memorial of some eleven hundred clergy asking for its interpretation as against the Open Pulpit. I append hereto the text of the Canon, and the text of its interpretation.

T. J. Stiles.

Cornwall.

CANON XX.

—Of Persons not Ministers in this Church Officiating in any Congregation Thereof.

No minister in charge of any congregation of this Church, or, in case of vacancy or absence, no Churchwarden, Vestryman, or Trustee of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: *Provided,* that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers; or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church, on special occasions.

A CONTRAST.

To the Editor:

Your correspondent, "A Man in the Pew," seems to have got hold of the wrong idea in regard to the question of raising money for religion. The whole question is really one of economy. If he will just go carefully into the statistics of any average parish and note how much material is spent in order to raise money, he will also come to the conclusion that David's way was the most economical. Even if the chiefs, etc., contribute nothing, and the common people have to raise all the money needed for religion, straight giving, freely and cheerfully, will supply all that is required. Here in Chicago we are learning the lesson fast, that bazaars, dinners, dances, etc., do not pay, and that the only sensible way to raise the necessary money for Church work is by asking the people to give it.

By the bazaar method the "faithful" people of the parish not only spend months of hard labor making the things to be sold and donating all kinds of other things, but they and their cousins and uncles and aunts turn in and buy them as well, and human labor and strength, together with the renting of halls and other numerous items of expense, are all forgotten at the end of such an experience. The chief actors in the drama, a bunch of ladies and a few interested men, count up what "has been made;" they forget what it has "cost," viz., months of weary work by a few women, dollars and dollars spent on material, and family life rather disorganized during the time of the bazaar itself.

One parish in this city went into their finances in a critical way recently and made a thorough investigation of the whole matter of raising money, and found that in three years they had paid out in cash the sum of $3,606.56 "for the privilege of making a net profit of $890.00." It looks like poor economy, doesn't it? It looks also exaggerated, but it isn't.

My personal experience is just this, and it is similar no doubt to that of most of the clergy: It costs $10.00 to raise $5.00 by the dance, bazaar or dinner method, so we have come to the conclusion that we will no longer ask the devil for money to build God's Church. We have just finished raising $975.00 to pay on our new church, and it was all "given," with no expense but a couple of dollars for postage.

Trusting that "The Man in the Pew" will look at this question from the point of view of economy, if from no higher "religious reason,"

Very sincerely yours,

Hugh J. Spencer.

St. Margaret's Rectory,
Chicago.

ST. PATRICK.

To the Editor:

In the interesting article in Church Life of 13th March, reference is made to the legend that St. Patrick banished snakes from Ireland, a feat which regarded from a zoological point of view is most improbable, if not absolutely impossible, to have occurred. But nevertheless the legend is probably founded upon actual fact. There is good reason to believe that tree and serpent worship anciently prevailed in Ireland, so that when that worship was overcome by St. Patrick's teaching of Christianity, it might be truly said that he had driven out the snakes.

It is curious to note that a number of ancient Irish families retain to this day a relic of tree and serpent worship in their coats of arms, for trees and serpents are objects typical of Irish heraldry. Although heraldic forms as known to us have only existed from about six hundred years subsequent to St. Patrick's time, nevertheless the symbolism from which heraldry had its origin and development, existed long previous to that development, so that it is probable that the trees and serpents of Irish heraldry have come down as family or tribal badges from before St. Patrick's time.

"Contributor."

The Church in Canada

(*Continued from Page* 10.)

the building had to be enlarged in 1892. The rector resigned in September 17th, 1900, to become Provost of Trinity College, and the present rector, Rev. E. C. Cayley, now Rural Dean of Toronto, was immediately appointed. The growth of the Church has continued steadily, and in 1907 the congregation erected a Parish House and rectory.

At the recent vestry meeting, it was stated that very little of the debt caused by this expansion now remains to be wiped off.

Bishop Strachan School.

This long-established Church School for girls has recently added a further distinction to those obtained in past years. Miss Dorothy Owen has won a Scholarship in English Language and Literature tenable for three years at St. Hugh's Hall, Oxford, England. Educated first at Bishop Bethune College, Oshawa, where she obtained her Junior Matriculation in 1911, Miss Owen proceeded to the Bishop Strachan School and obtained her Honour Matriculation last year, taking first class honours in English, Latin, German, History, and ranking 3rd among the Toronto candidates and winning the Governor General's Medal in this school for 1912. Miss Owen's education has, therefore, been wholly Canadian, and it is gratifying to note how well such a Canadian education can hold its own with that given in schools in the Old Country in the competition there for university honors.

Miss Owen goes into residence at St. Hugh's Hall in October, where it is expected that she will read for Trial Honours in the English Language and Literature school. She has the best wishes of her friends for future laurels there. Miss Owen is a daughter of Mr. Alfred P. Owen of Toronto.

G. F. S.

The regular monthly meeting of the Toronto Diocesan Council of the G. F. S. was held at the lodge on April 12th. The meeting was opened by Mrs. Christopher Robinson, chairman pro tem. The treasurer's report showed a marked improvement in the financial standing of the society. The letters of appeal for money had been most generously responded to, and it is hoped that there will be no debt incurred on the house furnishings.

A letter was read from Miss Cartwright inviting all members of the G. F. S. to attend the annual girl's meeting of the W. A. which will be held at St. Anne's Parish House on April 30th.

Mrs. Reeves, associate for missions, reported that she had visited two branches and that St. Cuthbert's had been doing Dorcas work for missions. Miss Charles, the organizing secretary was congratulated on her successful campaign throughout the Canadian dioceses. Two branches have been recently organized in Toronto.

Owing to the illness of Miss Adele Nordheimer, the convenor of the lodge committee, the report was read by the chairman. The report voiced the sentiments of the committee in expressing their appreciation for the splendid inspiring addresses given by the Lord Bishop of Toronto and Bishop Reeves on the occasion of the formal opening.

The members of the G. F. S. gave 256 pounds of dry groceries to the lodge during the week of the opening. A note of thanks was extended to St. Mary Magdalene's branch and to members of St. Simon's Church for their assistance during the ceremonies. The lodge at the present time has fifteen boarders, and Miss Thompson, the superintendent is proving herself to be an excellent house mother.

The chairman reminded the council of the great debt of gratitude they owe to Miss Adele Nordheimer for her devoted, untiring service on behalf of the lodge.

All arrangements for the Fall Bazaar are complete, each branch having definite work to do. St. Simon's branch will have charge of the tea booth.

The convenor of the Lunch Committee reported that space for the pavillion at the Exhibition had been procured, but arrangements will not proceed until 350 girls have volunteered their services as waitresses.

Trinity East.

The Venerable Archdeacon Cody delivered an address to men, April 16th, in Trinity East school hall, under the auspices of the Brotherhood of St. Andrew.

Orillia.

The Right Rev. J. Fielding Sweeny, Bishop of Toronto, administered the rite of confirmation to sixteen candidates in St. James' church on Sunday morning. There was a large congregation. Bishop Sweeny gave an address on the history and significance of the rite.

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Missionary News of the World

MISSION TO GOVERNMENT STUDENTS.

THE Reverend W. E. Taylor, who shortly after his ordination ten years ago by the late Archbishop Sweatman went out to China to take charge of the Y.M.C.A. work and who has spent practically the intervening years in the work, gives some interesting facts in connection with a mission to Government students in China last January, in a letter written at sea between Hong Kong and Shanghai on February 5th. The largest theatre in Hong Kong was packed to the doors on four successive nights with an audience of between 1,500 and 1,600. Not the least remarkable feature of these meetings was the thoroughness with which "a committee of more than one hundred leading Christian men" organized their preparations and carried out the "following-up" arrangements. At another series of these meetings held at the largest Chinese theatre in Canton there was a nightly audience of between 2,700 and 3,000 men. At one meeting 535 signed cards as inquiries, promising three things:—

(1) To make a careful study of the four Gospels; (2) to pray each day to God for courage and wisdom to find the Truth and to obey it; (3) to obey Christ as fast as their reason and conscience said to them "He points the way to the Truth."

"On the following night two more meetings were held. More than half the great audience remained for the second meeting, when two hundred and ninety-four more men signed cards as inquiries, giving name, institution and address to facilitate the following-up work."

Dr. Taylor says that a study of the cards which were signed by inquirers in Canton revealed several interesting facts. Sixty-six of the inquirers came from mission schools, 111 from private schools and 264 from government educational institutions. No less than two hundred and fifty-five were young business men, many of these drawn largely from the associate membership of the Young Men's Christian Association. Eleven were professional men, thirty-three soldiers and officers, nine railway clerks, sixty-eight from private homes, and thirteen not designated.

THE CHURCH IN CHINA.

China, with its millions (being 312,000,000, 342,000,000 or 362,000,000, according to the three latest estimates, vide China Mission Year-Book, p. 121), looms up before us, great and dark and hungry, it is true, but also massive, groping, eager. The steady, patient work of the ever-increasing thin red line of Anglican and Protestant missionaries (now over 5,000 in number, assisted by 15,500 Chinese workers to which must be added the labours, for a far longer time, of the Roman Catholic force (now 1,500 priests, with many sisters and lay brothers, and a large Chinese staff), has borne abundant fruit, which has at last been demonstrated before a somewhat sceptical world not only by the recent revolution, but by the many reforms which were inaugurated, some reluctantly, by the previous regime. Christianity has now been justified in the eyes of the Chinese. "Christianos and leones," or its Chinese equivalent, can never again meet with popular assent, though this does not mean that the days of local persecutions are over. An agricultural people, as the Chinese pre-eminently are, is far too conservative to be universally changed in a day. But Christ has come, has been scrutinized, and is conquering in China. As General Li Yuan Hung, the leader under whom the revolution gained its first successes, and now Vice-President of the Republic, has said: "Jesus Christ is better than Confucius, and I am strongly in favour of more missionaries coming to China to teach Christianity and going into interior provinces. We shall do all we can to assist missionaries, and the more missionaries we get to come to China the more will the Republican Government be pleased."

Louise Byrell, in the "East and West," says:—

The Chung Hua Sheng Kung Hui, "anglicised as 'Church of China' or 'Chinese Church' is now a corporate body with its official General Synod (composed of the representatives of eleven dioceses), which gives it a standing, though not yet a fully independent standing, among the sister Churches, which together make up the Anglican Communion. From an Anglican standpoint, therefore, China is no longer a "Mission field" in the ordinary acceptance of the term, but a land with its constituted Church, which every Anglican mission will willingly recognize and loyally support. Thus a mission from any branch of the Anglican Church will, in a very real sense, be a mission of help to the Chung Hua Sheng Kung Hui, and cannot in future be regarded as a separate entity. The needed modification in actual procedure will, we trust, soon be adjusted so that there may not be even the semblance of divided authority, which cannot but be a weakness in a Church so young and still numerically small.

—

The prominent part taken by leading Christian Chinese in these evangelistic meetings is full of hope and significance. In Canton the chairman of the three night mass meetings were the Minister of Education, the Chief Justice of the Supreme Court and the Dean of the Medical Faculty in Canton. Each night returned students from America, Europe and Japan occupied a prominent place on the platform. The key position occupied by these men is shown by the fact that in Canton the heads of the provincial departments of education, law, agriculture, mining, interior and exterior, are all returned students from abroad. Five of the eight heads of departments are Christian men. They are applying themselves to their difficult and responsible tasks with a seriousness and ability that is already seen in many improvements throughout the city.

"Other cities are making large, careful preparation for the remaining evangelistic meetings during February and March. In Wuchang the private physician of General Li, a leading Chinese Christian, is the chairman of the committee of arrangements."

"In every centre thousands of students are open sympathetic and responsive as never before. What may not be the result of this careful preparation and systematic follow-up work? The meetings in the South have shown clearly that China is on the verge of a great movement on the part of her thoughtful young men towards Christianity."

Since the foregoing was written for the press a remarkable evidence that Dr. Taylor's interpretation is not unduly optimistic has been furnished in a report just cabled from China, that an appeal has been made by the Chinese Government to all the Christian Churches in China to set aside April 27th as a day of intercession. That a non-Christian nation should thus ask the Christians within the land to pray to the God of the Christians that the nation may be guided to a wise solution of the critical problems besetting her is indeed a cause for thankfulness. Prayer was requested in the appeal for the National Assembly, for the new government, for the President of the Republic who is yet to be elected, for the constitution of the Republic, for the recognition of the Republic by the powers, for the maintenance of peace and for the election of strong and virtuous men to office.

The representatives of the provincial authorities are instructed to attend the services. A similar service has been held already in Pekin at the request of the Government.

JAPAN.

In his notes in the April "New Era," the Reverend C. H. Short says that the Reverend D. J. Iwai, who left many friends behind him when he left Trinity College and Canada, to return to Japan, is now strong enough to help in the work of the Uneda mission.

The work of the Rev. Mr. Baldwin in Central Nagoya has so far developed that it has attained the status of a Church.

The Rev. W. H. Gale is now working with the Rev. R. M. Millman at Toyohski, having completed nine months' study of the language at Tokyo.

CIRCUMSTANCES.

Instead of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power.—George H. Lewes.

ANGLICAN MISSIONS IN CHINA.

The following statistics for 1910-11 are taken from the China Mission Year Book.

	Church of England Mission.							Canadian Church Mission.	American Church Mission.			
	Victoria. Oct. 23, 1911.	Chekiang. Easter, 1911.	North China. Dec. 31, 1910.	Western China. Sept., 1911.	Shan-teng. Year, 1910.	Fukien. Dec. 31, 1910.	Kwangsi and Hunan. Year, 1910.	Ho-nan. July 25 1911.	Shanghai. June 30, 1911.	Hankow. May 31, 1911.	Wuhu. May 31, 1911.	Totals.
Catechumens	711	419	206	1,557	113	1,397	27	32	752	1,064	368	6,646
Baptized Christians (including Communicants)	2,272	4,143	686	2,858	974	9,978	81	23	2,141	2,673	745	26,577
Communicants	1,173	2,146	305	1,800	590	4,841	39	18	1,027	1,339	338	13,616
Organized Parishes		11	...	30	5	60	6	..	3	11	3	129
Mission Stations		5	4	23	22	....	4	3	43	26	9.	139
Churches and Chapels	47	116	12	25	33	282	4	..	18	29	8	574
Baptisms in 1910 -												
Infants	108	133	46	55	35	314	9	..	84	220	. 52	1,056
Adults	257	176	40	288	31	374	3	6	82	464	95	1,816

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or Three Sisters

By Irene Strickland Taylor.

(Continued.)

"POOR dear," she said in a very tender tone for her, "I'm afraid this news was a shock to you, especially when you had to hide your feelings so much. I was proud of you, Myrtle, you behaved splendidly, and truth to tell I never thought you capable of such self-reliance."

"I don't want to think of myself," sobbed Myrtle. "I can't think of anyone ex-except poor Lloyd."

Ruby's face darkened very slightly, and she drew back the arm that had hitherto been encircling the slender form.

"If he has done such a culpable thing as forgery," she said slowly and thoughtfully, "he deserves all he will get."

"Then you believe he has done it?" questioned Myrtle, lifting her face with a quick startled movement. "Do you, Ruby?"

"I don't know what to believe—yet. If he has committed forgery and it seems probable, I shall never be able to think of him as a friend again, never."

"Oh Ruby!" Myrtle's voice was choked, but she managed to get her words out with some vehemence. "Oh no, no! Even if he has done this, I could never love him less—indeed I think I should love him more, because he would need it more!" Then as if afraid, she turned to the tree and covered her face with her hands.

Ruby stood looking at her with a face that paled in proportion as hers flushed rosily. So it was as she had dreaded then; they both loved the same man about equally,—and which would have to sacrifice herself for the other? She turned away without a word, and walked slowly with bent head back to the house.

CHAPTER 13.

Council and Counsel.

Doris walked to the closed door on tip-toe and very quietly, which facts alone noted that she was engaged on some unusual task or project, and after a moment tapped on the panels lightly. Myrtle was just behind her, and bringing up the rear was Ruby, poring with a vexed frown over a letter she held in her hand, and the door they were grouped around was that of Mervyn's special study and sanctum, within whose holy precincts none of the sisters had ventured during the whole week of their sojourn at Shirley Court. Perhaps this accounted partially for the fact of Doris' subdued state of mind, as well as for the timid knock which had been so gentle that she had to repeat it before gaining any response whatever.

"Come in," called a voice they were familiar with, by this time from the interior, and in fear and trembling—or what she persuaded herself was fear and trembling, though in reality it was in expectation and pleasure—Doris opened the door, and revealed herself and her sisters to be hovering on the threshold.

"Please, Mr. Torrence, can you tell us where we can find Eleanor?" she asked, using the name that their hostess had insisted on their using. "No one in the house seems to know where she is, and we thought you might."

"I should hope I do," returned Mervyn, looking up from the massive desk at which he was sitting and laying down his pen. "It would be rather a sad thing if I didn't happen to know where my wife is wont to hide herself. Won't you come in as I told you before? The lion won't devour you if you venture into his den. You have never been in here before, have you?"

"No," answered Doris, boldly advancing into the long low room, and followed by her sisters. "What a nice place to have as a study and what heaps of books."

"There are other things besides books in here," responded Torrence, leaning back in his chair, and watching the girls with the twinkle in his eyes that invariably came there when he was amused. "Why not thoroughly explore it and its treasures since you can't get out on this wet afternoon? You needn't fear disturbing me."

"But we want to find Eleanor," persisted Ruby, while her sisters began to avail themselves of this kindly permission. "Do you know where she is?"

"I do, but whether I shall tell you is a different matter. It wholly depends on your——"

"Oh, what a lovely portrait of her!" exclaimed Doris, breaking rudely into his speech and springing to the hearth. "Isn't it exactly like her? It's perfectly exquisite!"

"What a splendid likeness," agreed Myrtle joining her on the hearth, and looking up at the painting, which hanging above the mantlepiece, was in such a position that Torrence could always see it either from his desk or when he sat before the fire in winter. "It is exactly her expression, and how beautifully painted it is."

It was in truth an excellent likeness of Eleanor, standing in her dainty white frock against an old gnarled tree, her glossy silky tresses ruffled on her broad brow by the breeze, her lips parted in her accustomed rogueish smile which dimpled her rosy cheeks, and her dark eyes brimming with a wealth of love and joy and mischief, while hardly less lifelike than herself was the beautiful black retriever, on whose head one little hand was resting in all its pretty whiteness.

"I think it is an awfully nice idea of yours to have her always before your eyes when you are in here alone," commented Doris, while Ruby stood behind her admiring it in silent approval. "Did she have this painted before or after you were married?"

"Oh, after of course," returned Mervyn, the smile in his eyes dropping to his lips. "Can't you see the tyrannical look in her eyes that she never dared show before the wedding?"

Doris laughed, and turned to survey the rest of the room.

"How dreadfully learned those bookcases look lining the walls, and all full of books!" she remarked critically. "I like that lovely old Greek vase in the window, too."

"What a sweet marble Venus de Milo!" exclaimed Ruby, her beauty-loving eye caught by the gleaming statuette.

"Yes, nothing antique is allowed in here unless it is Greek," responded Torrence. "I won't permit any Egyptian articles to intrude on the beauty and privacy of my den—."

"That's all heresy," remarked a voice from apparently nowhere, which made the girls start as one person. "If I am not an Egyptian article out-and-out I don't know what is, and yet you allow me to intrude into the beauty and privacy of your den!"

"My darling, you are not antique and besides, I don't permit you; you come without being asked," retorted Torrence coolly, while Doris darted round a high-backed, low-seated chair to discover Eleanor half hidden in its depths among the cushions, with a large volume of Greek in her lap and a manuscript in her hand. She broke into a merry peal of laughter at the three surprised faces gathered round her, and piling the works on which she had been engaged, into her chair, she sprang to her feet and ran across to Mervyn's desk.

"You are a bad thing to make me betray my presence to these girls,"

T. J. Bennett

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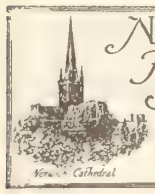

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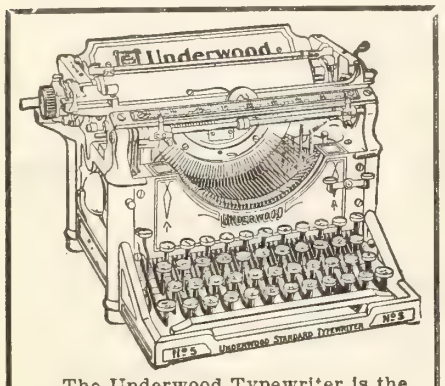

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she said in playful reproof, leaning over the back of his chair, and pushing him against it with her hands on his shoulders. "And then you take advantage of my silence to make rude and mean remarks about me and my Egypt. I shall punish you by staying away from such a Greek room the next wet day we have."

"Oh no!" cried Torrence, imprisoning the hands that hung over his shoulders in both his, and smiling up into the face that bent over his head. "How would my poor manuscripts get on if you removed your patronage of this room?"

"Does she read through your manuscripts?" asked Ruby, effectually turned from all thoughts of business by the pretty picture made by the close proximity of the dark head to the fair one, and the bright sweetness of one face and the cleverness and strength of the other, linked together by the love that shone in hazel and dark eyes, and framed by the carved oak of the chair.

"She does, and makes what amendments suit her own sweet fancy, which is a thing beyond the understanding of men!"

"What a perfectly ideal couple you are!" exclaimed Myrtle involuntarily as she looked at the two with shining eyes.

"Many thanks for the compliment," returned Mervyn drily, while Eleanor laughed gleefully. "We have been told we are the most quarrelsome couple in the world, and the most ill-suited and badly-matched on the face of the globe many a time, but never before have we been called ideal in any sense of the word!"

"You forgot that Dick says that we are too absurdly erratic for words, dearest," added Eleanor, dimpling bewitchingly, "and his wife, my esteemed sister-in-law, goes so far as to say that we never ought to have married, since we make such an unquiet house wherever we are, which really is a libel! Now what was it these girls wanted us for?"

"They wanted you, sweetheart, not me."

"Well, if they have one they must have the other! What is your pressing business, three dis-Graces?"

"Shan't we be disturbing you very much?" asked Myrtle.

"Not in the least," responded Eleanor, with her usual brightness, and releasing her hands from their prison, she touched her husband's brow with her lips, and seated herself on a chair near his desk. "Do tell us your news whatever it is, because you are only arousing our curiosity to a cruel pitch. And please remember we don't charge anything for the use of the chairs!"

"Well, we had a letter by this post, at least I had it," began Ruby, spokeswoman as usual. "It was from Mr. Sylvester——"

"The man in the British Museum," put in Eleanor, nodding her shapely little head wisely. "Yes?"

"You know he called here yesterday and saw us?"

"Yes, you told us as much of his news as you saw fit."

Ruby smiled at Mervyn's dry tone, and sighed immediately after.

"He apparently wrote this letter as soon as he reached his lodgings in London," she went on, glancing at her sisters who were following her words with serious faces, "and we can hardly understand some parts of it, so we came to you to see what light you could throw on this most puzzling matter, knowing as we do, what real true friends you have been to us friendless girls." She paused a moment, and all there would have been very much astonished if they had known how near the cold undemonstrative girl's voice was to breaking. As it was, Myrtle availed herself of the pause to exchange affectionate smiles with her hostess, till Ruby had recovered her self-possession and continued in her usual calm tone: "He just mentions the news he told us yesterday, and then he adds this, 'If you three knew more about me and my connection with your interests you would, I think, look upon me in a better light, and treat me with more confidence.' And lower down he writes, 'The loss of your guardian has affected me greatly, and still more so has it altered your position; you do not realize how very much it will affect you in the future, and in a measure I hold that "much" in my hands—it is in my power to make it little or great. I have told you this to show you that I have a reason for my genuine interest in your concerns, and so I warn you—.'" Ruby broke off rather abruptly and Myrtle flushed suddenly, as her sister looked up from the letter. "Now please give us your opinion on this extraordinary extract."

"Rather a large order," remarked Torrence. "I should think he had something to do with Mrs. Lathbury, since her disappearance affected him greatly."

"Yes, perhaps he was made joint guardian of you," suggested Eleanor thoughtfully. "Who made her your guardian?"

(To be Continued.)

In all things throughout the world, the men who look out for the crooked will see the crooked, and the men who look for the straight will see the straight.

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SOME STANTON STORIES

The late Father Stanton had a keen sense of humor, and many stories have been recalled during the past week. He was once asked whether he did not get up very early in the morning. This was rather a weak point in his armour, and he had to admit that he got up at various hours, sometimes after 10 o'clock. At that confession his questioner seemed dreadfully shocked, and reproachfully remarked that other clergymen were very different. "They belong to the Early Church," retorted Father Stanton, "while I am one of the things the Bishops denounce as a 'recent development.'"

—

A parishioner once asked whether the use of incense and processional lights at St. Alban's was quite "wise" under existing circumstances, and Father Stanton replied: "There are only two classes of persons who are emphatically termed 'wise' in the New Testament—the 'wise men' who offered incense, and the 'wise virgins' who carried processional lights."

—

Many strange requests were received at the Clergy House. For example: "Dear Father Stanton,—Excuse my writing to you, but I have seen you in the pulpit, and I have heard you preach. Would you kindly tell me the name of the curate who was at St. Alban's in the year 1773?"

—

Another quaint epistle ran: "Dear Father Stanton,—I have been so delighted with the beautiful sermons and services you have at St. Alban's, but could you send me a cook?"

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Denied as the Church is the opportunity of linking the religious instruction of her children with the daily secular institution, so far at least as the 90 per cent. who attend in the public schools are concerned, we welcome any movement or practical plan that will in the slightest degree make the day school helpful to the Sunday school. Something practical at least, has been attempted, and we believe achieved in this regard by "a Curriculum for the Sunday school," compiled and published by the Reverend E. G. Burgess Brown, assistant priest at St. Simons', Toronto. The Curriculum," which is published in the form of an easily understood chart, is really an adaptation of the best output of several who have made Sunday school work their study and practice for years. From these various and approved sources are the recommended text books and plans taken. The link between the day school and the Sunday school is in the class nomenclature, the grades being those with which scholars and teachers in the public schools are familiar, viz.: Kindergarten, Grammar — Junior, Grammar — Senior, High School, and graduate departments. These are again sub-divided into the familiar "forms." The "Curriculum," whether adopted in full or not, will prove of unquestionable value to all interested in Sunday schools.

OUR DAILY DUTY.

It is our daily duty to consider that in all circumstances of life, pleasurable, painful or otherwise, the conduct of every human being affects, more or less, the happiness of others, especially of those in the same house; and that as life is made up, for the most part, not of great occasions, but of small, everyday moments, it is the giving to those moments their greatest amount of peace, pleasantness and security, that contributes most to the sum of human good. Be peaceable. Be cheerful. Be true.—Leigh Hunt.

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By the Fireside

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The Bishop of Madagascar, who has returned to England for a short holiday, tells an amusing story of a native "prelate" of his diocese. He states that some years ago a small mission in the north of the island was abandoned for political reasons; the natives, however, did not cease to be Christians, and were led in their devotions by an old man, who called himself the "Bishop of the North." His wife made him a hood, and he was fairly robed like a Bishop. The old man had ordained about sixteen "deacons" and nine or ten "presbyters," and had appointed them to the charge of Churches. The ordinations were made in accordance with the rites of the English Church, but in dedicating new churches the "Bishop" used the baptismal service, sprinkling water over the buildings, and giving them names. Yet, says the Bishop of the diocese, the Book of Common Prayer was interpreted by the old man with a fidelity which he defies anyone in England to surpass.

THE REASON WHY.

A professor one day objected to a candidate for graduation (who was a native of Ceylon) on the ground of false spelling.

"Why," he said, "he actually spelt exceed with one 'e.'"

"Oh!" replied the candidate's supporter, "you should remember that he came from the land of the Cingalese!"

The joke saved the candidate.

CHAPEL OF THE PYX.

London possesses a building which runs the Fighting Cocks Inn at St. Albans pretty close in point of age. The Treasury of Westminster Abbey, now usually known as the Chapel of the Pyx, is certainly as old as the time of Edward the Confessor. The groined ceiling is supported by massive stone pillars, and the floor is paved with old colored tiles. After the Norman Conquest this building was used as one of the Royal treasuries, and for this reason Henry III. spared it when he demolished the other portion of Westminster Abbey, as built by St. Edward. In 1303 the treasury was broken into by some of the Westminster monks and most of the regalia extracted. The thieves were captured and their booty was recovered, and some human skin fastened on the north door of the Chapel of the Pyx is said to form part of their remains.—London Chronicle.

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When a man quarrels with hard work he falls out with his best friend. There is nothing that makes moral as well as physical muscle so much as hard work. The most of the mischief in life comes from wanting to have a "good time," which means nothing more nor less than shirking work. Even what is called "overwork" will not do a fellow harm if the poison of worry does not accompany it. Good, hard, uphill work is good for man, and those who amount to anything thank God for the goodly portion of this kind of goods that has fallen to them in life, for there is nothing good that does not come by hard work.

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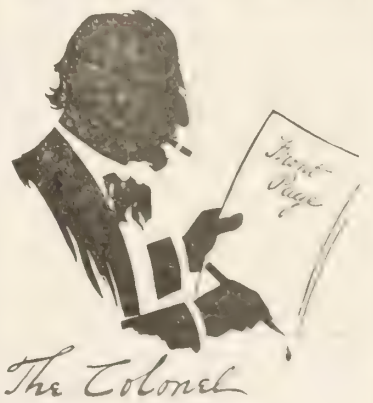

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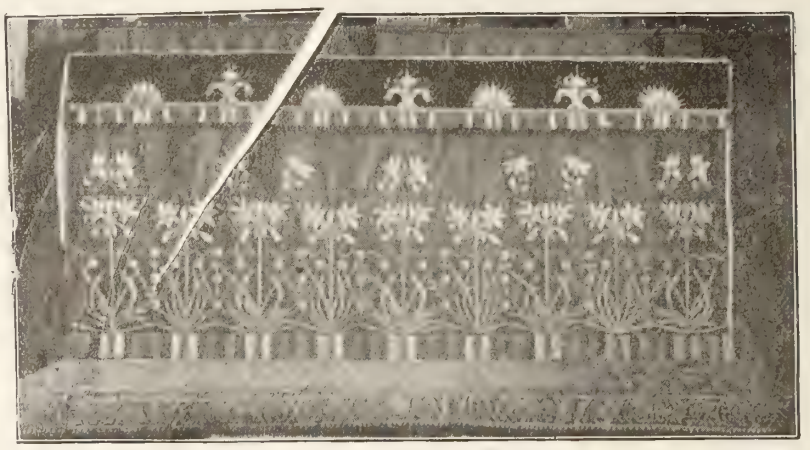

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Church Life.

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The Week

SOMETIMES we need a sharp reminder of the world unseen. God meets us out of the shadow. The mystery is simply the obscuring cloud, like that which hid the solar eclipse from this part of its path across the continent. The cloud did not change the event nor arrest the swing of the planet or shadow through interstellar spaces. To those whom Christian experience has ripened personal religion is a vision of the Christ. He is all and in all. The old difficulties of thought have passed like the cloud; the personality of Jesus stands out radiantly clear and full of present comfort and promise.

THE OBSCURING CLOUD

His ascension marked a stage in His revelation, but it only brought Him nearer to us. To have lingered among the early disciples would have limited His mission and sequestered Him from the later Church. As the Resurrection opened the grave, the Ascension opened Heaven. Every word of His now is a voice from the unseen addressed to each one of us. We hear the Gospel as if He spake from glory; we lift our eyes from the smiling face of the world on a spring day, and lo; the Lord our God looks down upon our brightened vision and our kindling faith and love. Oh, thou art with us still! We are not in a world apart; this is a world where Christ is, and the other world is here also. If we believe in this world we believe in that world. If we believe in the world that God has made for us here, we believe in the world that Jesus has made for us there. The two are separate, yet they are also one.

Perhaps our greatest difficulty is also our heaviest sorrow if we begin to yield to it. The separation of the unseen, which is its largest claim on our confidence, begets sometimes a doubt and, sometimes forgetfulness. Doubt is sorrow and forgetfulness is danger.

Behold the world where Christ has taken our beloved to a perfect life, and if we believe, our grief is the birth of joy. Be conscious of the world to come, and you are saved from the snares of this present world. This is the old, old truth, and the world-old struggle. We still keep up the fight with the sun which would blot from our thoughts the greater unseen. And the vision of our Lord going hence to be nearer, closer in all that concerns us here and hereafter is a reminder of one relation to Heaven, a promise to him that overcometh.

THE election of Dean Bidwell to the Coadjutor-Bishopric of Ontario reminds us that of late we have been making Bishops at a great rate. Ten of the occupants, including the Bishops of Mackenzie and Kingston, of the House of Bishops have less than six years' experience and they make half the House. A new country requires both young and old Bishops. The work demands men of exceptional activity, and of ability to travel a great deal; the welfare of the future of the Church requires men of foresight, experience, and sound judgment. As we look at the future we foresee the need in the House of Bishops of men who by learning and study will be able to state and hold the Faith of the Church, to give reason for their authority, to be able to appeal to the past as the source of the present. This is where a House of Bishops in Canada is likely to be deficient. To do, to hustle, to succeed, to finance, are the qualities that touch the heart of the layman, and from the layman's point of view this is quite as it should be. From the clerical standpoint there is the need of valid authority, of scholarly men to whom it is possible to go for advice, of thinkers who can resolve doubts, of men of spiritual experience, who can inspire others. It is for this reason that we often see in Episcopal elections the clergy choosing one man, and the laity another, and perhaps eventually compromising on something that is neither one nor the other. The election at Kingston has the merit of being decided in one ballot, and so the new bishop has the happiness of knowing that he is the person desired by those whom he will have to rule.

OUR BISHOPS.

AN improvement in the present manner of issuing licenses is much to be desired. We have nothing to say against the bona fides, or the careful intention of those to whom is permitted the issuing of licenses. But we do object to the position that such a serious matter should be nothing but a matter of business. The issuer is not concerned with the moral or religious conditions of marriage but only with the making of certain statements and the subsequent collection of a fee. If we look at the immense importance of matrimony as regards the people concerned, who may not be of an age to protect themselves, and as regards the future welfare of the Dominion we must be open to the argument that a great deal more care should be exercised in the matter of permission to be married. A man cannot cash a draft at the bank without being identified, but he can go and tell facts that may or may not be true to an issuer of licenses and get a license. We think that it would be an improvement if the applicants or one of them, had to give a reference of his or her character. One or other of the parties has usually lived long enough in the district to be able to get a recommendation from a clergyman or other responsible person to certify that there is no known obstruction to the wedding. This would put a stop to some of the present dangers, and would often prevent the hurried marriage that ends in misery. We were told the other day of a young couple who obtained a license in case they should need it. They had not got as far as being sure that they wanted to get married, but got the permission in the event of a sudden impulse moving them to join themselves to a life-long bond that might or might not turn out well.

MARRIAGE LICENSES.

CAN a man be a christian—that is a real christian—and leave millions of dollars when he dies? It is a very difficult question to answer, and one that requires serious thinking. Personally we do not think that a man has a right grasp of essentials who dies a millionaire, for he neither knows completely the love of God, nor the love of his neighbor. Supposing a man acts up to the plain rule of giving a tenth of his income and surely a millionaire is of all men bound to do as little a thing as that, then a man with fifty millions ought to give away a quarter of a million dollars a year. Does any millionaire do that? Could it be done without the world knowing something about it? In ten years this would amount to two and a half millions—where is the multi-millionaire who has done this regularly? But is it not just to say that a man with this amount of wealth is bound to do a great deal more than this—to give a million where the ordinary man gives a thousand dollars? It is true that we are always finding excuses for the rich men and extolling his gifts, but when he departs this life and still has millions left there is something radically wrong somewhere. If we look at the poverty, the suffering, the needs of the world we are bound to say that the millionaire does not show a true conception of his responsibility. Our Lord said "How hardly shall a rich man enter into heaven," and he was not judging the men who had the enormous fortunes which are common in the present day because there were few men in Palestine who could have had such wealth. Money makes money, but it does not make happiness either in this world or the next, neither does it make a sense of duty, nor a complete love of one's neighbor.

MILLIONS.

NO man is more often quoted on the question of Episcopacy than Bishop Lightfoot, late of Durham, and his views have been equally often misrepresented. It is a fact that he said, "Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about. If the preceding investigation be substantially correct, the threefold Ministry can be traced to Apostolic direction; and, short of an express statement, we can possess no better assurance of a Divine appointment, or at least a Divine sanction. If the [illegible] to unchurch other Christian communities differently organized, they may at least justify our jealous adhesion to a policy derived from this source."

FACTS.

Another fact is that Professor Ramsey writing more as a student of Roman history and a Roman society

than from the point of view of ecclesiastical history, says that the Church's organization was complete in its main elements by 170 A. D. Each individual community was ruled by a gradation of officials, at whose head was the bishop. All communities were parts of a unity which was co-extensive with the world, the Universal Catholic Church.

Our Old Country Letter

April 16, 1913.

THE General Synod of the Church of Ireland is now in session. It was opened by a service in St. Patrick's Cathedral, Dublin, on Monday evaening at 8 o'clock The Bishop of Ossory (Dr. Bernard) preached sermon which was worthy of the occasion and of the preacher's great abilities. The text—"Render unto Caesar," etc.—was evidently suggested by the occurrence in this month of the sixteen hundredth anniversary of the Edict of Milan, by which the Roman Empire became officially Christian. The Bishop pointed out that in these days "Caesar" is represented by the democracy. "The democracy has learnt to make laws; it is a harder thing to keep them; and the rendering of obedience demands higher moral qualities under democratic government than it did under the tyranny of the Caesars." In ecclesiastical matters the duty of obedience has applications "even when Caesar's throne is replaced by a General Synod." In conclusion, a beautiful passage deals with the rendering to God what is His due. In proportion as each individual member realized the power of the Holy Spirit in his or her inner life—in that proportion would the Church in her corporate capacity be enabled to answer to the call of God.

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Yesterday what has become an annual debate on the Deceased Wife's Sister Bill again disclosed a pronounced difference of opinion among the Bishops. Bishop Chadwick (Derry) moved that the Table of Affinity be so altered as to bring it into accordance with the law of the State; in other words, that the prohibition of marriage with a deceased wife's sister be expunged. The venerable Bishop of Kilmore (Dr. Elliott) followed on the same side; and the motion was opposed by the Archbishop of Dublin and the Bishops of Down (D'Arcy) and Ossory. The speeches of the Bishops and of several priests and laymen, *pro* and *con*, reached a high level of thought and expression. There were, of course, some feeble arguments—such as the presumed inconsistency of opposing the decree of Ne Temere on the ground of its opposition to the law of the land. If this contention were pursued to its logical conclusion, the Church in the first ages must stand condemned for maintaining a marriage law different from that of the heathen Emperors of Rome. On a vote by orders, the motion was lost. The division list was interesting: 101 clergy and 26 laymen voted against; the ayes were 39 clergy and 74 of the laity.

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At last a most desirable new departure seems on the eve of accomplishment. A bill was introduced in the General Synod yesterday providing for the establishment of a Hostel for Divinity students in Dublin. At present there is no proper provision for supplementing the intellectual training in Trinity College "by bringing to bear upon the students that more personal and spiritual aspect of their work" which is even more important than the discipline of the lecture-room. This measure, which has been under consideration for years, was a cherished project of Dr. Paterson-Smyth, now of Montreal, when he was Professor of Pastoral Theology in Dublin University.

—

The new Bishop of Killaloe, Dr. Berry, was enthroned last week. He is a quiet, scholarly man of much personal goodness, and no doubt the gifts of conciliation and administration which have long shown well in an important parish, will develop further in this wider sphere.

—

The precise date when it is proposed to re-introduce the Welsh Church Disestablishment Bill has not transpired, but meantime meetings for Church defence are being enthusiastically organized, and in June a regular campaign of protest will be started in London.

—

Dr. Headlam, Principal of King's College, London, has written a very suggestive "open letter" to the Archbishop of Canterbury on the training of the clergy. It may be remembered that some time back the Bishops published a resolution not to ordain, after 1917, any man who has not a University degree. As the time draws nearer, it becomes increasingly evident that this will result in a very large decrease of candidates for Holy Orders. Dr. Headlam doubts its wisdom, and points out that the standard of a degree is arbitrary and may well mislead. Speaking from his own experience, he says that the men who attend King's College are, as a rule, older and more mature than the men who go up to universities in the ordinary course, and that the usual educational routine would be for them waste of time. He thinks the diplomas of King's and of the foremost theological colleges should be recognized as sufficient. Probably the ideal lies between these opinions. Certainly the utmost general culture obtainable is to be desired in our Priesthood; but equally certainly the first essential of all is the man's *personel* of character and powers, and next a specific training and vocation.

—

Much recent interest attaches to the Bishop of London's Sunday School Council. While in all secular education the imperative need of teaching teachers how best to teach has long been recognized, this piece of practical wisdom has been much slower of application in the work of the Sunday school. Not only method, however, but atmosphere—spirit—is vital in this matter. The plans of the Council will repay study.

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The venerable Dean of Canterbury makes a pathetic appeal for the completion, in his lifetime, of the restoration of the towers of Canterbury Cathedral—the Mother Church of the Anglican Communion. "When I came here ten years ago," he writes, "all three towers were in a state of dangerous decay. By an expenditure of rather more than £30,000," (to which the Dean and Chapter have themselves largely contributed), "two of the towers have been thoroughly repaired, and it needs only the £2,000 for which we now plead to complete the reparation of the third."

—

The Dean of St. Paul's, presiding lately at the annual meeting of the London Branch of the Society of Sacred Study, at Zion College, laid wise stress upon the important duty it is for the clergy to make themselves acquainted with the results established by modern Biblical criticism, that they may be able to guide their people in a sifting, which, misunderstood, might often have a disturbing effect. *Truth* is never to be feared; but only a misapprehension of Truth.

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The Christian Knowledge Society has published a new edition of its excellent handbook, "The Church's Care of Emigrants." On your side of the Atlantic also this should be welcome, with its list of clergy and laity ready to welcome and advise intending emigrants to Canada and elsewhere.

Wm. O'Connor.

The Indians in B. C.

THERE is at present an unsettled question in British Columbia, as to the rights of the Indians in the soil of British Columbia, and this has led to something approaching difficulties between the Church authorities of the Diocese of Caledonia and the society called "Friends of the Indians." The society considers that to the Indians belong all the lands of the Province, and that before these can be touched the Indians ought to be indemnified as the aboriginal owners. At the Synod of Caledonia the opinion of five or six veteran missionaries who have lived from 25 to 40 years among the Indians, talking their language and understanding their wants, was, as far as we can understand, opposed to this view from the point of the welfare of the Indians themselves. If it is true technically that the Indians own the Province, and have to be reimbursed for the encroachments thereupon—this at present day land values in British Columbia, would probably run into millions of dollars. We believe that the Songhees Reserve at Victoria, cost over a quarter of a million and the Songhees were few in number. The missionaries are undoubtedly right in forseeing bad results from large payments to, or investments for the natives. We presume that reserves will be provided in proportion as they are needed, but even these as seen in British Columbia, do not appear altogether satisfactory. The Indian as a rule is not much of a settler, and rarely is tidy—the Songhee reserve at Victoria was the eyesore of the place. To be at his best he seems to need the hard conditions of his aboriginal existence, the struggle for life is his real tonic. After two or three generations he will be different, but it takes time to change his nature, for that is what it amounts to. He has no use for money and he does not understand its value. If things are made at all easy for him he tends to become a loafer, to get drink when he can, and to deteriorate. As the country settles up the conditions that best suit him are being taken away and no amount of money compensation will make up for what he loses, but may rather injure him. The only thing is to train him to another way of life. The real remedy is the christianizing of the tribes and so the inculcating of the virtues of work, sobriety, and self respecting ambition. This remedy is in the hands of the missionaries, and men who have lived as they live are the men whose opinion is worth consideration. The Indians have abstract rights, but the granting of those rights under present day conditions and with the experience of the past would be no real benefit, although the Friends of the Indians think differently. They would almost certainly be a deterring influence. Something of the same kind has happened of late years in the Empire of India, where the rights of the Hindu have been taken up by the outsider and the general result has been harmful. It is only fair however to state that the Friends of the Indians deny every point accentuated by the Synod of Caledonia and as a veteran missionary on their side, quote Mr. William-Duncan. We are under the impression that he was the man who led the big secession of the Metlakahtla Indians because he could not do as he liked, and secessionists are not generally the best sources of opinion on right and wrong.

I am sure we shall know, we shall know some day; the meaning of the mystery of pain. And then, perhaps, then surely, we shall each of us be glad that we have suffered.

—Robert Hichens.

THE ASCENSION

THE arrangement of the week, in which the Festival of the Ascension comes, is very illuminating. During the beginning of the week the Church prays for earthly and material prosperity, relying upon the old covenant of God that seedtime and harvest should not fail. But as soon as the Christ ascends to Heaven all her prayers tend to emphasize spiritual things, leading on to the Festival of the Descent of the Holy Spirit, the Ember Days, and the crowning worship of the ever-blessed Trinity, and on this thought she rests for the next twenty-five weeks. We are extremely negligent, both corporately and individually, of this teaching of the Church. How seldom we pray for spiritual things—indeed we have very little conception of what we should ask for if we did pray for them. What is our ordinary conception of a Church and a Church service? First a comfortable, warm, well ventilated building, a seat that is inducive of repose, and having plenty of room, if possible reserved for our own sole use. Next we want a sermon, bright, up to date, topical, one that either soothes, interests, or even amuses. Then the singing must be just what we like—the best of its kind, obtained for nothing, or altered to meet our own requirements without regard to other people, or even to the idea of service and worship. For all this we recognize our responsibility in a financial way, more or less. It must not make too heavy a demand upon our pockets. Indeed Christians have found out a method of running a church that is the cheapest thing in the world. They get more for their money, express less recognition of what they get, and are rarely satisfied. Now all this has to do with the material side of life, there is nothing spiritual about it. Yet the Church was founded for a spiritual home, a spiritual storehouse, a spiritual inspiration. Just compare a modern congregation leaving after the usual Sunday service with the congregation leaving after St. Peter's first sermon. They received spiritual inspiration that turned both them and the world upside down. Gentlemen of financial position sold all their property and gave it to the Church, while gentlemen to-day slightly regret the dollar they put in the plate. So amazing was the change wrought in the Christians who went to get spiritual gifts and received them, that the outsiders, the men in the street, sneered at them as being intoxicated. The power of that spirit of life is to-day the same as it was then, able still to transform individual and corporate life. But we do not—to our shame—pray for it, covet it, and we should feel rather uncomfortable if we saw ourselves possessed by it. Yet the whole world is hungering for just this very thing. It is sick at heart, dissatisfied, restless, and despondent. Upon us, who are Church people, there lies the responsibility of solving these world-wide difficulties and wants. We can pray for the outpouring of the Holy Spirit, we can learn in prayer to covet earnestly the best gifts for ourselves and for others. No organization, no effort, and no money can do what lies in the region of spiritual things. There is only one key to unlock the treasure house of heavenly things, and that is prayer, and that is the call of the Ascension. You need not be daunted by the thought that you are only one person, because the effectual fervent prayer of a righteous man availeth much.

Brotherhood of St. Andrew

Sarnia, Watford, Lucan, Wingham, Listowel, Palmerston, Kincardine and Harriston were recently visited by Mr. Stenhouse with good results in each case. St. George's Senior chapter, Sarnia, has been revived and arrangements made for the revival of the chapters in St. John's Parish in Sarnia. The Senior Chapter in Watford, Lucan and Wingham, have been strengthened and the junior chapter in Lucan revived, a probationary junior chapter formed in Kincardine and arrangements made for the early revival of the junior chapters in Wingham and Listowel.

Recent visitors to the Head Office were Mr. Charles R. Hill, Dominion Council Member, Saskatoon, and Mr. A. M. Gundy, Grace Church Chapter, Montreal. Mr. Hill is on his way to England, and will visit the head office again on his return. Mr. Gundy is travelling in different parts of Ontario and has promised to visit a number of chapters and prospective chapters in connection with his various trips. Already he has been instrumental in forming a probationary senior chapter in Allandale and reviving the junior chapter in Southampton.

A meeting of the Executive Committee of the Dominion Council will be held in Hamilton on Thursday evening, April 24th.

A probationary senior chapter has been formed in St. Andrew's Parish, Sidney, B.C., largely due to the efforts of Mr. F. A. Williams, the Western Travelling Secretary.

A charter has been granted to St. Peter's Senior Chapter, Weymouth, N.S., after six months' probation.

Christ Church Senior Chapter, Chatham, has been revived and already some good work has been done.

Probationary senior chapters will be formed early in the fall, if not before, in Amherstburg, St. John's, West Brantford, and probably Walkerville. The chapters in Sandwich will also be revived in the fall.

Grace Church Senior Chapter, Brantford, members are making a specialty in church-door work. At a recent meeting held, practically the whole evening was given to the discussion of ways and means for meeting this department of the Chapter's work.

A very helpful assembly of the West End Juniors was held in St. Anne's Parish Hall, Toronto, on the evening of April 14th. The same evening a joint meeting of the chapters of St. Matthew's Parish and St. James' Cathedral was held in St. James' Parish Hall, when some problems in connection with the Junior Brotherhood were considered. Good results will come from both these meetings.

The latest report from St. John's Junior Chapter, Moose Jaw, is that the chapter is getting on splendidly. There is now an average of 20 boys at each meeting. The meetings are held weekly and good work is being done.

The forms which are to be used by the different chapters in making their annual report to the Head Office have been sent out to all chapter secretaries with the April monthly letter. It is important that these reports be returned to the Head Office not later than May 31st. Already some of the reports have been returned.

Trinity Senior Chapter, St. Thomas Ont., have adopted the plan of discussing some subject at each chapter meeting and find that the members have become more interested and have been better fitted to carry on their work in the parish.

There is a large supply of this year's Scripture Union Cards at the Toronto Office and it is hoped that many of the chapters which have not yet ordered a supply will do so at once. The cards are sold at the rate of 35c. per dozen.

News has been received at the Head Office about successful Noon Day Lenten Services held in Victoria and Fort William.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q:—In the reports of Easter services, etc., as given in Church Work, the Canadian Churchman, and Church Life, the Queen of Festivals is referred to in several instances as "Easter Sunday." I know Easter Day is kept on a Sunday; and that "Easter Sunday" is not found in the Prayer Book. I believe the day is known as Easter Sunday in the Roman Prayer Book. In view of these facts is it wise or necessary to give "Easter Sunday" the force of usage? Would it not be better to follow the Prayer Book and always say and write Easter Day? L.

A.—You are quite right, as it is only want of thought that has led to the use of the expression "Easter Sunday."

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German East Africa

A BRIEF ACCOUNT OF THE WORK OF THE CHURCH MISSIONARY SOCIETY

By The Rev. T. B. R. Westgate, Missionary of the M.S.C.C.

FAR down the East African coast between one and twelve degrees S. Lat. and extending from the Indian Ocean to the lacustrine districts of the Victoria Nyanza, Tanganyika, and Nyassa, lies the German East Africa colony. Almost in the very heart of this great colony, which covers an area of approximately 385,000 square miles and comprises a population of about 10,000,000 people, lies the domain of the great Wakaguru and Wagogo tribes, and here the agents of the Church Missionary Society have been at work since the year 1876 doing their utmost by means of educational, medical, and evangelistic methods to usher into the Kingdom of God the 1,000,000 people speaking the languages, and conforming to the national polity of those tribes.

The inauguration of the Society's work in that part as stated above dates from the year 1876, that memorable year when the wonderful Uganda Mission was opened, and as that part of Africa now known as the German East Africa colony did not pass completely under German control until the year 1884, a satisfactory answer is found to the question which apparently has puzzled so many, viz.: "How it happens that an English Missionary Society should be found working in a German colony?"

During all these years the Mission, though not so successful as one could have wished, has pursued "the even tenor of its way" in a manner that has commended itself to the German authorities, and at the present time nothing but the utmost cordiality exists between these two exotic forces working together, each in its own way, for the betterment of the indigenous population of that part.

How the Government Helps.

It may be well to emphasize the fact, and to give a few concrete instances to show that the presence and work of Mission is duly appreciated by the German Colonial Government.

1. The remission each year of all the import duty on goods imported for the Mission would alone be sufficient to convince an impartial mind that the Mission is considered by the Government as an asset of no inconsiderable value to their colony, but (2) in addition to this I can with pleasure and satisfaction state that the Government not only remit the duty but are prepared to make a grant of 1,000 marks towards the building of a hospital and an annually recurring grant of 750 marks towards its maintenance and upkeep. These surely are two very practical ways of showing interest, sympathy, and appreciation of our evangelistic work, but there is another, and, it seems to me, a still more important way in which the Government are manifesting their appreciation of our work, and that is by the appointment of native Christian men from our Mission to high and responsible positions in the colonial service. Not only have they already begun to do this but they have given our Mission and the German Evangelical Societies working in the colony to understand that as soon as we are able to supply them with Christian men efficiently trained and qualified to occupy the positions now held by Muhammedans, those Muhammedans will be dismissed and our Christians inserted in their place. In order to take advantage of this magnificent offer, steps are being taken to establish a joint-seminary at a place called Morogoro, and it is hoped that this institution may soon be built, equipped, and operating.

A Mugogo Chief.

The above facts should go a long way to show that not only is our Mission enjoying the good will and hearty approval of the German Colonial Government, but that we have won the confidence and cordial co-operation of the German Missionary Societies as well. Hitherto only one discordant note in connection with our existence as an evangelizing agency in this colony has been struck, and that by the emissaries of the Roman Catholic communion.

Rome Semper Eadem.

Rome has often been described as "*semper eadem*," and this description so far as their methods in German East Africa are concerned, harmonizes very well with those employed by their predecessors in the mediæval ages. Much, I feel, need not here be said on this painful and regretful subject. A memorandum on the whole question has been submitted to the German Colonial Secretary, and it is confidently expected that as a result of his intervention, the misdemeanours of the men, who, like Sanballat the Horonite, Tobiah the servant, the Ammonite, and Geshem the Arabian, in withstanding the good work of Nehemiah of old, may be brought to an end.

In addition to the splendid support which our Mission is receiving from the German authorities and the happy fellowship which it enjoys with the German Evangelical Missionary Societies, it is even of greater interest and importance to know that it has completely captured the confidence, good will, and esteem of the native peoples amongst whom, and for whose evangelization it is working.

The Heathen As They Are.

In their natural estate the Wakaguru and Wagogo people are about as far removed from the image of their Creator as it is possible to be and yet be classed as human. Polygamy abounds to an almost incredible degree, some men having as many as forty wives. Human sacrifices are not unknown, while sorcerers, necromancers and men of that diabolical stamp are legion. Infanticide, too, was common, while homicides by poisoning or by means of the axe, the cutlass, club, or spear, were of common everyday occurrence. In short, one might almost have thought that St. Paul had these very people in mind when he wrote the first chapter of his Epistle to the Romans and with faithful accuracy described them as given over to a reprobate mind, filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.

The Efficacy of the Gospel.

But very marvellous indeed has been the power of the simple Gospel over the lives and conduct of these altogether unfortunate people.

Cases of infanticide are now very few and very far between. The aged and infirm, instead of being thrown out to be devoured by the hyena or the jackal, are cared for till the spark of life has ceased to burn. Many polygamists have given up their plurality of wives, and some of these are now Christian teachers. I have in mind, as I write, one man of this class who was not only a polygamist but stood high in his profession as a medicine-man, now one of our most trusted and capable teachers, with three of his sons following in his steps.

Wagogo Warriors.

A Wonderful Victory.

Information has come to hand, however, since the beginning of this year which, it seems to me, furnishes us with one of the greatest triumphs of grace and faith which this Mission has yet seen. To understand the significance of the matter to which I refer, a brief explanation of the native method of procuring rain is first necessary. In this part of Africa the native population is as utterly dependent on a liberal supply of rainfall coming in due season as are the people in different parts of China or India. Should this rainfall be delayed, steps are taken to hasten it on its way by propitiating the spirit of the illustrious and powerful ancestor who is supposed to be with-

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holding it as a punishment for some offence committed. Sacrifices of sheep and goats and cattle and even of human beings may be made, but none of these have the power of producing the desired effect apart from the wonderful, miracle-working, rain-maker's stones, stones that the natives confidently affirm have descended to the earth from the sky during some terrific storms in the remote past. There is nothing in the stones themselves to indicate that they are of meteoric origin, yet for centuries it has been the natives' inflexible opinion that such they are and as such are possessed of a mysterious and altogether superhuman power. This remarkable collection of stones was always placed under the custody of the king or official rain-maker of the tribe, and on them, until a few years ago, when I was permitted to take their photograph, no other eyes were allowed to gaze. To the natives they were in every respect more sacred and costly than to us are the crown jewels associated with the British throne. And now the glad intelligence has come to hand that a mighty chief within whose chieftainship one of our teachers has been at work only since 1909, has not only abandoned all confidence in the efficacy of these stones to exercise any influence whatsoever on the rains, but has actually handed them over to the Mission as a *bona fide* token that they shall receive no longer either his admiration or the homage of his faith. Surely in this wonderful story we have something that should inspire the faithful, confirm the wavering, and daunt the ill-disposed. From this, too, and other similar glorious victories now being won throughout the whole world we should take courage and go on with the preaching of the Word, believing that our ascended Lord will continue to work with us and confirm His Word by signs following.

The Unfinished Task.

But much remains to be done, and it is high time that the whole Christian Church should rise up in its strength and complete the work which the Master left it to perform. Evangelizing agencies must be multiplied. The banks of all rivers should be lined with preachers of righteousness. The jungles should be penetrated with holy pioneers. Let us crown the mountain tops with churches. Let us fill the plains and valleys with schools and it will not be long before the citadels of the great adversary shall have been stormed and dismantled, his temples and altars, left deserted and deserted, and the trump of the Conqueror's fame having sounded from hill to hill, from land to land, from sea to sea, will call the remaining millions of heathendom to his standard at a blast.

The Rain-Maker's Stones.

Synod Of Ontario.

CO-ADJUTOR BISHOP ELECTED.

REV. E. J. BIDWELL, dean of St. George's Cathedral, Kingston, was on Tuesday, the 22nd of April, elected Co-Adjutor Bishop for the diocese of Ontario, by a majority of both the lay and clergy vote at a special meeting of Synod, called for that purpose.

LARGE ATTENDANCE.

The attendance of both the clergymen and lay delegates was the largest gathered in Kingston for some time. Holy Communion was celebrated at St. George's Cathedral at 10.30 o'clock by the Very Rev. the Dean of Ontario, assisted by Archdeacon Carey and Canon Loucks. Bishop Mills pronounced the benediction.

Up till twelve o'clock the lay delegates had an opportunity to present their credentials. At noon the Synod was opened by prayer, conducted by Canon Starr. A resolution of sympathy for the illness of the Bishop was moved by the Rev. C. French, seconded by Dean Bidwell, and unanimously carried. The Bishop then delivered his charge.

The following is the substance of

THE BISHOP'S ADDRESS.

"Rev. Brethren, and Brethren of the Laity, I have summoned you to this special meeting of the Synod for the purpose of electing a Co-Adjutor Bishop. The hurried call which has been sent out to you, has, I suppose, surprised you, but not more than its necessity has surprised me. I had thought that I might, in the not very distant future, ask you for a Co-Adjutor, for I did not wish to hold an office, and not be able fully to perform its duties. I had begun to realize that I was not as strong as I once was; but I felt so very well this last winter that I saw no difficulty in the way of my giving myself the pleasure of at least once more going through the diocese, seeing the different congregations, and proclaiming to them as God gave me strength, the Gospel of His Grace and of enjoying the affectionate hospitality, which was ever given me, without exception, in the homes of the clergy, and also of many of the laity, of this diocese.

But God has willed it otherwise, and to His will I must bow. To me it is a heavy burden to bear, but I know that He can make no mistakes and that He has some wise purpose in view; for from His word, I hear Him saying,—"Be still, and know that I am God."

I am trying to be patient and to be hopeful, but I need your sympathy and your prayers, and I know I have them. It has been a great encouragement to me, and I believe it is in answer to the many prayers in my behalf, which I have been assured, have been, and are being offered, not only within the diocese, but outside of it—that there has been such exceptional improvement in my case.

While I cannot hope to do the work which I have done in the past, I trust I may yet be able to officiate, and I need hardly say, how gladly I will use any powers which may be given me in the service of this diocese, and to help the man of your choice, who will be responsible, for the work. The only responsibility I am asking you to assume—and it is a momentous one, and should not be undertaken lightly; it should only be assumed as in the sight of God, and after earnest prayer—is the election of a fit person, who shall be pleasing to God, in holiness of life and conversation, and be capable of edifying and well governing the Church in this diocese. He should be a loyal Churchman, a man of scholarship and ability, to whom all could look up, a man of common sense and good judgment, a man possessed of amiability and broad mindedness — a strong man physically and mentally, and above all things, a man of God.

TO GIVE UP INCOME.

The financial responsibility I am assuming; I intend to give up the entire income I receive from the diocese, to the person elected, from the date of his consecration. I shall, however, retain Bishop's Court, as I do not wish to sever my connection with the diocese, which I greatly love, and in the welfare of which I take the deepest interest. It is my desire that the Bishop shall have the same title that I had at first, viz., Bishop of Kingston, and Co-Adjutor of Ontario.

And now brethren, I must leave you to your duties, commending you to God, and to the word of His grace; praying that by His Holy Spirit, He may give you a right judgment, so that you may make no mistake, but choose wisely, for the glory of God, and the welfare of His Church in this diocese."

R. J. Carson expressed the

REGRET OF THE PEOPLE

at the illness of his Lordship, who had conducted his duties in a manner which gave dignity to himself and the Church. He was considered one of the best Bishops on the bench. He had done much for the diocese and it was the hope of all that he would speedily recover.

The clerical scrutineers were chosen as follows: W. D. Carroll, K.C., Rural Deans Armstrong and Beamish.

The lay scrutineers chosen were:

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THE VOTE.

was effective on the first ballot.

Rural Dean Armstrong announced the result of the clerical vote. There were 58 clerical votes, 30 votes being necessary for election. Dean Bidwell obtained 38. Judge Reynolds announced the lay vote: Number of parishes voting, 44; of which 23 were necessary. 26 were for Dean Bidwell.

It was just ten years ago on Tuesday that Dean Bidwell sailed from the old land for Canada to accept the appointment to the head-mastership of Bishop's College School of Lennoxville, Quebec.

The Very Rev. the Dean of Ontario will be consecrated Bishop of Kingston and Co-Adjutor Bishop of Ontario on St. John the Baptist's Day, June 24th.

The Church in the West.

A MISGIVING at times rises in my mind that as an occasional correspondent I fail to supply the information that would most interest the readers of CHURCH LIFE. Kind friends have been quick to express their appreciation of what appealed to them, but of friendly criticism and suggestion there has been very little. If those in the East would, of their charity, tell me what they would like to know, and those in the West would suggest what I ought to write about I should gratefully try to meet their wishes.

Again, there is a fear that my letters have unintentionally had a tone of pessimism. Caught by the charm of prairie-land, have I been overpowered by its vastness? The greatness of the opportunity makes all effort seem inadequate and there is a real danger of underestimating what has been accomplished. If I have been guilty of this fault, I hope that I may make some amends by writing of the work of the Sunday School Association of the Diocese of Rupert's Land and its efficient Field Secretary, Rev. W. A. Fyles.

In 1905 a Sunday school committee was appointed by the Synod and this committee after making a careful survey of the whole situation, reported to the Synod of the following year a strong recommendation to appoint a Field Secretary. It was not, however, until June, 1907, that Mr. Fyles was elected by Synod and licensed by the Archbishop as Field Secretary and General Superintendent of Sunday Schools. At the same session the Diocesan Sunday School Association was reorganized.

The formation of the association and the election of a Field Secretary was largely due, I understand, to the splendid work as well as to the defects, as they appeared to many Churchmen, of the Manitoba Sunday School Association. During upwards of twenty years it had shewn by its work the advantages of such an association. It was, however, undenominational, and religious instruction that must displease none could not be expected to satisfy all. Whatever justification there is for the existence of separate religious bodies justifies in equal degree the training of children in the distinctive principles of the faith of their parents. These considerations, I am informed, appeal strongly to many Presbyterians and Methodists, and there is in consequence a tendency to prefer denominational to interdenominational associations. In our own case, moreover, it is said that the plan of union schools has resulted in the loss of many children to the Church.

Whether this account of the formation of the Association is accurate or not, results quickly justified the action taken. Rupert's Land was the first diocese in Canada to appoint a Field Secretary for Sunday schools, and the success of its venture led other dioceses to follow its example and doubtless contributed to the formation by the General Synod of the Sunday School Commission in 1910, and the appointment of the General Field Secretary.

The diocese of Huron asked Rev. Mr. Fyles to become its first Secretary for Sunday schools; Qu'Appelle, more modest in its demands and consequently more successful, requested and obtained a share of his loving and enthusiastic labors. Quebec in the East and Minnesota among our brethren to the South, like Huron and Qu'Appelle, have been indebted to Mr. Fyles in the organization of their Sunday school work.

But it is within the diocese that the success is most manifest. Within a year of the reorganization of the Sunday School Association, branches were formed in each of the ten deaneries. A diocesan conference is held each year at the same time as the synod; conferences are also held annually in each rural deanery unless exceptional circumstances render a meeting impossible. The latter are attended by clergy, teachers, lay readers, parents and older pupils who come by train, jigger and handcar, riding and driving. This year also a summer school is to be held in Winnipeg at St. John's College.

Further details of the work must await my next letter. It was half an hour after midnight when I began writing, not under compulsion from a hard-hearted editor, but as a refuge from sleeplessness. Whether this sleeplessness is due to a dinner and a pilgrimage with my choir boys to a picture show or subsequent attendance at a meeting of the rural deanery is a problem that will, I hope, put me to sleep. Be that as it may, the blessed sun, that is waking our brethren in the East, will soon be with us to tell anew his old story of love and joy, activity and life, and I must close.

G. H. B.

The Circular Letter.

THE EASTERN BISHOPS SPEAK OUT.

April 24, 1913.

THE Bishops of Eastern Canada having given attention to a circular entitled "An appeal on behalf of Church Unity," and signed (among others) by certain clergymen within their jurisdiction, deem it their duty to make the following pronouncement:

1. While earnestly desirous of promoting the Visible Unity of the Church they deeply regret the publication of the circular in question believing that such unauthorized action will inevitably hinder rather than promote the cause of real and lasting unity.

2. While recognizing the right of every Churchman to hold and maintain his own views in things non-essential they regard the specific proposals of the circular as calculated to subvert the Church's Historic Order, to imperil her internal harmony, and to retard the progress of her legitimate work.

3. They admonish the brethren, clergy, and laity alike, not to act precipitately, and to beware lest, in their anxiety to come closer to their brethren in non-Episcopal Communions, they weaken the bonds by which the Church of England in Canada is united to the Anglican Communion throughout the world.

Signed,

Charles Ottawa, Archbishop.
W. D. Reeve, Bishop,
A. H. Quebec,
George Algoma,
W. L. Ontario,
Clare L. Nova Scotia,
David Huron,
John Fredericton,
John Montreal,
James Toronto,
William Niagara.

LONDON CHILDREN AND THE COUNTRY.

The Bishop of Stepney seems to have an unlimited supply of stories concerning the life of his East-end people. Dr. Paget a day or two ago related the following incident with regard to the inability of the slum child to appreciate the country:

"Would you like to live here always?" the Bishop asked a girl on a school treat, and she answered, "No it would be dull." He took a party of children for a treat to Hampton Court last spring. There was blue sky overhead and a blaze of color in the flower borders. He thought the children were enjoying it, but presently one of them asked, "When are we going to get there?" and inquiry revealed that her sole idea of a day in the country was a place where there would be swings. Another girl was asked whether she would like to stop and sleep in the country. "No," she replied, "not with all these rabbits about."

NOT REALLY RICH.

"I don't believe Solomon was as rich as people think," said a small boy to his teacher. "Why not?" "Cause it says he slept with his fathers. If he was really awfully rich he'd have had a bed of his own."

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The Ascensiontide Appeal.

1913

FOR CANADIAN MISSIONS.

To the Reverend the Clergy and the Members of the Church of England throughout Canada:

"He ascended into Heaven and sitteth on the right hand of God."

Dearly Beloved in the Lord:

Ascensiontide opens before faith's eyes a splendid vision. It is a vision of victory, of power and of expectancy.

The Victor who has conquered sin and death is seated on His throne. The fruits of His victory here on earth are to be gathered in by those who bear His Holy Name and who fight under the Cross—His banner of victorious Love. "All power in heaven and on earth" is given now to Him who in our human nature was born at Bethlehem and lived at Nazareth, who went about doing good in Galilee, Judea and Samaria. He who died for us on Calvary now lives again and is at God's right hand expecting, until through our response in self-dedication, gifts and service, His triumph is complete and His Kingdom spread throught the world.

What shall our answer be?

The opportunity is boundless and the needs are urgent. The appeal made to us at this season is limited to the work immediately round about us, and spreading far and wide throughout our own Dominion. It is a time of wonderful growth. Within the last year, beside the natural increase of our population, 387,000 immigrants came to make new homes in Canada.

This immigration means that in many places, hamlets, towns and cities are growing with amazing rapidity, and lonely settlements and isolated ranches are being scattered here and there over vast areas, at present almost unreached by the Church.

It means also a great growth of population in connection with quickly expanding industrial enterprises: fisheries, mining, railroad construction, and logging camps. In all these places where men are congregated in large numbers the Church must be at hand with the uplifting power of the gospel message, and the healing strength of the Saviour's grace.

It is clear enough that very many and very varied agencies must be put into the field.

Churches must be built and stipends provided for many places where the Church's banner has already been erected amid many difficulties, and where the ground is being held by only a faithful few.

Special missions of different kinds to meet the peculiar needs of each locality and of every type of settlement have been established. These must be well maintained and their work extended.

It must not be forgotten, that as servants of our Lord, we have obligations also of a pressing nature towards the non-Christian immigrants who are coming in ever-increasing numbers to live in the midst of our people. Within a decade this population has increased by more than 80,000 immigrants: Hebrews, Chinese, Japanese, Persians, Turkish, Egyptians, Arabians, Malays and Hindus—all in larger or smaller numbers are now living in Canada.

Neither must we forget our indebtedness to the native races of the Dominion, the Indian and the Eskimo tribes of the West and North.

The story of the work among the Eskimo at the mouth of the Mackenzie River assures us that Christian heroism is found among our workers, and missionary effort and self-devotion among native converts recently won to the faith of our blessed Lord.

The wonderful story of the missionary meeting at Fort Macpherson shows how some 200 native Eskimo all now baptized, when called upon for volunteers to undertake a distant and dangerous missionary enterprise, replied that they all were volunteers. The next day, after earnest prayer, a company of twelve were chosen for the work, and have now gone forth under the leadership of the Rev. W. H. Fry, in their own boats, at their own cost, to carry the gospel life to those tribes of their own race whose existence round about Coronation Gulf, Dolphin and Union Straits, have only recently been made known to us. May our Ascended Lord watch over this little band, protect them one and all on their journey, and crown their efforts with success.

The Master is expectant. Shall we not offer Him of His own?

The wealth, happiness, and prosperity of our country must be consecrated to His service. And more than this, there is a call for young lives to be dedicated to Him to take their places in the ranks of those who give themselves wholly to the work.

"Full consecration, whither Lord Thou leadest,
We too would follow, listening to Thy call,
The true glad watchword of our hearts Thou knowest:
All, all for Christ, and Christ our all in all."

On behalf of the Board of Management of the M. S. C. C.

S. P. Rupert's Land, *Chairman.*
S. Gould, *General Secretary.*

—

This letter has been issued with the authority of the Bishops of the Church in Canada with instruction that due measures be taken to secure the liberal offerings of the people for the missionary work of the Church.

A FAMOUS ROUND CHURCH.

The Rev. S. T. Adams, rector of Coton, has been elected by the parishioners as Vicar of Holy Sepulchre, Cambridge. This famous church is one of the four round churches in England. There is some doubt as to when it was actually built, but certainly it was n t later than the early years of the twelfth century. The present church consists of two distinct parts. A modern chancel and aisles have been added to the ancient round portion. The Vicar-Designate formerly worked in New Zealand.

ANTHEMS AND SERVICES

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Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(Continued.)

"I REALLY don't know for certain," was Ruby's doubtful reply. "Our uncle guarded us till he died and then Mrs. Lathbury came to England from somewhere abroad with Doris, and took us away to Australia. She always used to tell us that our father had made her our guardian, and that is all we ever knew."

"You have forgotten to read them that other sentence, Ruby," put in Doris. "That is still more puzzling than ever."

"So I have," assented her sister, reopening the letter. "Here it is. 'I am going abroad this night to Germany so you will not be troubled with my presence till I return, when I hope to be able to tell you some news about yourselves.' Now, what can the man mean? What has Germany to do with us?"

Torrence looked very thoughtful and grave, while Eleanor knitted her brows pensively, and stared out of the window at the pitiless driving rain, and a deep silence fell upon the room, broken only by the slight clatter and rattle of an ivory paper-knife being absently turned over and over by Myrtle, who sat with her elbow on a table and her chin in her hand, idly playing with the dainty trifle as she pondered.

Then Mervyn moved impatiently in his chair and spoke.

"Where did you first meet this Sylvester?" he asked. "What is your earliest recollection of him?"

"We met him first in Deerlea in Canada, a couple of years ago I should think."

"Was he a great friend of your guardian?"

"Yes, he quickly made friends with her, too quickly to please us. They seemed to have a great many things in common which they were always talking over."

"Oh, they used to have constant consultations, did they?"

"Yes, very often he would come to see Mrs. Lathbury."

"Were you never called in to take part?" asked Eleanor.

"No. We were no great friends of Mr. Sylvester, though Mrs. Lathbury would have liked us to be, I daresay."

"I overheard him discussing the fact of our leaving Canada about a fortnight before we embarked," volunteered Doris, putting on a very judicial air. "I didn't hear much or anything very consecutive because I was out on the verandah and they were indoors, but when he had left Mrs. Lathbury sent me to fetch Ruby and Myrtle, and then told us about her decision to come to England.

"Did he say anything about following in your steps?"

"No, nothing."

There was another slight pause, and Eleanor glanced across inquiringly at her husband.

"What do you make of it, darling?"

Mervyn looked up at her smiling and shrugged his shoulders with the invariable raising of his expressive eyebrows, as he always did when puzzled or amused.

"I'm not a detective, nor shall I ever be one," he answered slowly. "But it certainly seems clear to me that in some mysterious way this man is connected, as he says, with your affairs, young ladies. Whether it is simply that Mrs. Lathbury made him her confidant and co-guardian, as it were, on her own account, or whether your parents or parent empowered him to be co-guardian with Mrs. Lathbury or your uncle, it is impossible to say—or at all events it is impossible for me to say."

"It looks as though the former idea is the more likely of the two," suggested Eleanor. "Because the girls can't remember seeing Mr. Sylvester before Deerlea, only two years ago—"

"I'm sure we never saw him before that," interposed Ruby, and Myrtle assented with a nod of her golden head. "Then it doesn't seem likely that their parents made him co-guardian, if he never saw them before." *(To be continued.)*

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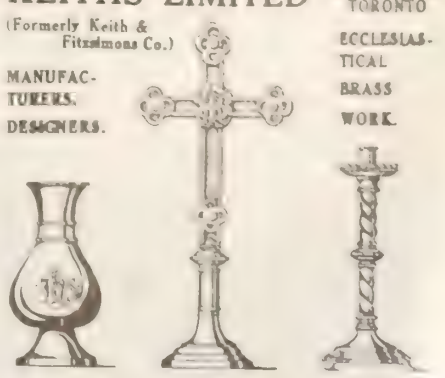

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ALGOMA

LITTLE CURRENT.

The adjourned vestry of Holy Trinity Church was held on the 14th ult. Eight members were present. The Incumbent was in the chair. The report of the Wardens was not presented owing to the absence of the warden, Mr. J. B. Wallace. The annual report of the Women's Auxiliary showed receipts of $859.36 and expenditure of $857.92. The Women's Guild recently organized reported receipts of $53. and expenditure $22. The S. S. reported receipts $26.91 and expenses $21.65.

These reports were satisfactory to the vestry.

The following officers were elected for 1913: J. B. Wallace, people's warden; Wm. Galley, sidesman; D. McGilvery, vestry clerk; T. C. Sims and J. Ellenton, auditors.

The Incumbent deferred making his appointments for the present.

The meeting then adjourned.

ATHABASCA

ATHABASCA LANDING.

All Saints'.

It is interesting to note that the first parish in the diocese of Athabasca to become self-supporting is that of All Saints' in the growing centre known as "the Landing." This was decided on April 9th at a representative meeting of the congregation. For the past few months the parish and surrounding district have been worked by Rev. Alfred Speechly White, the youngest of three brothers who have worked devotedly in the diocese for many years. To the Rev. A. S. White, formerly of Ft. Vermilion and of Grouard, the congregation of All Saints' offered the post of first rector of the parish. The offer was accepted. Rev. W. G. White, the oldest of the three, has recently been transferred from Whitefish Lake to Lesser Slave Lake. Mr. Charles D. White is a devoted lay missionary who has conducted the mission school at Whitefish for many years. No less devoted are the faithful wives of these missionaries.

HURON

WOODSTOCK.

The Sunday School Association of the Deanery of Oxford purpose holding their annual convention in Grey Memorial Hall on Monday, May 19th. Two sessions: afternoon and evening.

LAKESIDE.

Rev. T. B. Howard, B.A., of Woodstock, paid his first visit to Lakeside last week end. He is an expert in the line of Sunday school work and Young People's Societies. His addresses last Sunday were intensely practical, and his visit was very much appreciated by all who heard him.

KINGSVILLE.

Rev. W. H. Moore, B.A., who has many friends here, preached his farewell sermon last Sunday. He was presented with an address and a purse of over $50. He intends to make his future home in the West. Our best wishes go with him.

BRUSSELS.

St. John's.

One of the most successful events ever held in connection with this Church was a sale of work on Friday the 18th inst. It was prepared as a special effort during Lent. The proceeds amounted to almost $200.

The loss through deaths and removals to the West has been very heavy, but the workers are greatly encouraged, and prospects are bright for a successful year, for they realize what may be accomplished even by a small force, if united in their efforts.

The large congregation on Sunday evening composed mostly of members of Western Star Lodge I. O. O. F. and their friends, were much impressed with the address of the rector, the Rev. E. Cameron, B A., from the words, "What think ye of the Christ?" "Art thou He that cometh or look we for another?"

The wardens of St. George's (John Scarlett and John Bolger), were re-elected and showed their appreciation of the good feeling among the congregation. The vestry was grateful to the Ladies' Guild for their aid in providing a new furnace. The Sunday school has been kept open for the first time through the entire year and has never been in better shape. The enthusiastic Sec.-Treasurer, Miss Maggie Humphrey, reported a balance above all expenses of over $25 dollars.

MONTREAL

MONTREAL.

The Rev. E. I. Rexford, principal of the Montreal Diocesan Theological College, was granted leave of absence at a meeting of the Board of Governors of that institution held April 25th. Mr. Rexford will shortly tour the Holy Land.

The interim report outlining the year's work and a special financial report embracing a scheme to add $100,000 to the endowment of the college were adopted by the meeting, which decided also that the parochial collections should be devoted to provide bursaries for students unable to pay the full fees.

The following were elected to the Board of Governors:—Mr. George Harrower and Mr. Edgar Judge from the Church of St. James the Apostle, and Mr. Lansing Lewis, from St. George's Church; Mr. E. Goff Penny, Lieut.-Col. Renouf, Mr. Norman Wight and Mr. George M. Sadler were elected life members of the corporation. Mr. W. I. Gear and Mr. Percy Molson were nominated for life membership.

G.F.S.

The first annual meeting of the Girls' Friendly Society was held on Tuesday evening, when the Rev. Canon Paterson-Smyth gave an address.

STANDBRIDGE EAST.

Stanbridge East has suffered a very great loss in the death of Mr. Philip C. Moore, one of its most worthy and best loved citizens.

Mr. Moore was the last surviving son of the Hon. P. H. Moore, of St. Armand. He was born at the old homestead 73 years ago, where he lived until 1898, when he sold the property and removed to Stanbridge East and made his home there until his death. Almost fifty years ago he married Anna Markland Sommerville, of Huntingdon, P.Q., who predeceased him by less than two years. During their life in St. Armand they were untiring in their good work and were especially interested in St. Paul's Church, Philipsburg, Mr. Moore being for many years warden. When they removed to Stanbridge East their their interest in the general well being of the community and of St. James' Church in particular, was at once manifest, and throughout their residence there never waned.

In the congregation of St. James' Church the loss will be particularly felt for none were more regular in their attendance at the services. From a financial standpoint they are still among those who maintain the Church, for in disposing of their property Mr. and Mrs. Moore made provision for the continuance of their contributions by adding to the endowment funds both of St.Paul's, Philipsburg and St. James', Stanbridge East. Mr. Moore's death occurred on Saturday, April 12th. The funeral service was under the direction of the former rector, Rev. R. Y. Overing, who was assisted by Ven. Archdeacon Naylor, Rev. H. Plaistead and Rev. H. A. Naylor, all warm personal friends of the deceased.

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NEW WESTMINSTER

NORTH VANCOUVER.

St. John the Evangelist.

At the Easter meeting the rector applied for two months' leave of absence after two years of steady work without a holiday. The request was "referred to the in-coming Church Committee" with a recommendation that it receive their favorable consideration. The committee has since granted the request, and the rector has been able to arrange with the Rev. W. T. Keeling, M.A., for the regular continuance of the routine work.

Mr. P. Larson recently handed the rector a cheque for $200 to expend in improving the grounds around the Church.

NOVA SCOTIA

Rev. G. R. Martell, D.C.L., will preach the Synod sermon.

—

Very Rev. Dean Abbott will be the preacher at the Bishop of Nova Scotia's Trinity ordination at All Saints' Cathedral.

—

The Committee on the Divinity Students' Fund is sending out an excellent circular written by Rural Dean Andrew urging the more general observance of the Ember seasons and the adoption of the Ember Pennies scheme.

—

King's College will confer an honorary D.C.L. upon Rev. E. H. Ball, the veteran rector of Tangier, Certainly one of the best deserved honors the College ever conferred.

—

Rev. W. H. Moorhead, immigration chaplain at Halifax, has been appointed assistant to Canon Shreve, rector of Sherbrooke, diocese of Quebec.

—

The Bishop has been confined to the house for some time with a severe cold.

NIAGARA

W. A.

Again the feast of good things has been kept by the women of this diocese in a most inspiring manner. To begin with, the Diocesan Auxiliary to Missions by the members of the Anglican Church assembled at the Cathedral on Tuesday morning, when the Holy Eucharist was administered to over 300 of its members, after which Rev. Derwyn S. Owen, Toronto, preached a sermon on the importance of faithfulness in small things,

In the afternoon there was a conference on Dorcas work led by Miss Halson, General Dorcas Secretary. Miss Halson is such a clear forcible speaker that her address was listened to with much interest and closely followed. Then followed that by Mrs. Hobson, diocesan treasurer, which gave valuable help to mission workers, while at 4.15 p.m., another meeting was held in the Ascension school room, by the junior branches, Miss Amy Gaviller, general junior secretary. This also was largely attended. A varied programme by the children of various Sunday schools was put on, after which refreshments were served.

In the evening a public missionary meeting was held in the I. O. O. F. Temple, and the spacious hall was filled with people who listened intently to two splendid missionary addresses; one from a missionary, Rev. T. B. R. Westgate German, West Africa, the other by Rev. Dr. Renison, who is one of the best posted men on the subject of Canadian missions.

His Lordship Bishop Clark presided, and there was a splendid representation of the various city congregations.

The convention of the Women's Auxiliary of the Diocese of Niagara opened its second day's proceedings in the I.O.O.F. Temple, Wednesday, with Mrs. Leather, president, in the chair. Miss Slater, recording secretary, read communications from all the diocesan boards of the Dominion, complimenting the delegates on the programme arranged. Mrs. Clark read the address of welcome, which was responded to by Mrs. Cooke, of Milton, in the absence of Mrs. Brett. The report of the recording secretary showed nine meetings held since last convention, with an average attendance of 64. Three life members died during the year, and twenty new ones were added. There are now 99 branches, of which seven were organized last year. The membership is 2,733, an increase of 252 since last convention. The treasurer's report showed receipts of $6,402.21, which, with a balance from the previous year of $1,358.80, makes a grand total of $7,761.01. The expenditure was $5,172.04, leaving a balance of $2,588.97. The organizing secretary reported two additional senior, two junior, and five girl branches in excess of the number in existence last year.

The afternoon session was largely attended. An address was given by Rev. Canon Gould, the general secretary of the M. S. C. C., who outlined the excellent work done. Another interesting address was given by the president, Mrs. Leather.

This evening was given to social enjoyment in the I. O. O. F. Temple, where an excellent programme was presented for the entertainment of the delegates.

On Thursday the last and closing day of work, the members for diocesan officers and the appropriation of life membership fees were first in order. Then came the reports of the diocesan officers, all so full of good cheer. Miss Halson gave another splendid address; this was followed by the branch reports of the deaneries, given by Mrs. Bennetts, for Haldimand, Mrs. Tracy, Halton, Mrs. Whitehead, Hamilton, Mrs. Sparling, Wellington. The noon hour's devotional address was given by Archdeacon Davidson, Guelph. After luncheon the deanery secretaries, Mrs. Davis, Wentworth, and Miss Back, of the girl's branch, gave their report. At four o'clock there was quiet hour with prayer, and an address from Canon Howitt. The afternoon session was closed with an address from Bishop Clark.

In the Ascension school room at eight, there was a splendid rally. Mrs. F. F. Dalley, vice-president diocesan board, presiding. "A glance at Kangra, India," by the Cathedral girls' branch, was very good indeed, while the address of Miss Weber, Detroit, Mich., was a revelation to many an one present.

Mrs. Plumptre, general secretary treasurer, of literature, gave the closing address at this most successful gathering of Church workers. The doxology was then sung, leaving as its closing memory that of faithful work done for His dear sake.

The following is the list of officers elected for the ensuing year:—

Mrs. Leather, president.

Mrs. Dalley, first vice-president.

Mrs. Gerald Glassco, second vice-president.

Miss Morgan, recording secretary.

Miss Slater, corresponding secretary.

Miss Houston, organizing secretary.

Mrs. Frank Glassco, Dorcas secretary.

Miss Moody, secretary-treasurer of the junior branch.

Miss Metcalf, convener of the literature committee.

Miss Woolverton, secretary-treasurer of the literature committee.

Mrs. C. S. Scott, secretary-treasuser of the extra-cent-a-day committee.

Miss Ida Bull, editor of Leaflet.

Mrs. Oliver Clark, secretary-treasurer of babies' branch.

Mrs. Thomas Hobson, treasurer

In the appropriation of the life membership fees 127 votes were cast for appeals for the building of churches in the west; 77 votes for the rebuilding of churches in the west, and 36 for the rebuilding of churches in Kangra, India.

The reports of the secretaries of the various branches of Church work was most interesting, and much pleasure was evinced at the presence of friends from Toronto. Where so much has been accomplished it is hard to specialize, but mention must be made of the following:

The report of the secretary-treasurer of the junior branches was submitted by Miss E. B. Moody. There are now 39 junior branches with a membership of 1,146, being an increase of 168. During the year $521.36 was raised.

Mrs. E. H. Clarke reported for the babies' branches of which there are 32 with a total membership of 708. The amount raised from that department was $160.

In the Extra-Cent-a-Day fund there was an increase of $46.65, $530 being collected. The expenses were $543, leaving a balance of $130. Mrs. J. M. Scott also reported for the united thankoffering fund, $1,225.40 being raised so far. All but 28 branches contributed to the fund.

Miss Emma B. Tracey reported for the Central Room Committee which sent out 108 parcels and bales during the year.

Yesterday afternoon a conference was led by Miss Metcalf, of Grimsby, on some neglected "Springing Wells,"

Miss Woolverton, of Grimsby, spoke on the Bible as an inspiration and guide.

"Every Member a Missionary," was taken up by Miss Francis, of Burlington, and Miss Ida Bull, of this city. The former told why and the latter how, Miss Kathleen Snider spoke on "More Flexible Methods."

Last night a reception was given to the delegates, the women of St. Matthew's and St. Philip's W. A. being the hostesses, and right good hostesses they were. A social evening was spent.

HAMILTON.

CHRIST CHURCH CATHEDRAL.

The number of men wearing red roses in their buttonholes, called the attention of Cathedral Church goers to the fact that Sunday was being observed by not only Englishmen who were keeping the festival of their patron Saint, St. George, but also by members of "St. George's Benevolent Society." Their large attendance at Church told of its flourishing condition. The beautiful Cathedral never lent itself to more beautiful decorations. The processional hymn, "Who is on the Lord's side," was most effectively rendered. Dean Abbott intoned the prayers. Bishop Clark read the lessons. The well balanced choir rendered the "Hallelujah Chorus" most impressively. The hymn before the sermon was, "O Canada." Ven. Archdeacon Davidson, of Guelph, preached from the words "In thy seed shall all nations of the earth be blessed, because thou hast obeyed My voice." It was a most eloquent appeal to Englishmen of Canada to prove worthy of the race from which they were sprung. At the conclusion Miss Starres sang "Angels Ever Bright and Fair." Miss Ambrose presiding at the organ. The offertory was on behalf of the funds of the St. George's Society. The National Anthem and "Fight the Good Fight," sung as a recessional concluded a bright and hearty service.

CHRIST CHURCH Cathedral vestry had a splendid report of work done, total receipts showing for the year $22,000 subscribed. Baptisms, 174; marriages, 76; funerals, 79; confirmed, 110, and over six thousand visits made by rector and curate. Mr. Percival Bell, people's warden, was re-elected; Mr. Allan M. Glassco, new rector's warden; lay delegates, Messrs. H. H. Champ, C. S. Scott, P. Myler.

THE ASCENSION.

Canon Wade, late rector and much beloved, of the Church of the Ascension, passed to his rest Thursday morning after a short illness. Canon Wade retired about a year ago on account of ill health. While travelling two or three years ago he was stricken with apoplexy and suffered another stroke on Tuesday of last week. Canon Wade was beloved throughout this diocese in which he was well known. He was born in England and received his education there. On coming to Canada he went to London, and was ordained deacon there by the Bishop of Huron, and later was ordained a priest by that Bishop. He was in charge at Woodstock for several years and then came to this city to take charge of the Church of the Ascension. He was made a Canon during his residence here.

"What matters now grief's darkest day,
The King has wiped those tears away."

MILTON.

GRACE CHURCH.

[illegible] a girls' branch [illegible] liary was organized at the [illegible] Thursday last. After [illegible] Houston, the [illegible] secretary, had a very interesting talk with the girls who [illegible]

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three, pointing out the privilege of helping in such a work, and the duties attached to it. The officers of the senior branch were also present. Officers elected for ensuing year were: Mrs. O. F. Cooke, president; Mrs. Henson, vice-president; Miss Younge, secretary; Miss B. Panton, treasurer. A vote of thanks was accorded Mrs. Houston for her kindness in attending and a very pleasant and profitable time was spent. At the close of the meeting refreshments were passed around and a social half-hour much enjoyed.

PORT MAITLAND.

The wardens' report at the Easter vestry meeting showed a balance in hand of $154.12. The Incumbent, Rev. A. Francis, was voted an increase of $100 in stipend. Messrs. G. S. Colter and Hy. King were reappointed wardens.

WEST FLAMBORO AND ROCKTON.

Rev. Dr. Kyle having been appointed to the parish of Arthur, Ont., the members of this parish, on Monday evening, 21st inst., presented him with a 6-piece Macey sectional bookcase, and Mrs. Kyle with a handsome rattan rocker, along with an address expressing their regret at their departure and wishing them Godspeed in their new home.

ONTARIO

KINGSTON.

St. Paul's.

The St. Paul's Church Vestry meeting had the largest attendance of members on record. Rev. W. F. Fitzgerald presided. The vicar's report showed a large increase in Church membership and communicants. The Church wardens' audited statement was of a highly satisfactory nature. It revealed an increase in revenue in every department, and the Sunday school statement as well as the statements of the Women's Auxiliary and Women's Guild, organ and choir fund and A. Y. P. A. showed balances. By a unanimous vote the vicar's stipend was increased as well as that of the organist, and the choir leader was also voted a stipend. It was also decided to have a vested or surpliced choir. An advisory board was elected of fifteen members. Important business re church was decided upon. A new furnace is to be placed in school room which is also to be decorated and painted and a new organ placed in the church. A special committee was appointed regarding the new organ The church wardens are R. F. Elliott and A. E. M. Loscombe; lay delegates, J. W. Power, R. F. Elliott and A. E. M. Loscombe; vestry clerk, J. B. Bunt; auditors, M. Coward and T. D. Potter.

St. Luke's.

A meeting of the Layman's Missionary Movement was held Wednesday at St. Lukes' Church. W. J. Saunders occupied the chair. The devotional service was conducted by the Rev. T. W. Savary. Mr. G. E. Hague read an interesting paper on the life of Bishop Hannington.

St. James'.

The annual meeting of St. James' Woman's Auxiliary was held Thursday afternoon. Miss Rogers occupied the chair. The election of officers resulted as follows: Miss Rogers, president; Mrs. McCormack, first vice-president; Mrs. King, second vice-president; Mrs. Cogswell, recording secretary; Mrs. McLean, corresponding secretary; Mrs. Ada, treasurer; Mrs. Arniel, leaflet secretary; Miss Hinds, mite box secretary; Miss K. Wilson, superintendent of the Junior Auxiliary.

The reports were all of an encouraging nature and showed the auxiliary to be in excellent condition. The amount of money pledged for missions was raised. Mrs. Cogswell was elected delegate to the annual convention which will be held here this summer.

Mrs. R. L. Leonard, St. Catharines, a former member of St. James' Church, has offered to contribute $500 towards the new Sunday school which will be built in memory of the late Venerable Archdeacon Macmorine

Mrs. Leonard's offer is appreciated and will, no doubt, be an incentive to others to contribute to the good cause.

The girls' branch of W. A. held their last meeting for the season last week. The work which was done by the members during the past few months was on exhibition. Each person who attended contributed some useful gift for the little Indian girl at the Gordon School at Qu'Appelle, who is being supported by the Auxiliary.

RURAL DEANERY OF HASTINGS.

The spring meeting of the Rural Deanery of Hastings was held on Tuesday and Wednesday of last week at Thomasburg. On Tuesday evening at eight o'clock service was held in the Church by the Rev. Rural Dean Beamish and the Rev. A. L. Green. The lessons were taken by the Venerable Archdeacon Carey, of Kingston, and the Rev. C. J. Young, of Madoc. An able sermon was preached on the Christian ministry by the Very Rev. Dean Bidwell. A very large congregation was present.

At ten o'clock on Wednesday morning, Holy Communion was celebrated by Rev. Rural Dean Beamish and Rev. C. J. Young.

The business session opened in the Oddfellows' hall at eleven, when the apportionments for the year for missions were arranged for the parishes. A paper was read by the Very Rev. Dean Bidwell on "The Miraculous in the Scriptures."

The clergymen were entertained at luncheon at noon at the residence of Mr. E. Coulter.

In the afternoon it was decided to hold a Sunday school teachers' convention in Belleville on May 8th, in St. Thomas' Church Hall.

Archdeacon Carey gave an address on Prayer Book revision. The evening was spent in a social manner.

The next meeting of the deanery will be held on October 1st and 2nd in Madoc.

There are eleven parishes in Hastings Rural Deanery. Rev. A. L. Green has been secretary-treasurer for many years.

BROCKVILLE.

Rev. L. E. Davis, M.A., late of Toronto, was formally inducted as rector of St. Paul's Church on Sunday last.

PORTSMOUTH.

Last Wednesday confirmation was held at St. John's Church by Bishop Reeve, of Toronto. There were ten males and seven females confirmed. There was a large congregation present and the music was good. His Lordship gave an impressive address from Psalms xxvii., 14.

NAPANEE.

The adjourned vestry meeting of St. Mary Magdalene Church was held on Tuesday evening, 8th inst. The wardens presented a most satisfactory financial report showing a balance on hand of $223 and no outstanding debts. A bonus of $100 was granted the vicar as well as raising the stipend $100 for the coming year. All the organizations of the parish were shown to be in a prosperous condition. The clergyman's warden, Herbert Daly, and the people's warden, Dr. Leonard, were re-elected. R. G. Wright, Esq., was re-elected Synod delegate. It was decided to put in new choir stalls as a memorial to late Vicar, Rev. F. T. Dibb.

A memorial window was presented lately by Mrs. Dibb in memory of her husband, Rev. F. T. Dibb. The subject is St. Mary Magdalene at the Tomb. The work reflects great credit upon the artists, F. S. Spence & Sons, Montreal.

On Tuesday evening, April 15th, a most successful re-union was held. The Sunday school was crowded. Several of these social gatherings have been held during the winter under the auspices of the Ladies' Guild and have been much enjoyed.

On Thursday evening, April 17th, confirmation was held here when a class of 32 was presented by the Vicar. Owing to the illness of his Lordship, the Bishop of Ontario, the service was conducted by the Rt. Rev. W. D. Reeve, D.D., of Toronto. The splendid practical address delivered by his Lordship to the candidates made a deep impression upon the large congregation. The Rev. Rural Dean Woodcock, of Brockville, assisted in the service.

The new choir vestments lately obtained from Vanheem and Wheeler of London, Eng., by the Ladies Guild were worn for the first time.

OTTAWA

CORNWALL.

The annual vestry meeting of Trinity Church was held in the Parish Hall on April 14th. There was a good attendance and much interest was manifested in the proceedings. The chair was occupied by the rector, Rev. T. J. Stiles, who submitted a brief statement of the affairs of the parish.

A careful review of the year's work showed a steady progress in all the church's activities, evidenced by the reports of the parochial organizations. There were 320 communicants on Easter Day, the largest number in many years.

The annual financial statement was submitted by the wardens—W. Gibbens and T. E. Fletcher, which showed receipts of $3,697.99. There remained a net balance of $42.55, after providing for all payments, with other assets of $170.97—a total of $213.52, and no liabilities.

In addition to this the Girls' Auxiliary raised $102.53; Sunday school, $245.55; Woman's Auxiliary, $105.57; choir, $40.70; Parochial Guild, $617.44—in all, $1,111.79.

The report was commented upon by several members as being exceedingly satisfactory, and was adopted.

A letter was read from Mr. F. H. Gray, stating that in memory of his late brother, Charles M. Gray, who with his wife and children, lost their lives in the fire at the Rossmore hotel, in April, 1910, the members of the Gray family had endowed a cot in the public wards of the Cornwall General Hospital. The right of nominating a patient free of charge was vested in Mr. F. H. Gray and his brother, Mr. S. Morgan Gray, and their heirs resident in the town of Cornwall, with the stipulation that should there be no resident heirs the right of nomination should pass to and be vested in the rector of Trinity Church for the time being.

The rector thanked the Messrs. Gray for their munificent gift to suffering humanity, in the name of the Church and parish, and the vestry clerk was ordered to inscribe the letter on the minutes.

The rector re-appointed T. E. Fletcher as his warden, and W. Gibbens was again chosen by the congregation to represent them.

Mr. Sargent submitted a plan for the improvement of Trinity Hall. The necessity of the improvements was spoken of by several members of the vestry, who expressed their satisfaction at the manner in which Mr. Sargent had solved a problem which had been before the congregation for a number of years. In this connection the other betterments suggested by the rector were considered, with the result that the property committee, with the wardens, were instructed to proceed with the several improvements at an aggregate cost of $3,000. The town gas will be used for lighting the church and Trinity Hall instead of acetylene, which has been the illuminant for years, and electric light will be installed in the rectory.

WESTBORO.

Rev. F. J. Lynch, who has supplied the pulpit of All Saints' Church for the last few months, during the absence of the rector, Rev. R. H.

(*Continued on Page 17.*)

Women's Work and Social Service

THE most interesting thing which I can tell you of this week has been the visit of Mr. Jacob Riis, who came to Toronto under the auspices of the Playgrounds Association.

Mr. Riis, as you probably know, is a Dane by birth, an American by citizenship, a journalist by profession, a social reformer by experience, a Christian by conviction. Some people who become possessed of the ideal of social service to the community are tempted to forget that in itself it does not cover the whole duty of man; they "will not hear of missions," especially of foreign missions; they "cannot spare a thought" to anything but the redemption of their own neighborhood. And one respects their zeal while one would like to broaden its foundation. But here is one of the most successful social reformers of our day who has recorded his faith that "for every dollar that you give to foreign missions, God gives you ten dollars' worth of purpose with which to fight in the cause of righteousness at home," and no doubt it is the force of that conviction of the universal ideal of social righteousness and brotherhood—embracing as it does little Tommy playing here in the gutter and his little black brother Daudi in Africa—which makes Mr. Riis such a convincing exponent of its principles.

Perhaps it was partly the fact of his Danish birth, of his kinship in blood and speech with our beloved Queen Alexandra—perhaps it was the universal kindliness and sympathy expressed in every word and gesture—at any rate, after the first moment or two of his address, Mr. Riis had established the most friendly relations with his audience, each of whom surely felt that he was an old friend.

* * *

His first enlistment as a social reformer was due in part to his own early experiences as a young immigrant. Here is the story as quoted in one of the daily papers:—

"Forty-three years ago a young immigrant was walking homeless in New York. His only companion was a black and tan dog which followed him everywhere and was his only friend. At night when he was asleep a policeman would come along and stick his hand in his ribs and bid him 'move on.'

"One night it was so cold that unless he could find shelter he would freeze to death. The only place left was the police station, and there he went and implored a night's rest. He had to leave the dog outside. In a foul room with toughs and thieves, with vermin crawling all over the place, he lay down and tried to sleep. In a short time he woke with a start.

"He knew something had happened. He felt for his mother's locket, which he always wore round his neck, and it was gone. He tried to get the police inspector to do something for him, but the only satisfaction he got was the query: 'Where did you get it?'

"Something broke loose within that boy, and he told the inspector what he thought of the whole place; the inspector ordered the doorman to put him out. He was pushed out, and there on the doorstep was his little dog, which had waited all night for him. The dog sprang at his enemy and fastened his teeth in his calf. With a shriek of pain the doorman seized the dog and whirling it above his head, dashed it to the ground. What did the boy do? Well, perhaps I had not better tell you what he did. . . . I was that boy."

* * *

It was not necessary for the young man to learn that there was a problem; his own experience had opened his eyes and had given him the key to the kingdom of this particular knowledge; he knew his kinship with the brotherhood of the homeless, the poor and the miserable.

As Police Reporter in New York, which he became about 1878, he gained a wonderful variety of insight into city conditions—into the fact, the development, the characteristics, of slum districts—into the formation of gangs, and into all the evil accompaniments of over-crowding, and "the environment of unrighteousness," as he repeatedly called it. Then, when Theodore Roosevelt became Police Commissioner of New York, "I found all my ideals clothed in flesh and blood by him," and the two worked together heart and soul in a beneficient and most effective alliance for the good of the community, one supplying the information, the other the executive force necessary to act upon it.

* * *

Part of the equipment for these investigations was the camera, from the evidence of which there is no escape, and as Mr. Riis talked, there appeared upon the canvas pictures of the dreadful old shut-in tenements, built back to back with nothing but a narrow alley between their grim walls—so like the pictures of the terrible Bridge of Sighs—as many as 2,000 or sometimes 3,000 or 4,000 persons inhabiting one such block of buildings—with their 400,000 sunless rooms, sunless because possessed of no windows—breeding-spaces of dirt, ignorance, disease, crime—dark passages where on entering you discovered the presence of little children simply by stepping upon them—holes where daylight never entered and where the meaning of life was darkened at its beginning.

People rejoiced in the size and rapid increase of New York, little dreaming of the horrors that lay behind its apparent prosperity, until the pen and camera of social reformers brought home by degrees some idea of the reality.

* * *

It is sometimes said that drunkenness is the cause of three-fourths of slum conditions, but that is really a confusion between cause and effect, and it would be much nearer the truth to say that slum conditions where they exist, are responsible for three-fourths of the drunkenness—for the slum with its over-crowding, its dirt, its indecency, its ugliness, its misery—with its starvation not so much of the body but what is infinitely worse, its starvation of the mind—this is the great enemy of real home life, of manliness, of idealism, of hope, and therefore of effort. You cannot blame a man who lives in one of these places if he seeks the only possible way of escape from the sordid wretchedness of the actual.

The slum is not a necessary part of the evolution of the city—a beautiful contrast to the old tenement blocks was shewn in a group of dwellings, built by Mr. Andrew White, "whose soul was as white as his name,"—open to the sky and sunlight, the whole set four square, round a lovely piece of land laid out with grass and trees. Mr. White invested his money in this, and was satisfied with a return of 6 per cent. or so which it has always yielded; if he had been greedy for big returns, and had wanted 20 per cent at the least, he would have been rewarded by a slum, for the real cause of the slum—no matter what people may tell you to the contrary—is greed. The slum is greed personified, and where it appears it means neglect, indifference, unbrotherliness, greed.

* * *

In these early days the city grew hap-hazard—no one thought of trying to prevent slums or of securing open spaces or playgrounds. One of the events which gave a great stimulus to the movement was an encounter between a group of street-playing boys and the local police. In the chase and conflict, a policeman, carried away, no doubt, by excitement, shot one of the boys, fortunately not fatally, but the wave of indignation which was aroused led to the transformation of this particular slum into a playground.

Pictures of groups of boys were thrown on the sheet in different stages of development—idle, sullen, out at elbows—"nowhere to go, nowhere to play;" the natural consequence, soon a gang of "hooligans." Boys are not naturally criminal, but every boy is a reservoir of pent-up forces—a sort of steam engine;—he has his safety-valve, Play; we all know the result of damming up the safety-valve; there will be an explosion. This is largely how boys develop into criminals instead of into useful citizens; it is by the lack of any outlet for their energy and ingenuity. The screen shewed groups of boy gamblers, beginning to indulge in a form of vice that "in its cold selfishness is more demoralizing than drunkenness;"—a later stage in the evolution of the criminal shewed the boys engaged in pilfering from a huckster's cart while his back was turned. A knot of boys posing for Mr. Riis at their own request, had thrown themselves upon a dust heap, one pretending to be intoxicated lying in stupid slumber, while the others bending over him were eagerly going through his pockets. This was their idea of life. No wonder that a few years sees them in the Rogues' Gallery, with its portraits of boys undergoing sentence for various crimes—one hanged for murder at 19 years of age would, under right conditions, have become a credit to his city, and have made himself a name for feats of daring in his fire brigade or on the police force, or in some other calling that needed courage and resourcefulness.

Alas for the waste of lives and gifts by bad surroundings, which kill the souls and deface the image of God in those whom He has created for higher things, even more truly than they stunt the bodies.

* * *

A delightful and most cheering set of pictures was that of the slum in transformation—the new kind of tenement, with its open air front and beautiful school buildings near by, in which every child is led to take a personal pride and to feel a sense of ownership. It is about 14 years since the establishment of the first public playground in New York, and that one has now grown to 222. One of the early ventures was the demolition of a particularly bad spot, after which notice was given that by noon on a certain day the police would have gone [illegible]

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neighborhood. Before the appointed time 40,000 people were gathered behind the ropes, and the directors, who had been cherishing a doubt as to whether the grounds should be laid out in grass or in flower-beds, had their question solved by the surging multitude which, when the clock struck noon, swept over the enclosure and bore down upon the playground, into the possession of which they thus entered. Not the tiniest blossom would have had a chance of surviving in that onrush.

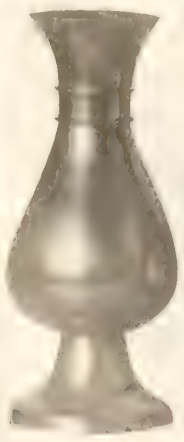
There are all kinds of playgrounds, now—some adjacent to the school buildings, some among the tenements, some on river boats, some on the flat roofs of school-houses—the children learning to employ their activities in a thousand innocent ways. "A boy cannot be bad and good at the same time," and if he is racing round at good, wholesome play you can be sure he is out of michief.

* * *

It is well to realize that a slum comes very quickly, and when people pride themselves on their city having none, it is very often because they have not really looked to see. But when the slum is in possession, it is an expensive thing to abolish. It took ten years to destroy one very bad spot in New York—it has sometimes taken over a million dollars to acquire the right to abolish one block of buildings. Far wiser to provide against the advent of the slum and to secure your open spaces in advance. But if it has come unawares, it is cheaper to abolish it at whatever cost than to let the children learn in it lessons of crime and disorder. "Nowhere to play" means a constantly outraged sense of justice in the boy—conflicts with the police in their necessary work of protecting property and maintaining order, develop a feeling of outlawry. "The surroundings of unrighteousness" are very costly, and not only morality but economy is on the side of open spaces and proper housing.

Our reformer, however, does not rest his case upon the barren grounds of economy, but on the living plea of justice, neighbourliness, brotherhood and friendliness, and as you heard his story of the tremendous struggle and the many victories of the past 30 years, you realized what mighty weapons are furnished by faith, by enthusiasm, and by that which in the Sacred Scriptures is called "the love of the brethren."

HONOUR BRIGHT.



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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

UNITY AND EPISCOPACY.

Editor, Church Life:

Sir,—Mr. Kelley is trying to prove (if I understand his letter in your last issue) that the Church of England, in the Prayer Book and Canons, condemns as invalid all non-Episcopal ministries. I think that he is mistaken.

1. Several of his arguments merely show that the Church of England has determined upon Episcopal ordination, within her own borders. That is true, of course, but it leaves untouched the question of the validity of non-Episcopal Orders. Cranmer's words, at the end of the Preface, "On Ceremonies," should be remembered: "And in these our doings we condemn no other nations nor prescribe anything but to our own people only: For we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory."

II. Mr. Kelley argues from (i) the Articles, (ii), the Canons of 1604, (iii) the Preface to the Ordinal.

(i) The Bishop of Gloucester, Dr. Gibson, in his standard work (read in all our Theological colleges) on the 39 Articles, sums up their teaching on this subject in the statement that "Episcopacy is an allowable form of Church government," and they "leave the question open whether it is the only one." Article 19 was taken from the Augsberg Confession, and it is quite evident, taking into consideration the close relationship between the English and Foreign Reformers at that period, that our Article was deliberately adopted so as not to condemn, but rather to recognize non-Episcopal ministries. If our Reformers regarded (as Bp. Gore does) non-Episcopal Orders as a "fundamental irregularity," (Orders and Unity, p. 185), will some one explain why in this article they deliberately condemned the churches of Jerusalem, Alexandria, Antioch and Rome, as having erred "not only in their living and manner of ceremonies but also in matters of faith," but left no hint or suggestion that the reformed churches had erred either in doctrine or practice? For to interpret certain words of the articles, e.g., "the sacraments *duly* ministered," and "in all those things that of necessity are requisite to the same," as implying Episcopal Ordination, is to read into them something which is not there to-day, and which certainly (as Dr. Gibson confesses) was not present in the thoughts of those who inserted them. The Articles emphasize a principle of Ordination, but not a particular method.

(ii) Again, Mr. Kelley is wholly mistaken in thinking that the opening Canons of 1604 were directed against non-Episcopal Christianity as such. They were directed against the ultra-puritan schismatical congregations, organized by such men as Cartwright and Travers, against whom Jewel and Hooker wrote. The real attitude of the Church in 1604 to Presbyterian churches is clearly shown in the Bidding Prayer—Canon 55—of which the opening words are as follows:—"Ye shall pray for Christ's holy Catholic Church; that is for the whole congregation of Christian people dispersed throughout the whole world, and specially for the Churches of England, Scotland and Ireland."

This, of course, was many years before the introduction of Episcopacy into Scotland by Laud—an act, by the way, which caused him to be inpeached by the Commons, because "he hath traitorously endeavoured to cause division and discord betwixt the Church of England and the other reformed Churches."

(iii) Then we come to the preface to the ordinal as revised in 1662. No one disputes that the preface, as then revised, indicates a change of *policy* with regard to Episcopal Ordination within the borders of the Church of England. At the time of the Restoration the Church was in a chaotic condition. Many held her livings who had received only Presbyterian Ordination during the Commonwealth. Rightly she desired to set her own house in order, and was determined that none but those episcopally ordained should henceforth receive office or preferment. Furthermore, she was smarting under the ill-usage and insults of the Commonwealth, and in no mood to deal leniently with those who had tried to foist Presbyterianism on the nation. That such a change of policy took place at this period is testified in the historical works of Clarendon, Hallam, Macaulay, Green and others. But was there also a change of *principle?* Does the preface imply (what we have seen the articles and the Canons did not imply) an absolute condemnation of non-episcopal orders always and everywhere? I would speak with less confidence on this point, because it is well known that after the time of Laud there were many who held "high" views with regard to Episcopacy. But I think the following reasons are conclusive against that theory: (a) the twice repeated "in the Church of England" towards the close of the preface seems to limit the application to our own Church.

(b) It is most improbable that Cosin—the leading spirit of the Revision in 1662—would have intended to condemn the Reformed Churches of the Continent, as constitutionally invalid, after communicating with them during his exile.

(c) Many leading churchmen continued after 1662, to regard the non-episcopal communions with the utmost cordiality and friendship.

(d) While there are rubrics directing that "exhortations" shall be de-

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livered at ordination of Deacons an Priests declaring 'how necessary that order is in the Church of Christ," there is no such rubric before the Form of Consecrating a Bishop, or where the sermon is mentioned in a subsequent rubric.

Now, sir, Mr. Kelley speaks somewhat contemptuously of "the opinions of individual churchmen, such as a Cosin, Andrews and Bramhall, quoted to support statements which overthrow the Church's laws." But is it not probable that those great men, all occupying high positions in our Church, knew better than Mr. Kelley does what are the laws and principles of the Church? And if they were in error, may not we at least claim that we are erring in good company? And in the light of their testimony and that of the Prayer Book (if my interpretation has been right) must we not agree with the greatest living theologian, Dr. Sanday, where he says (The Conception of Priesthood, page 95): "It should be distinctly borne in mind that the more sweeping refusal to recognize the non-Episcopal reformed Churches is not, and can never be made a doctrine of the Church of England. Too many of her most representative men have not shared in it. Hooker did not hold it; Andrewes expressly disdained it; Cosin freely communicated with the French reformed Church during his exile. Indeed, it is not till the last half of the present century that more than a relatively small minority of English Churchmen have been committed to it."

One last word (by your courtesy, Mr. Editor). Lately the Archbishop of Canterbury was appealed to with regard to the "Ornaments rubric." He said—and he never spoke more wisely—that it was to him chiefly a matter of antiquarian interest, and that the Church of the twentieth century ought to be able to make up its own mind what was right and desirable. So I think the Church of England in Canada to-day ought to be big enough, and brave enough to make up her own mind and to strike out her own policy, without being for ever fettered by the laws of a far distant age when they burnt heretics, and religious toleration was unknown. But if the appeal in this matter is to be the Prayer Book, then to the Prayer Book let us go.

H. P. Plumptre.
Toronto.

CONCERNING THE SERVICES OF THE CHURCH.

Editor, Church Life:

Dear Sir,—The spectacle of anyone writing even remotely upon this subject who admits that he does not know the difference between the Apostles' Creed and that called the Nicene, and who has to be told that when he writes about the one he means the other, is really too pitiable to contemplate. The attempt—by finding fault with this or that music incident to the service—to drag a herring across the trail, will avail nothing to mitigate the case. The fact remains that he wrote "Apostles'" in all complacency, and did not know whereof he wrote until he had it "pointed out." How could he understand anything under such conditions? Consequently it would be a waste of your valuable space, and an insult to the intelligence of your readers, for your anonymous correspondent to attempt to prolong the matter. Were I able to wield a facile pen, I would certainly feel justified in attempting a thorough "squelching"—which I have not done in my letters on "Cathedral Music in Parish Churches." In them I calmly and reasonably met and refuted the contentions raised in the original communication which you published on the matter. And I deprecated the dragging of private parochial affairs into the press. I wrote my previous letter with the purpose of giving your correspondent the opportunity of avoiding anything further of the kind. As the opportunity was not accepted, and no identity manifested by your correspondent, the incident is closed as far as I am concerned.

I shall continue, sir, in the future as in the past, with the co-operation and approval of our Rector, with faithful study, and with the exercise of that judgment and the abilities with which I have been endowed, to make it my constant aim that the offering of praise to Almighty God shall be at least the outcome of our best endeavors. And also that the musical services in our parish church shall be Churchly, conservative of the best traditions and provisions of our liturgy, and selected with a care that the settings be suitable and well within the capacity of our choir. I apologize for writing to you on personal and private parochial matters. But as it was forced upon me, I feel I cannot, with justice to myself and the subject upon which I wrote, do otherwise. Thanking you for your consideration and forbearance, I am, dear sir,

Yours faithfully,
W. Fred Jackson.

ARTICLES WANTED FOR NEW CHURCH.

Editor, Church Life:

Dear Sir,—We require for one of our new mission churches in the Deanery of St. Andrew's, a good stove and a prayer desk. If any of the readers of "Church Life" can help us out in this matter we shall be greatly obliged. Please address,

J. Ellis Ireland, Rural Dean,
Buckingham, Que.

Buckingham, Que., April 18th, 1913.

ST. ALBAN'S CATHEDRAL.

Editor, Church Life:

Dear Sir,—I had the privilege of hearing Canon Morley preach recently on the subject of St. Alban's Cathedral.

We were told that some $20,000 had been subscribed to the Building Fund by persons not belonging to the Anglican communion, and that if we —*i.e.* Church people—did not build the Cathedral, there were others who would.

This statement arouses certain necessary considerations. In the event of a large portion of the money required to carry the building to completion being subscribed by people belonging to the various denominations, will it not be possible, nay even probable, for these people, and the religious organisations they may be taken to represent, to claim that the Cathedral when completed belongs largely to them, and that consequently they have a right to hold their services within its walls?

Of course, they may of their bounty be giving to the Anglican Church, and if so, there is no reason whatever why we should not receive with gratitude their donations. But are they so doing?

There is no such thing as a National Church in this country, and we are none the worse off for that; but is the proposed Cathedral to belong to the Anglican Church in Ontario—or Toronto—and if so, by what title?

Another point: Suppose the required funds subscribed and the Cathedral completed. The Bishop's stipend is assured, such as it is; but what about the stipends of the Chapter, *i.e.* of the Canons of the Cathedral? Where is the endowment fund for these stipends?

It looks to me as though some one Canon would minister in the Cathedral—for lack of funds to pay more than one—and this one Canon would receive a stipend equivalent to that of a parish priest; as though he would be virtually the parish priest of the locality in which the edifice is situated; as though the edifice itself would be virtually nothing more or less than the parish Church of the parish of St. Alban's.

And is the whole diocese going to supply funds to provide that parish with so magnifical a Church? It seems to me the proposition is absurd, and I shall be glad to be enlightened if I am wrong.

Yours faithfully,
Sutherland Macklem.

Toronto, April 21st, 1913.

THE SOLUTION OF THE PROBLEM

Editor, Church Life:

Sir,—In reference to an item in last week's "Church Life" under the above name, I wish to point out that the assertion of success requires the assertion of proof; and while we would rejoice to think that a solution had been found to the Church housing of the newcomers from the Old Land, if it does not hold them to the Church of their fathers, wherein lies the success or the solution of the problem?

Why the decrease in interest, in numbers and in finances, and why numbers of Anglicans are found every Sunday in every denominational church in the town is another problem that the older members of the Church would like to have answered.

C. F. Dykes.

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THE CENTRAL SOCIETY OF SACRED STUDY.

Editor, Church Life:

Sir,—The officers of the Central Society of Sacred Study are making a special effort to extend the scope and influence of the Society, especially in Canada, and with a view to this, to bring the work of the Society before the clergy here. I should therefore be glad to send specimen copies of the leaflets of study to any who may wish to see them.

The literature sent out by the Society each year is itself worth much more than the nominal fee of one shilling which qualifies for membership. The rules are not at all exacting, and are adaptable to all the varied conditions of clerical life. Full freedom is given to members, whether in reading circles or apart from any association with others, and, though suggested courses are outlined, there is no hard and fast obligation beyond the undertaking to follow some regular course of study.

I should be very glad to answer any questions which correspondents may desire to ask with reference to the work of the Society.

G. Abbott-Smith,
General Secretary for Canada.
743 University St., Montreal.

THE TORONTO CHURCH OF ENGLAND S.S. ASSOCIATION.

Bishop's Room, April 23, 1913.

Dear Sir,—I very cordially press upon you an invitation to be present at the annual service in connection with the Toronto Church of England S. S. Association to be held in St. Alban's Cathedral on Monday, 5th May, at 8 p.m., at which the Rev. Dr. Renison, rector of the Church of the Ascension, Hamilton, will be the special preacher. I earnestly hope that you will make a strong effort not only to be present yourself, but also to bring with you the teachers and officers of your Sunday school.

Faithfully yours,
(Signed) James, Toronto.

P.S.—The clergy will robe in the crypt at 7.45 p.m.

In the World's Mission Fields

TWO new Bishops were consecrated at the cathedral church in Pietermaritzburg on January 25, John Latimer Fuller, as Bishop of Lebombo, and Frederick Roach as Assistant Bishop of Natal. The Reverend Henry Bickersteth Durrant has been nominated as Bishop of Lahore, to succeed Dr. Lefroy, who has become Bishop of Calcutta and Metropolitan Bishop of India. Canon Durrant has been a missionary in the diocese of Lucknow for thirteen years.

JAPAN.

AS SEEN BY A NATIVE CRITIC.

DISCUSSING "Missionary Methods in the far East," Masujiro Frodsham of Tokyo, in the current issue of "East and West," says the changed missionary attitude towards the Far Eastern peoples due to recognition of the potency of national traditions and to the wisdom of encouraging the fostering of their traditional events by a people of theEast is "indeed a marked advance in the history of proper missions" He ably points out the weakness to the missionary cause of carrying on a part of the Christianizing process a denationalizing system of education such as was the vogue in the Christian schools originally established in Japan and conducted by English or Americans who taught foreign languages, history and customs to the children rather than their own. Masujiro Hondu closes his criticism, which, while quietly but forcefully condemnatory of many missionary methods and misapprehensions of the Oriental mind and conditions, is in sympathy with the desire to Christianize Japan, with a proposition that will meet with ready endorsation, that in fact embodies the avowed missionary policy of a not inconsiderable section of the Christian Church: "As soon as the ground is prepared for a national or native Church through the creation of a Christian atmosphere and a sufficient number of converts to ensure its spontaneous growth, the foreign missionary should lay the corner stone, capture the strategic point in a people's conscience and consciousness, and then leave the upbuilding of the structure to local genius and development."

INDIA.

ILLITERACY.

ACCORDING to the Indian census of 1911, nearly 90 per cent of the male population and 99 per cent. of the female population are unable to read and write. Out of a total population of 315,132,537, no less than 294,875,811 were found to be illiterates. This condition was stated some years ago by the British and Foreign Bible Society to be the "thorniest obstacle" to the Society's work in India. "The best of books in his own tongue conveys no meaning to an illiterate." The amount of illiteracy varies according to sex and religion, but the following statistics prove it to be lamentably great in all classes:—

	Males.		Females.	
	Total.	Illiterates.	Total.	Illiterates.
All religions	161,326,110	143,479,655	153,806,427	151,396,156
Hindus	110,783,537	99,593,639	106,655,443	105,847,870
Mohammedans	34,709,365	32,319,599	31,833,812	31,746,005
Christians	2,010,724	1,422,154	1,865,472	1,613,177
Animists	5,088,241	5,034,408	5,129,300	5,126,316

Various other classes go to make up the total of "all religions."

The chief cause for this illiteracy is claimed to be the extremely complicated character of the numerous Indian scripts. By learning how to form 26 very simple letters, an English child acquires the power of writing down an English word. But in India it is necessary, says the Rev. J. Knowles, for the child or adult to be able to delineate from memory the forms of from 500 to a thousand complicated characters. In view of this, we are not surprised to learn, on the same authority, that it would take a child at school—if he were a sharp child—from two and a half to three and a half years to learn to read the New Testament "fairly well, but he would not know the meaning of more than two-thirds of the words used;" also that, "if determined and methodical, a man of 33 might succeed in six or seven years, but it would be hard work. Scarcely 1 per cent. would entertain the idea, even among Christians, at the age of 33." India

SOUTH AFRICA.

A KAFFIR CONFIRMATION.

THE Rev. S. R. Griggs, who is one of the staff of the South African Church Railway Mission, writes in the *Mission Field*:

"On Advent Sunday Bishop Gaul—late Bishop of Mashonaland—acting for the Bishop of Grahamstown, visited one of the Native Missions started by the Rev. Douglas Ellison, late head of the S. A. Church Railway Mission, for the purpose of administering Confirmation.

"The Camp at Cookhouse has been served for many years by Chaplains of the S. A. Church Railway Mission and contains both European and native churches. The native church, built of old corrugated iron, also serves the purpose of a school room, with the sanctuary screened off. As far as a priest—whose main work is among Europeans, and who is only able to visit the Native Mission once a month—can see and hear the members are good living, keen, and very devotional. At the monthly Communions it is not unusual to see a majority of the male sex present. The Mission is fortunate in having an able and hard-working catechist, and what human praise is due for the conditions that prevail is due to him. The strictest discipline is exercised, and I feel sure that it is very largely due to this that such keenness is to be found among the members. The following instance is illustrative. A communicant and his wife attached themselves to a man named Kitsi, who started a new sect and claimed to be a bishop (and dressed accordingly in frock-coat and gaiters). Kitsi promised our late member, who by the way is a laborer, some position of dignity—canon, archdeacon, or dean (I do not know which) in his Church, but failed to fulfil his promise. In course of time our late member desired to return to his old congregation; this he was only allowed to do by joining a penitent's class for several months, and declaring openly in the congregation at a Church service his sorrow for his heresy, and making the promise to be loyal in the future.

"At the 11 o'clock service the church was full to overcrowding. If many came out of curiosity they went away with different feelings; there was not a soul there whose heart was not touched by the Bishop's words.

"Of the candidates he asked: 'Would they offer a three-legged sheep or one diseased to their native chief?' Of course not Therefore they must offer God their very best. 'Would they not,' he asked again, 'if they knew that he (the Bishop) was coming into their huts and kraals, make them as clean and beautiful as they could?' God, so much greater than himself, was coming closer to them than that, He was coming into their very hearts: they must make their hearts clean and beautiful to receive Him.

"Nineteen candidates knelt to receive the sacred gift. As the Bishop left, the utmost enthusiasm was shown by the whole congregation and several outside the church."

Unless there is a predominating and overmastering purpose to which all the accessories and incidents of life contributed, the character will be weak, irresolute, uncertain. This is just what Christ is for, to impart to us a predominant motive of character, to replace indefiniteness by clearness, and aimless reverie by resolute aim.

—*Frances E. Willard.*

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The Church in Canada

(*Continued from Page* 12.)

Steacy, preached his farewell sermon last Sunday. There was a full congregation.

OTTAWA EAST.

CHRIST CHURCH CATHEDRAL.

The marriage of Miss Flora Mac Donald Kittson, eldest daughter of Rev. Canon Kittson, and Mr. Charles J. Armstrong, of Montreal, took place in Christ Church Cathedral on Saturday afternoon, the 19th April. His Grace the Archbishop of Ottawa officiated and was assisted by Rev Lenox I. Smith and Rev. Walter M. Loucks. Mr. Arthur Dorry presided at the organ.

ST. BARNABAS'.

The standing committee of St. Barnabas Church held their annual meeting April 21st, in the vestry of that Church. For the first time in the history of Ottawa, three ladies occupied seats on this committee. The three ladies were Miss Ogilvie, Miss Russell and Miss Emery. The usual routine business was discussed, and was unusually heavy on account of the large amount of building that has been carried on lately.

ST. JOHN'S.

The boys' missionary guild of the Church held a sale of art work last Thursday afternoon and evening. At the sale some exceptionally attractive and useful articles, the work of the boys of the guild, were sold. Bookholders, electric lamp shades of solid oak and hammered brass, blotters, etc., were among the things sold.

QU'APPELLE

The quarterly meeting of the Executive Committee of the Diocese of Qu'Appelle was held on Wednesday, April 16th, in St. Paul's parish hall, Regina. In the absence of the Lord Bishop, the Very Rev. Dean Sargent, Bishop's Commissary, presided. The report of the Honorary Treasurer, Mr. H. H. Campkin, was presented and accepted. It was in every way satisfactory. The Synod offertories for the fiscal year ending March 31st were shown to have amounted to $10,395.36, as against $8,324.40 for the previous year. There are now twenty-three self-supporting parishes in the diocese, of which the following have become self-supporting during the past quarter:—Weyburn, Saltcoats, Fort Qu'Appelle and Melville. Sites for churches have been acquired during the past quarter at Suffield, Redcliffe, Alameda, Pelly, Assiniboia, Veregin, Kuroke, Punnichy and Webb. Tenders for the new St. Chad's College building have been accepted and the contract let to R. J. Lecky and Company. The contract calls for the completion of the college before the end of the year. It is hoped that the Bishop's residence and the secretary of Synod's house will also be erected this year.

There are now ninety-seven clergy in the diocese, and there will very shortly be, we trust, more than one hundred.

The Lord Bishop, it is expected, will leave England on May 2nd, on his return to his diocese. The Bishop of Qu'Appelle and the Bishop of London were the speakers at the annual meeting of the S. P. G., which was held on April 18th, in Albert Hall, London.

—

On Monday, April 14th, Rev. John Swalwell, rector of Swift Current, returned from a journey into the White Bear country north of the South Saskatchewan River, where he had gone to administer the Sacrament of Holy Communion to the Church people scattered through that region. As the ice was breaking up in the river, Mr. Swalwell had the novel experience of crossing in a "cage" suspended from a cable stretched across the river at Saskatchewan Landing. He was rowed out to an iceberg, from which he had to climb a distance of thirty feet by means of a rope suspended from the cage. Mr. W. T. Smart, lay reader in the White Bear country, ascended in the same manner, while the mail bags were pulled up by means of ropes. Mr. Swalwell is the first clergyman to have crossed the Saskatchewan in this manner. He visited Saltburn, White Bear, Clearwater and Horse Butte, at all of which points services were held and the Sacrament of Holy Communion administered. In visiting all these points and making the return to Swift Current, Mr. Swalwell covered a distance of 250 miles.

The Rev. John Swalwell and Mr. W. T. Smart crossing the Saskatchewan in a "cage."

RUPERT'S LAND

OAK LAKE.

ST. ALBAN'S.

The annual meeting of the W.A. was held on April 3rd at the residence of the president, Mrs. Henry Stevens. The rector, the Rev. M. A. F. Eustance, presided.

The secretary, Mrs. D. McLeish, read a very satisfactory report showing that there were 24 members on the roll. Bales were made up and sent to an Indian girl at the school at Lac La Ronge, and to the Rev. Louis La Ronde at St. Peter's Mission, Dynevor. Contributions of money were sent to Bishop White, of Honan, China; to the Rev. Alfred Vale, of Hay River Mission, towards a steamboat to aid him in reaching the Indians on the Mackenzie river; and to Dynevor Hospital.

During Lent the young ladies of the parish held sewing meetings and prepared a bale, which they sent to Jack River Mission, near Norway House, on Hudson's Bay. We trust that these young people may soon form a Y.W.A.

Mrs. Edward Dickson read a report of the Babies' Branch, showing that there were 22 members, and receipts from mite boxes, $12.30.

President, Mrs. Stevens; vice-pres., Mrs. Hockin; sec.-treas., Mrs. McLeish; sec.-treas., B.B., Mrs. Dickson, were all re-elected for the ensuing year.

Mrs. Stevens and Mrs. McLeish were appointed as delegates to annual diocesan meeting at Winnipeg, June 2-5.

St. Alban's parishioners' meeting was held on April 15th at the rectory. Rector's warden, R. Montgomery; people's warden, E. Orr, were re-elected for the ensuing year. Vestrymen: T. J. Parsons, T. Sandell, G. Wallace, N. Banister, W. Hatch. Lay delegates to Synod: R. Montgomery, W. Hatch.

—

Rev. W. Walser has been made rector of Christ Church, Winnipeg, in succession to the much lamented Rev. Sidney G. Chambers. This parish will remain in its present location for some time to come, but ultimately must move.

—

Much to the joy of his parishioners, the Rev. R. H. McElheran has re-

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This camera, which is called the Gordon Camera, is being manufactured by the Gordon Camera Company, of New York. As they are desirous of making it known in every locality, they are making a special offer to our readers. For a limited time upon receipt of $2.50 (and 90 cents additional to cover express charges, sensitized cards and developing powders) they will send you a regular $5 Model A. Gordon Camera.

The sensitized cards, which make pictures 2½ x 3½ inches, are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. The camera itself is 5 x 8½ x 9 inches and weighs 2 pounds 4 ounces.

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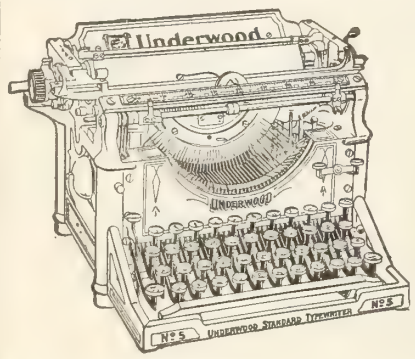

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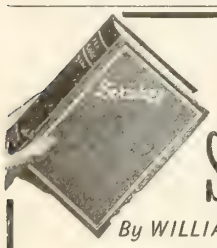

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turned from a three months trip to the Mediterranean Sea feeling greatly benefited.

Rev. Dr. Page remains in the diocese as general missionary until the close of the year. He has done splendid work and will be greatly missed when he does go.

Rev. Canon Phair is on leave of absence of one year, which he will spend in England, where he will have charge of Rev. Dr. Page's parish until the latter's return.

Rev. H. B. Harrison has most acceptably filled the parish of St. Matthew, Winnipeg, during the rector's absence. Mr. Harrison probably will return East.

The Synod of the diocese meets on June 4th, when the possible division of the diocese will again be discussed.

RURAL DEANERY OF PEMBINA.

The parochial W. A. branches of this deanery held their annual meeting in Manitou on Thursday and Friday, April 17th and 18th. Delegates attended from eight branches, and a very enthusiastic gathering took place. At the opening session the branch reports were read and a committee was appointed to draft the rural deanery report to be presented at the Diocesan Annual in June. This report was subsequently endorsed at the meeting that followed. The re-election of Mrs. Speechly as rural deanery secretary closed the business part of the session. Mrs. P. G. Powell, Pilot Mound, read a paper on "Missionary Literature," which proved especially interesting because of her having been connected with the literature department at the Anglican Church Headquarters' office in Toronto. To illustrate her paper, the speaker had an exhibit of excellent literature. Mrs. G. Armstrong, Manitou, spoke on the babies' branch work of the W. A. This was followed by a discussion on this subject and also on some features of T. W. A. work.

In the evening Mrs. Archer, Manitou, the president, in her address, gave the delegates a very warm welcome. Mrs. Gibson, Manitou, welcomed every one in the name of the branch, and Mrs. Holmes, Clearwater, replied on behalf of the visitors. Greetings were brought by representatives of sister societies and duly acknowledged. Miss Millidge, the diocesan organizing secretary, gave an account of the Palestine Exhibition which was being held in Winnipeg. Musical items and refreshments added also to the success of the evening.

On Friday morning Holy Communion was administered in St. John's Church by the rector, the Rev. T. H. Gibson.

In the afternoon, after a short business session, Mrs. Pigott, Morden, gave a paper on "United Service," which set forth a high ideal of W. A. work. Mrs Speechly, Pilot Mound, followed with a talk on the constitution of the W. A. and on the new plan of work which was the result of the Triennial meeting in Winnipeg in 1911. Miss Millidge spoke on the United Thank offering, and emphasized the importance of the training and support which this fund gives to the missionaries of the W. A. Further discussion took place on the United Pledge Fund, General Appeals and Pledges, Diocesan Appeals and Pledges, Mite Boxes, and lastly, the Agenda Paper and matters that are to come before the diocesan annual in June. The subject of Indian outfits was introduced, and it was suggested that the best way was to send each outfit direct to the Indian school, after consultation with the Diocesan Dorcas secretary. This was the cheapest way, provided that the outfit parcel weighed at least 60 lbs., and was the most convenient way, thereby relieving the congested state of the Diocesan Dorcas department. The Friday afternoon session closed with a resolution, moved by Mrs. Pigott, seconded by Mrs. Kerby, Morden, "that in future each W. A. branch in the deanery, subscribe for the Leaflet, one for each member, and distribute them, unless members wish to subscribe individually." This was carried.

At 8 p.m. there was a service in St. John's Church at which the sermon was preached by the Rev. J. H. Gibson. He took for his text the motto of the W. A., "The love of Christ constraineth us."

At the farewell session some unfinished business was dealt with. Votes of thanks were tendered the Manitou hostesses for their hospitality, and thus the third annual meeting of the Pembina Rural Deanery was brought to a close.

TORONTO

TORONTO.

W.A.

A most interesting program has been arranged for the twenty-seventh annual meeting of the Woman's Auxiliary of this diocese, which is being held from April 29th to May 3rd, inclusive. Rev. W. W. Craig, of Ottawa, preached at the Communion service at St. James' on Tuesday morning; Rev. Allan Green, of the Columbia Coast Mission, spoke on Tuesday afternoon at St. Anne's Parish House, and the Rev. T. D. R. Westgate, of German East Africa, and the Rev. A. L. Fleming, of the Arctic Mission, gave addresses at the missionary meeting at the parish hall of the Church of the Redeemer on Tuesday evening.

ST. PAUL'S.

Members of the Second Toronto Troop of Boy Scouts held their third annual church parade at St. Paul's Church on Sunday evening, about 60 boys turning out in charge of Scoutmaster Fred Tod.

Ven. Archdeacon Cody, chaplain of the troop, preached an eloquent sermon dealing with the life of Caleb, whom he termed "a Scout of olden times." The tendency of Canadian boys, he said, was to be always on the lookout for "soft snaps," and in

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this connection he urged the boys to follow Caleb's example and aspire to bigger things; to be always ready to take up the most difficult enterprise and to live in trust of the promise of God.

PORT HOPE.

The Rev. Ernest Voorhis, M.A., Ph.D., was inducted by the Bishop of Toronto as rector of St. Mark's Church, on April 23rd, in succession to Rev. Henry Montgomery, who has removed to the diocese of Calgary.

AURORA.

The meetings of Trinity Men's Association were closed for the season with a very successful banquet, when about eighty members and guests were present. The ladies of the Church provided a splendid supper. The speaker of the evening was the Bishop of Toronto. The subject of his address was "Voices which call." It was most ably given and left a deep impression on all his hearers.

CHRIST CHURCH, DEER PARK.

Frederick Shuttleworth has been appointed organist and choirmaster at Christ Church.

WYCLIFFE COLLEGE.

Fifteen students of Wycliffe College, some of whom have dedicated themselves to missionary work in the remote parts of the Dominion, received their diplomas from the hands of President N. W. Hoyles at the commencement exercises, April 24th. In addition to the fifteen the faculty of the college seized the occasion to present the institution's diploma to Rev. Canon H. C. Dixon, of Trinity East, one time a student in the school. Of the fifteen graduates, eight came here from various parts of England to pursue their theological studies. The class includes two Toronto men, A. D. Greene, B.A., and V. Jarvis. of these two Mr. Greene will go to New Westminster and Mr. Jarvis will remain in the work in North Toronto, in which he has engaged for some time.

"ONWARD CHRISTIAN SOLDIERS"

"Onward, Christian Soldiers," was written by the Rev. Sabine Baring-Gould when curate of an English parish. The hymn was composed for an Easter confirmation service and was submitted for approval to the Bishop of the diocese. The Bishop was of decidedly Low Church opinions, and he objected to the word "cross" in the first stanza:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

"Very well, sir," said the author, "I will change it. How would this do?" and he recited these lines:

With the cross of Jesus
Left behind the door.

The Bishop did not agree, and the Rev. Dr. Baring-Gould soon found himself without a curacy. While waiting another appointment, he made his first venture in the world of letters, where he later became distinguished.

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CHURCH UNION.

We quote the following from the Toronto "Telegram" of April 26th:

"Montreal, April 26.—In spite of the fact that the Bishops of the Church of England in Eastern Canada have expressed their belief in a public letter that the efforts now being made by a number of Anglican clergymen for Christian unity will inevitably hinder the very cause of unity, the clergymen responsible for the movement are planning to go forward.

"Rev. Herbert Symonds, D.D., vicar of Christ Church Cathedral, Montreal, is the recognized head.

"'It is not likely,' said Dr. Symonds to-day, 'that there will be any change in the plans of the signatories to the appeal for holding a meeting for organization into a society for the promotion of Christian union and better relations between the Anglican and other great Protestant communions at Toronto next month.'

"In spite of the fact that the Bishops of Eastern Canada have frowned publicly upon the movement, two Western Bishops have expressed their approval of it."

JOYS AND WONDERS.

How blithely sings the river,
As it dances to the sea.
How softly fall the rain drops
As they glisten on the lea.

How sweetly bloom the flowerets
Underneath the sun and stars.
How sweetly falls the evening,
As day shuts her golden bars.

Fragrant the whispering breezes,
And the soft cool morning air,
Far from the city's noises,
Away from all strife and care.

Sweet in the mystic gloaming,
'Neath the canopy of night,
To dream of the wandering stars,
Of their majesty and might.

To wonder if those starlets
Are the homes of those we love,
The paradise of angels,
In their radiancy above.

Or are they the "many mansions,"
In our Father's "home on high,"
Where dwell throughout "the ages,"
All the faithful ones who die?

The homes of radiant glory,
The abodes of deepest joy,
Too deep for man to fathom,
And too exquisite to cloy.

We cannot pierce the glory,
For we cannot lift the veil,
Our finite minds can never,
Unfold the wondrous tale.

But silent orbs above us,
The deep majestic blue,
The rainbow of His promise
Proclaim Him ever true.

So as we gaze and wonder
At the glories in our ken,
Faith waves its golden banner,
To o'ercome the doubts of men.

R Stark.
Toronto.

FROM NONCONFORMITY TO THE CHURCH.

Two or three weeks ago the Bishop of Chichester ordained Rev. R. O. Johns, formerly a Congregational minister. Now it is announced that the Rev. J. Stephenson Woof, for eight years minister of the Southport Congregational church, has resigned his pastorate, and is to be ordained deacon by the Bishop of Liverpool.

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ANNUAL MEETING.

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,
JAMES MASON,
General Manager.

Toronto, April 16th, 1913.

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Church Life.

"The Librarian, University of Toronto"

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TORONTO, ONTARIO — THURSDAY, MAY 8, 1913.

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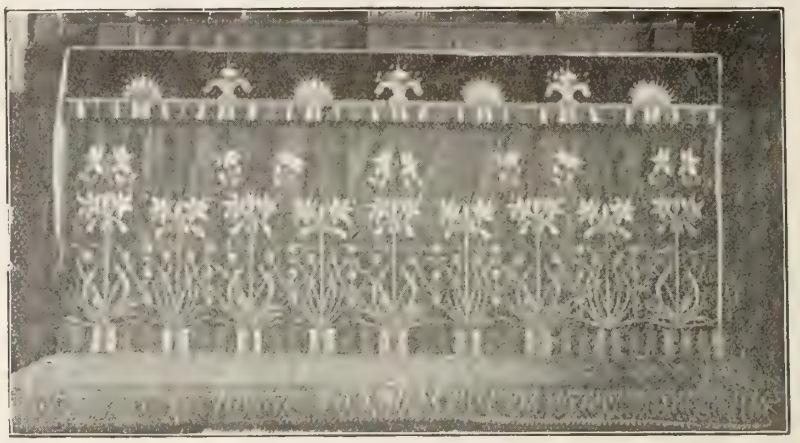

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Church Life.

VOL. V. No. 19 TORONTO, THURSDAY, MAY 8, 1913. 5c. PER COPY

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The Week

THE Church in Eastern Canada owes a debt of gratitude to the united action of the Bishops in putting forth a letter of advice and guidance at the present time and upon the present action taken by some of the faithful. We have here a pronouncement from a body that is nearly half the House of Bishops, a statement that is unanimous and that is also definite. It is what we have a right to expect from those whose business it is to rule the Church committed to their care, it is what we rejoice to have, and it is a statement that will strengthen the faith and the courage of those who have been longing for just this definite guidance. It ought also to definitely end the question of the further circulation of the Circular Letter, for the proposal was to submit that result to the House of Bishops, and the House has practically said that it does not approve of the proposal. For while it is only the Eastern Bishops who have definitely spoken, yet when we take into consideration their number and the further fact that at least a majority of the Bishops of Western Canada think the same, and will we presume say so when the time comes to make a general pronouncement on the subject, the matter is really decided in the negative. Will the decision so far made put an end to the proposal? The general experience in such cases is that nothing will be final until the proposal has been pressed forward to such a point that it becomes a weariness to the average man and then it dies from a want of life. We think it would be a better ending to accept the voice of the Eastern Bishops as the deciding vote and gracefully to withdraw in deference to their opinion that the motion is not for the welfare of the Church.

THE PASTORAL LETTER.

WE have read in "Conservation," a monthly paper published by the Commission on Conservation at Ottawa, of the good work done by the Rev. Rural Dean Robertson, of Cookshire, Quebec. Being a careful student and reader, he is well informed in the science of farming. During his long pastorate at Cookshire he has taken a very keen interest in everything that stands for advancement and progress in agriculture. Last summer he organized an excursion to Macdonald College Farm in which over 200 farmers participated. In the autumn of 1912 a Farmers' Club was formed at Cookshire; it arranged a series of meetings and secured, as speakers, some of the best authorities on agriculture in Canada. The agriculturists who visited this club say it was in every way one of the best meetings they have yet attended. The valuable work which this clergyman is doing is worth while considering as an example of what should be done by every minister labouring in a rural field. It is the kind of leadership needed. It will help the farmer in his task of making a living, living a life, and in solving a problem of the larger community.

THE PRACTICAL PARSON.

HERE is a case of Church difficulty which is brought up by the Rev. M. Anderson, of Morrisburg. He says that there is a question concerning which he was in doubt, and he earnestly requested those who belonged to the Church, to consider it and assist him with their opinion and their advice, and that was, how to deal with those so-called Church people who neither came to Church nor assisted in any way to maintain the Church and her services? After all had been done to interest them, to win them to God and His Church, they were not only indifferent, but some even made light of, and ridiculed religion and religious exercises. What he wants to know is, is it right, is it just, either to the individual, or to the community at large, to allow the neglectful so-called Church member, and the scoffer of religion to drift along, refusing to help, and at the same time possibly hindering the Church and the cause of religion, and then when his harmful course is run, carry him into the House of God, when he has no power to resist, and conduct religious services over his dead body? If a man spends his life outside the Church, if he positively refuses to assist in the work of the Church, if by his talk and his daily life he hinders the Church's progress, why should that man or his friends expect the Church to give him the attention when he is dead that is justly due to devout, self-sacrificing and consistent Church members. This is a difficulty, but one explanation is that he has friends to whom the Church is dear and they hate the idea of their friend being buried without the ordinances of religion. The dead man probably would desire no such burial, but his friends do. There does seem a sense of incongruity, to put it very weakly, in saying the office over a person who would perhaps be the first to repudiate the very service itself.

A DIFFICULTY.

THAT makes us think of the "Birds" of Aristophanes, and probably many a reader will say: "Ah, probably a keeper of poultry." No, they were comic birds, and in a way all birds are comic, and the more seriously they take themselves, the more comic they are, just like ourselves. But we were thinking that the time of the birds has come—the ordinary birds that fly round when the weather gets warm and the builder appears on the scene. Birds have always been associated with religion, from the pelican down to the common sparrow. The former as a type of Christ, and the latter as an indweller in the house of God. The robin has a redbreast from his pitiful endeavours at the crucifixion; the wren was present in the stable at Bethlehem, and so we have the old rhyme that the robins and the wrens are God Almighty's friends. Or, again, think of the crossbill that twisted its bill in trying to draw out one of the nails of the cross. The cock is well known from his association with St. Peter, but also from his association with the festival of Christmas, for it is Shakespeare who says:

"Some say that ever 'gainst that season comes
Whereon our Saviour's birth is celebrated,
The bird of dawning singeth all night long."

"THE BIRDS."

The cock is the constant reminder of prayer and watchfulness, and so he stands on the steeple on the top of the weathercock, that when one looks to see which way the wind blows, one may also see the warning. The hen, too, is of sacred use as the type of protection and safety, and in this sense it is used by Our Lord, when he wept over Jerusalem. There are many other birds, especially the dove, which find their place in the sacred Word or in religious ideas.

DOES the ordinary reader peruse the pages about politics in the daily newspapers? We have lately taken to watching the readers of the daily papers as we travel in the train or on the electric cars, and we have never yet seen one man who was doing so. This may be luck or it may be that on travel, people only read the news and do not take an interest in romance. We have watched the working man on his way to his labour, and he seems to read the front page and then the sporting pages—these especially. The business man goes from the front page to the shares and market prices, unless he is fairly young when he will stop at the baseball columns. Who is it then that creates the demand for the weary columns of the parliamentary speeches? They are weary, or else they are unpleasant on account of the remarks that one honourable member makes about another, generally ending in invitations to go out in the back yard. If only they would do so and furnish us with something really interesting. One gets the idea that they are written for the satisfaction of the members themselves, that they may see themselves in print, and show their constituents what earnest persons they are, how full of life and courage. There is something in the thought that they help out the editor who has several columns of ready made stuff that come in without his searching for it and give him subjects for leader writing. As regards leaders there was a time when the leaders in a newspaper were one of the great attractions, and people turned to them and afterwards discussed them with their friends and also with their enemies. Occasionally you still hear a leader quoted, but it is generally because the writer is known, more or less, and people want to see what James or John has to say on the question. They certainly do not fo public opinion, as they did in the days gone by—in fact, very few of us can afford to have opinions; we have only likes and dislikes.

POLITICS.

Our Old Country Letter

April 23, 1913.

VERY little progress was made with the work of Prayer Book revision in the Irish General Synod. The quorum fixed by the Statutes is very high (40 clergy and 80 laymen), and a determined opponent of revision kept counting heads and drawing attention to the state of the house, even during lunch-hour. The result was that it was thought better to postpone the measure. Probably the Synod will never pass it until it can make up its mind to sit for two or three weeks instead of one. In the stormy days of forty years ago its sessions lasted much longer than they do now. A result of the obstruction this year will probably be that the number necessary for the transaction of business will be reduced. It will be remembered that in this revision matters affecting doctrine are left untouched.

—

The Synod has achieved one very satisfactory piece of work—it has provided money for the Divinity School hostel, mentioned in the letter of last week. Much will now depend on the man who is to be appointed warden.

—

The Primate (Dr. Crozier) has gained new laurels by his chairmanship of the General Synod. He got the business done in the most admirable way, without waste time. The Synod owes a debt of gratitude to him for the way in which he suppressed certain attempts to introduce the kind of party controversy which gendereth strife. He was always alert, always courteous, and always had the right word at command. Much regret was felt at the sudden illness of the Provost of Trinity College (Dr. Traill), who fulfils the functions of Chancellor of the Exchequer in the General Synod. He is the sole surviving member of the first Representative Church Body appointed after the Church was disestablished.

—

There has been a conference on advertising advertising—which seems to mean drawing attention to the benefits of advertising in subtle editorial and other ways. Incidentally, the question of shady and doubtful advertising has come under discussion in a paper called *The Newspaper Owner*, and an interesting fact has come to light—namely, that *The Guardian* (the well-known Church paper) by refusing this kind of advertisement (which one often, with regret, finds in other religious periodicals) has been deliberately sacrificing as much as £100 a week.

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The Disestablishment campaign is to be renewed at once. Great meetings of protest are to be held in Manchester (where there is a considerable Welsh population) and other centres. Meanwhile, there has been some refreshingly "straight talk" at a Free Church Council. It was stated that the Welsh are deserting their chapels because of the political preaching which is the staple article of consumption. Welsh Churchpeople were aware of this, but it was news to the Nonconformist Council.

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The annual meetings of the Society for the Propagation of the Gospel were held last week in London. The Archbishop of Canterbury, who generally presides at the Thursday meeting, was prevented by illness from attending. The Archbishop of Melbourne was unable for the same reason to preach the annual sermon in St. Paul's. The Friday evening meeting in the Albert Hall (which holds 10,000 people) was one of the largest yet held, and was most enthusiastic. The Bishop of London was chairman, and he is always a great attraction. The evening before, his brother, Admiral Winnington-Ingram, who is just as "red-hot" (his own expression) in the cause of Foreign Missions as the Bishop, delighted a large audience in Dublin, at the annual meeting of the Irish Auxiliary of the same society, with his reminiscences of missionary work from a sailor's point of view.

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Next Sunday, the 27th inst., will be widely, if not universally, recognized in Great Britain and Ireland as a day of prayer for China. A special prayer has been sanctioned by the Irish Bishops, and probably their English brethren will follow suit.

Wm. O'Connor.

AFTER SEVENTY YEARS.

The Bishop of Jerusalem recently consecrated the chancel of Christ Church, the only church belonging to the Church of England which stands within the walls of the Holy City.

The building, which is the centre of the London Jews' Society Mission work in Jerusalem, was begun in 1840, the site being nominally purchased by Mrs. Nicolayson, as it was discovered that the Turkish law forbidding "foreigners or non-Moslems" to purchase land did not include women. After numerous difficulties and delays the work was helped forward by a sum of £2,000 from Miss Jane Cook, and now more than seventy years since the laying of the foundation stone it has been completed by the gift of the chancel, morning chapel and vestry from an English lady. The chancel has been built of white stone by local stonemasons from the plans of Professor Pite, F.R.I.B.A.; the east window is the work of Messrs. Powell, of Whitefriars, and the altar rails have been carved by the donor and her friends.

Brotherhood of St. Andrew in Canada.

A splendid report has come in of the work which has been done by the recently re-organized senior chapter at St. Paul's, Woodstock, Ont. On a recent Sunday morning a very impressive service was held in the new church, when four members were admitted into senior membership of the Brotherhood. The newly initiated members were Rupert Ward, A. J. Napthan, Reg. Dennis and James Barker. The service was held during the regular celebration of the Holy Communion, and after the members had been admitted by the rector, Rev. F. H. Brewin, all the members of the chapter received Communion in a body.

Mr. Williams, the Western Travelling Secretary, sends in some splendid reports about the condition of the Brotherhood work in Victoria. He speaks in the highest terms of the work being done by the Christ Church Chapter, who, in addition to the regular personal service, have started Sunday schools at Foul Bay and Ross Bay, both of which are very efficiently managed. They are opening another at the present time at Williamson Road, where there is great need of one, and also conducting services at the Home for the Aged.

St. Barnabas' Junior Chapter has also been revived, and at a meeting attended by four chapters it was proposed that a Junior Local Assembly be organized, which plan will probably be carried into effect in the near future.

At Oak Bay, one of the suburbs of Victoria, another junior chapter has been formed at St. Mary's Church, and they have applied for a charter regularly constituting them.

From Regina comes the information that a third senior chapter is being formed in that city at Grace Church, and the three chapters are getting together with the idea of forming a Local Assembly. A meeting is to be held on May 8th in the parish hall of St. Paul's Church, when full plans will be drawn up.

The annual report forms, which were sent out some time ago, are beginning to come in, in great numbers. Many of them contain remarkably helpful suggestions. In the report from Bishop's College, Lennoxville, Que., the importance of prayer for chapters so situated is strongly emphasized.

At St. John's Church, Brantford, a Men's Bible Class has been formed, and it is hoped that from the men who will be drawn together in this way a number may be picked out who will develop into a senior chapter.

A WEEK END MISSIONARY CONFERENCE FOR MEN.

The increased missionary responsibilities recently assumed by the Church of England in Canada necessitate a large increase in the number of lay leaders at the Home Base of missions. The pressing nature of the task demands leadership of the highest quality.

The National Committee of the Laymen's Missionary Movement in the Church of England in Canada, recognizing these needs will hold a week-end conference for Anglican men at Bishop Ridley College, St. Catharines, from Friday evening, 27th of June, to Sunday evening, 29th of June, 1913.

The purpose of this conference is to give opportunity to laymen for:—

1. Unhurried consideration of the missionary work of the Church at home and abroad.

2. Careful discussion of methods of work for city and parochial missionary committees.

3. Laying of large plans for aggressive activity in the coming Autumn and Winter.

Details of the programme will be announced shortly.

Reserve the dates June 27-29, and plan to attend this first summer conference of the Anglican Laymen's Missionary Movement. The cost will be:

Registration fee	$1.00
Board and lodging	3.00
	$4.00

Accommodation is limited. Those who propose to attend the conference should send in their names at once with $1.00 Registration Fee to the Secretary, David M. Rose, 158 Confederation Life Building.

TEACHER-TRAINING EXAMINATIONS.

Three hundred and forty men and women will sit for the annual examinations in the first Standard Teacher-Training Course prescribed by the Sunday School Commission of the General Synod, which will be held on May 10th. Fourteen dioceses will be represented. Various centres throughout Canada will be utilized by the students, and the examinations will be as follows:—

FIRST YEAR.

i. Hurlbut's Lessons in Teacher-Training—Parts 1, 2, 5.

ii. The Story of the Prayer Book—Moule, or The Prayer Book—What It Is and How to Use It—Dearmer.

SECOND YEAR.

Section A.

i. Daniel — How to Teach the Church Catechism—Lessons 1-33.

Section B.

i. Daniel — How to Teach the Church Catechism—Lessons 34 to end.

ii. Hurlbut's Lessons in Teacher-Training—Part 6.

THIRD YEAR.

i. Hurlbut's Lessons in Teacher-Training—Parts 3, 4, 7.

ii. The Necessity of Mission Study in the Sunday School.

THE OLD CHURCH AND THE NEW.

GOD'S idea of a Church is in conformity with what we know of human instincts, human needs, and human experience; so we may expect to find that the Church would take shape from the beginning and would by evolution and development reach a point where the main conditions would be attained or possible. The two chief stages of this evolution and development were the establishment of the Church in the wilderness, and later on the Church of the day of Pentecost. Some of the features of the former stage were adaptable and some of them were and are of the nature of fundamentals which could not change. At the institution there was first a preparation of instruction accompanied by miracles as an authority for the instruction. Secondly, a special service of sacrifice with a purification by the blood of the sacrifice and also a participation in the sacrificial meal. Thirdly, God's presence was assured—visibly vouchsafed—to the place of meeting—a threefold ministry with succession, with power of reconciliation, and with the duty of transmitting God's gifts to His people—an ordered service for the year marked by three great festivals and one great day of Atonement. Lastly, there was one Church and it was national, and any violation of this unity was punished. All this was anticipatory, leading up to the same idea of a Church on wider basis and with more extended gifts. It was anticipatory of the coming of Christ. At His coming we see the new idea carried out on the same general lines. There was first a preparation of instruction of exactly the same form as in the Church in the wilderness—also a use of miracles as a proof of the authority of the instruction. Secondly, a special sacrifice of the Christ Himself—with an accompanying purification more complete and more extensive by the blood of the Divine Victim; and with this sacrifice there was the participation in the sacrificial meal, namely, the eating and drinking of the Body and Blood of Christ. Thirdly, His presence was assured at places of meeting with God, not a visible presence, but promised by His word, and by the assurance of His miraculous life—a threefold ministry with succession, with the power of reconciliation, and with the duty of transmission of God's gifts to His people—an ordered service for the year marked by three great festivals, and one great day memorial of the Atonement. Lastly, one Church not limited to any nation or people, and violation of the unity of this Church punished, as witness the great present distress. All this fulfils and does not destroy the anticipation. It may be said that Christ abolished the Church in the wilderness—did He? On the contrary, He lived and died a member of it—in spite of its grievous sins and shortcomings. He said nothing to make one suppose anything else, for He said: "I come not to destroy, but to fulfil." Is it our experience that God changes? Does not the steady law of evolution and development point to the opposite conclusion that the Church of the New Testament is the Church of the Old Testament. We might also notice that man's weakness and need are still the same, imply the same method of treatment and cure. If a Church method was God's method before the Incarnation, have we not every reason for presuming that it would be so after the Resurrection and Ascension? Did not His disciples so understand him when they used the same name, and the Israel became the Israel of God? If so, we have before us a great lesson of unity with the Divine sanction running over thousands of years. Nay, more, we have brought before us the very evident anger of God against those who broke this unity, or who dared to usurp the prerogatives of the threefold ministry, and the final consequence in the disruption of a nation and centuries of penalty. It was not proposed that those who separated should be met half way, or that their many merits be considered as cause of appreciation. The sin of Korah and the sin of Jeroboam are never minimized in the Old Testament, and if the old Church is the beginning of the new, it at least puts our present condition of division in a light that many of us may not like to talk about, for fear of lack of charity, but which, if it be true, has to be accepted as a very grievous thing. If there is division then someone must be in the wrong, and the union can only be properly renewed by the restoration of the wrongdoers to their former allegiance. We are so wrapt up in the present aspirations of making everything nice for everybody, that we overlook facts. It is considered so dreadful to hurt other people's feelings that we do them an injury by withholding the truth lest it should be unpalatable. The fact is that there was one Church, and the unpalatable truth is that for various reasons people chose to leave it, their descendants have taken up the inheritance, and so we have to-day seventy-nine varieties of religion in Canada.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Is there any authority in the Word of God or the Book of Common Prayer for what is known as fasting Communion? Z. Y. X.

A. There is no specific mention of it in either the Bible or the Prayer Book. This would seem to be destructive of the rule were it not that there are many things which are rules that have no specific mention in the Bible or Prayer Book.

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Q. Do we use the Apocrypha in our Church, and is it read at any time in the Church services?

BARBARA.

A. Yes, it is used for the first lesson at Matins and Evensong from the third of November to about the 18th. It is also used for the Festival of All Saints and for St. Luke.

SPRING.

"While the earth remaineth . . . seedtime shall not cease."

To Thee, Oh Lord, our hearts we raise
In gratitude, for these glad days
So full of music. We the sound
Of rill, from thrall of frost unbound,
Of lightly falling, fitful rain,
Of twittered note, of flutelike strain
Had wearied for. At last Thy Word
Went forth; and lo, entranced, we heard
Re-echo (earth still fettered strong)
A distant chord. Now carol-song
Enchanteth us. Accept, Great King,
Thy children's praise for Suring—
for Spring!

To Thee, Oh Lord, our hearts we raise
In thankfulness, for these bright days
So full of beauty. We (our eyes
For token watchful) primrose skies,
For sight of orchard in full bloom,
For flaunt of purple, perfumed plume
Had wearied for. In time Thy Law
Mad'st known; then ah! rejoiced, we saw
Up-creeping (scarce had gone the snow)
A tender blade. Now verdure-glow
Delighteth us. Accept, Great King,
Thy children's praise for Spring—
for Spring!

To Thee, Oh Lord, our hearts we raise,
In confidence, these length'ning days
So full of promise. We a sign
(From Thee the instinct, Oh Divine)
That we, when deep, as seed, in ground
Our bodies lie, shalt "Life" have found
Oft weary for. Each year Thy Vow
Dost keep. Yea e'en, as ling'ring now,
The change that Thou hast wrought we view,
We hymn "Thy pledge fulfilled anew
Sufficeth us." Accept, Great King,
Thy children's praise for Spring—
for Spring!

M. A. KERR.

SUMMER SCHOOLS.

The summer schools for 1913 will be held at Ottawa, Ashbury College, June 23 to June 28; Rothesay, New Brunswick, June 23 to June 28, and St. Catharines, Ridley College, June 30 to July 7. These are under the joint management of the M.S.C.C. and Sunday School Commission. The honorary chairmen are the Archbishop of Ottawa, at Ottawa; the Bishop of Fredericton, at Rothesay, and the Bishop of Niagara, at St. Catharines.

As the accommodation is limited, intending delegates are urged to send in their applications as early as possible.

For details about programme, prices, railway arrangements, etc., ask your rector or write to the office of either the M.S.C.C. or Sunday School Commission.

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What Community Work and Life Stand For

By SISTER DORA, S.S.J.D., TORONTO

(Read at the Annual W. A., Toronto)

WE have been asked to give a brief account of the training that Sisters receive for their work, and this in many respects is a difficult thing to put into words, for much of the preparation is along the lines of spiritual development, and you all know that is hard to define. The work of the hands and spiritual ministrations are an important part of the life,—no Sisterhood could be healthy without them, but the work, if it is to bear fruit, must rest upon the life. To put it quite simply, the object of a Community is, first, personal sanctification; second, active charity.

Those who set their personal sanctification before them, in entering upon Community life, must seek relief from everything which stands in their way. They must detach themselves, if possible, from the cares, the pleasures, the occupations and claims of society. How can this be done except by withdrawing into seclusion? If it be all manner of distractions that keeps one back from the imitation of the Lord Jesus, these must be abandoned, that in meditation and prayer may be learned of the Master His methods, His way of dealing with individual souls—these methods to be brought into use in the daily active work. This is the reason that to many of you the life and work of Sisters is unknown. It is distinctly a hidden life, and particularly so during the time of special training, which is about three years. Except as she comes in contact with those about her in her daily work, the probationer lays aside all outside social duties and claims that she may have uninterrupted time for her studies and preparation for the life to which she is looking forward. There are daily lectures and instructions and a course of reading carefully chosen. In a Sister's life all this holds a large part, and it is this which tends to the efficiency of the active duties at their proper times.

Seven times a day do all in the Sisterhood, except those hindered by urgent active works of mercy, meet together for united prayer and intercession, besides beginning each day with our Lord's own appointed service of Eucharistic praise and thanksgiving. In addition, each one has her own hours set apart for private prayer, meditation and intercession, and you all know by experience that prayer is both high work and hard work. Without this the Community would soon sink down into a mere society of persons living together for the sake of work they could do, instead of being a company gathered together in the Church to live in loving devotion to Almighty God, irrespective of the work each member may be able to accomplish. This, then, is one side of the training in a Sister's life, and it is the source from which she draws her strength, her courage and her inspiration for her active works of charity. For all the corporal and spiritual works of mercy which a woman may perform are included in the objects of the Society, as God in His Providence may assign them, more especially teaching, nursing, ministering to the fallen, the aged and the poor. A Sister, however, is not merely a woman actively employed in charitable ministrations, not merely a woman who visits the sick, instructs the ignorant and reclaims the erring. Such works, admirable as they are, rank second in importance, for she who does them does them because she is a Sister. These very things are being done every day by devoted women who are not called to a Sister's life—to do them does not make her who does them a Sister. The distinctive feature in the Sister is this—that she has chosen a state of life. Of course, a life of discipline such as this separates those who live it very much from others, for there must be a concentration of all the powers for the particular work in hand. A gravity and seriousness are brought into the life and a quietness of deportment, but also true joy and peace, and these should shine forth in the countenance.

Sisters work, and work hard. They are called to be poor, but not to be idle, and their work is of many kinds. Sisters are trained for school work, and who does not appreciate the fact that one free from worldly distractions and cares, and having no outside interests and social duties, can be in and amongst the children, and by gentle influence and example and surroundings of the religious atmosphere win many souls for Christ and train them that they may be able to take their place as good Churchmen and Churchwomen in the future. The young are quick to feel the influence of a life thus set apart and given to God. The value of training Sisters for work in our schools, both boarding, day and Sunday schools, is really inestimable, as the growth of the Church is furthered when our boys and girls are brought to a knowledge of their privileges and responsibilities as members of the Body Mystical of Christ,—and you know what splendid little missionaries children are, when we once gain their interest!

In the hospital Sisters learn to care for the sick and suffering in an intelligent ministry that is given purely for the love of God and souls, and those who have experienced their nursing feel the difference between it and paid service. Here, too, mission work of a very real kind is done. Particularly is a good influence brought to bear on the young girls, many of whom have to earn their own living, and, with little or no knowledge of taking proper care of themselves, become ill, and need nursing back to health, strength and courage to face the difficult problems of life.

In the care of the aged another kind of work is done, and the training is necessarily different. Perhaps there is nothing which so exercises the patience, and yet which is so much needed in these days—places where men and women in their declining years may in quiet, religious surroundings prepare for the summons to the larger life beyond the veil.

In mission work there are varieties of calls which give much practical experience to those engaged in it. Parish visiting, nursing and visiting the sick and poor in their own homes, holding Bible classes or preparing candidates for Baptism or Confirmation to help an overworked priest; giving the needed inspiration and direction to Sanctuary and Chancel Guilds; taking charge of mothers' meetings and sewing classes for children; superintending coal clubs, and trying to instil into the minds of mothers of families the importance of thrift, cleanliness and sanitary methods of living.

There are other branches of work in which a Sister receives training, as for example that in the Church workroom, where embroidery and other needlework is done, by the sale of which the Sisters are enabled to assist missions and poorer parishes in securing proper vestments and linens which help in making the worship of God more reverent and beautiful; the laundry, where they are taught to wash and iron linens for the use of the Church,—and the baking of bread for the Holy Communion. But most important of all perhaps is the training given for work with individual souls—those in mortal sin, the fallen, the doubters, those who have wandered from the fold and yet know not how to return. Probationers in training are taught to do everything thoroughly and punctually, and with quietness—not to hold back from any work because it is menial, but to realize that the work of the hands is as acceptable to God as the work of the intellect—that they must not choose their work, but let it be chosen for them—that they must not complain of inconvenience, and try never to cause any; to be ready to go to any branch of work at any time and on short notice when called on to do so. You may say: "Why all these strange regulations?" And the answer is that the Sister's life is much like that lived by military men, and order and precision there must be, that the workers, however few in number, may be placed to the best advantage and accomplish the greatest amount of work possible. If you look over the records of Community Houses, you will be, no doubt, astonished to find the number and variety of works carried on, by not so very great a number of people, but it is because they are placed and allow themselves to be placed where they can be of greatest benefit to the whole body, and so to the Church and their God.

A life of consecration, a life of poverty, a life of earnest self-denial and self-surrender, a life of devoted work, such is the life for which a Sister of Mercy is trained; but more than all, for a life of continual communion with Him Who said: "If a man love Me, he will keep My words and My Father will love him and we will come unto him and make Our abode with him."

CHORISTERS IN THE KING'S CHAPEL.

There are ten boys in London who every Sunday and on State occasions wear suits of clothes that in each instance cost something like $200. The lads thus expensively and brilliantly attired are the choristers belonging to the King's private chapel in St. James' Palace. When arrayed in their State suits they are truly a gorgeous sight.

Scarlet cloth is the foundation of this costume. Bands of Royal purple between rows of heavy gold lace are the adornments. Old lace ruffles are worn at the neck and wrists. These ruffles are so valuable and so difficult to replace that they are worn only on the most special occasions. At other times white lawn bands take their place. The boys must take great care of their suits, which must endure three years. The "undress" suits are replaced every eight months.

This choir is one of the historical institutions of Great Britain and many of its old-time customs, including the dress of the boys, are retained to this day. The choir has numbered among its singers such distinguished musicians as Sir Arthur Sullivan, Edward Lloyd, Sir John Goss and Dr. E. J. Hopkins.

It is the right of the head boy to demand a guinea as "spur money" from any officer entering the chapel wearing spurs. It is said that when Arthur Sullivan was head boy the Duke of Wellington would always come spurred to the chapel, in order that he might have the pleasure of paying the forfeit to his favorite chorister.

A keen warm sympathy that makes your brother's need your own—nothing short of this is really charity. —Phillips Brooks.

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In Garden and Field

NOTES By E. T. COOK

THE TULIP.

NO more gorgeous flower of spring exists than the Tulip, the floral sun of the earth, and in Canada it seems to shine with a brighter light than in the gardens of Europe. It is, in a sense, an Eastern flower, many of the species gilding meadow and hill into the richest coloring, and some seem to have lapped up the sun's darts of lurid brilliancy. It is, I think, needless to apologize for devoting my reflections on this occasion to one thing—the Tulip. It is in evidence everywhere, coloring the green sward facing many a public building and private residence, and ringing out the rich message, "Spring is here." It is not my intention to write of the Tulips most of us are familiar with, but of certain types that offer no cultural difficulties, whilst giving a medley of beautiful shades, sometimes strong and splendid, sometimes subtle and almost indefinable.

A TULIP DISPLAY IN TORONTO.

A great display is promised of the finest representatives of this race, which, it must be remembered, belongs to the lily order, in Toronto. It is in the garden of her foremost citizen, and anyone who wishes to see it, if they will send a letter to the editor, addressed to the writer of these notes will have the privilege of so doing. The Tulips represented are those groups known as the "Cottage" and the "Darwin." Firstly, they are superb bulbous flowers for grouping one kind in a group, or in mixing, and the exquisite petals forming themselves into goblets of scintillating hues, goblets for the fairies to sip from, are held aloft on tall, sturdy stems. There is something splendidly virile about these types of Tulip and the more they are planted, so much greater the interest of the garden. The first to be named is called

THE COTTAGE TULIP

and the name arose through most of the kinds having been found in the cottage gardens of Great Britain, where they have shed their lustre to the few for more than half a century, and both French and Italian gardens have also contributed their offerings to make a complete and satisfying collection.

The following sums up their virtues. They are all very beautiful, presenting the greatest variety in form and coloring, and having none of the stiffness of other Tulips. For cutting they are greatly prized on account of their long stems and graceful habit. Being extremely hardy they are specially adapted for permanent hardy flower and shrubbery borders, where they should be freely planted in large clumps and masses. They may also be naturalized in grass and wild gardens, etc., where during May they present a charming picture. Many of them may be successfully grown in bowls of peat-moss fibre, shell, and charcoal mixture. Out of doors the bulbs should be planted 5 to 6 inches deep on heavy soils and 6 to 7 inches deep on light soils. The distance between the bulbs should be not less than 6 inches, and if planted too shallow they are apt to come blind. This information also applies to the Darwin Tulips, and is the result of the experience of Mr. Rudolph Barr, head of the great firm of Barr and Sons, who have made the Daffodil and the Tulip a life-long study. Remember the promised show of these kinds.

THE DARWIN TULIPS.

As the name suggests, this race whose origin may be traced to *tulipa gesneriana* is named after the great scientist, Darwin, and this remarkable series of kinds is the outcome of the enthusiasm of a Flemish amateur gardener. It is impossible in the brief space at my disposal, to mention even the best forms, but this type is the most important of all flowers for composing intense effects and striking color harmonies, and the art designer will be wise to study this flower freely whenever it is presented in exquisite shades and splashes of dazzling tones. The awful cerise that has taken Toronto by storm is not Nature's handiwork. A cerise Tulip is in existence that courts admiration, not repels. Mauve, buff touched with lavender, flaming vermilion, white lined with pink, purple that may be called black, for its depth of shade, clear rose, and a medley of other colors are there to choose from.

Apart from the Cottage and Darwin Tulips there is a host of species or wildlings to fill even lovers of the two great races named, with even a greater enthusiasm. The prince of all, however, is *gesneriana spathulate,* a form of the parent of the Darwin and Cottage Tulips, and it should be the first to select. The almost overpowering richness of its coloring is seen when the tall firm stem holds aloft the big crimson chalice that opens wide to the mid-day sun and discloses a base of inky-blue. It is a true child of the sun this dazzling beauty from southern Europe and Asia Minor.

Tulip flowers should be cut in the early morning before the sun has opened them, and at no other time.

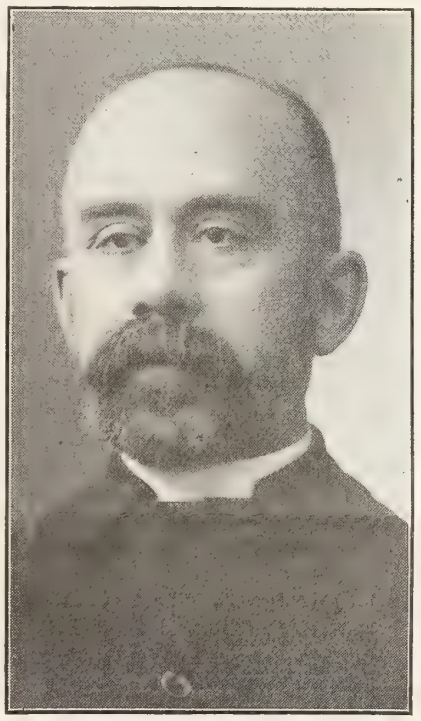
The Tulip family is one of the most interesting and sumptuous of all the flower kingdom, and has inspired many enthusiasts with a first love of things beautiful in horticulture.

Impressions of the First Synod in Mid-Japan

By REV. C. H. SHORTT

EARLY one morning in Easter Week as I travelled down the Kiso Valley towards Nagoya, the train stopped at Fukushima. The abruptly rising mountains all about, heavily tree-clad, were dusted with fresh-fallen snow, and streaks of white cloud cutting across the heights gleamed like silver in the morning light. The town below rested peacefully on the banks of its river gorge.

Three days later I was there again on my way back. It was mid-night, but the snowy heights were again glaring with light; this time of the weirdest golden red; for the town



Rev. C. H. Shortt, M.A., the new Corresponding Secretary for the Diocese of Mid-Japan.

below was a mass of surging flame and a spark-illumined cloud filled the zenith.

We soon learned here why the words "from earthquake, flood and fire" have been added to the Japanese Litany.

—

The deepest impression made by the Synod itself was this: the right man was chosen for our Bishop. If there were any doubts before, and I cannot think that there were, they are now set quite at rest.

—

The warm hospitality of the Nagoya people is not a new discovery, but an old impression deepened. All the intervals in the session were filled up in the happiest possible way.

—

The lower story of St. John's Church, with all the partitions lifted out (you cannot do such convenient things in Canada) made an ideal Synod room. (Should I have called it the "Crypt of St. John's Cathedral?") There were less than fifty of us and a few visitors, so we had plenty of space to have the seats arranged in parliamentary fashion. Everything about the meetings was sensible and dignified.

—

It was in one sense, at least, a "layman's" missionary meeting; the Japanese clergy said little throughout the two and a half days session, and the foreign clergy practically nothing. Yet there was plenty of discussion.

—

What was contributed by the Japanese clergy was valuable and came largely from our old friend, the Rev. D. J. Iwai, who is well enough now to be a great help in the work of the new diocese. I hope Canadians are offering thanksgivings for his recovery so far and will continue their intercessions for his complete recovery.

—

In one way the clergy had their "innings." There was plenty of preaching. Besides the opening sermon by Mr. Mizuro, there was the Bishop's charge; three speeches at the evening missionary meeting; a sermon by Mr. Robinson on the morning of the last day, and a closing one by the Bishop in the afternoon. Do you object that the charge is not "preaching," nor are missionary addresses?—and that the last day was not strictly Synod at all, but rather conference? And do you say that it is better to have too much preaching than too little?

Well, perhaps you are right but, somehow the impression was left on one's mind that there was plenty of preaching.

—

Next year there will be no session: for it will be the year for the General Synod, when the diocesan ones do not meet. We are not quite so prodigal of assemblies as you are in Canada.

AN OLD FAVOURITE.

With the name of nearly every British or Canadian legislator there has, at one time or another, been something of the humorous attached.

"Reminiscences" by Sir Richard Cartwright, recently published, brings to mind a story in which Sir John A. Macdonald and Sir Richard Cartwright are said to have figured. It is probable that the same story has been told about other Parliamentary lights.

At any rate it is related that Sir Richard wagered five dollars with Sir John that the latter could not say the Lord's Prayer.

The bet fully arranged, Sir John proceeded: "Now I lay me down to sleep——"

Whereupon Sir Richard quickly broke in with this remark: "Never mind, Sir John. The money is yours. I didn't think you knew it."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

UNITY AND EPISCOPACY.

To the Editor:

Sir,—With the joint letter of the Bishops of half the Canadian Church before us, unanimously condemning the now notorious appeal for unity, and reading side by side with it the announcement made by the chief promoter of the "appeal" that it is intended to proceed with the movement in spite of the Bishops' remonstrance, would it not be well to close your columns to further correspondence on the subject? Those who are not in sympathy with Dr. Symonds can safely leave the matter in the hands of the Bishops, even though we are told that "two Western Bishops" (their identity is discreetly withheld) are in sympathy with the appeal, the presumption being that the others are as strongly opposed to it as their brethren in the East. You can safely, too, give the promoters of it the satisfaction of "having the last word" for the present, so far as your journal is concerned, though one is strongly tempted to point out that Canon Plumptre's letter—the last word—utterly fails to carry conviction; and for this reason—all his historical facts, so cleverly marshalled, were presented to the Pan-Anglican Conference of 1888, but with practical unanimity it was decided that these facts in their proper setting and so far as they were matter of fact, had no such bearing as Canon Plumptre fondly imagines. So much so, that the original report of the committee, or rather the majority report of that committee, which took Canon Plumptre's view, was referred back for amendment, a thing unprecedented in the history of the Conferences, and the like has not, we believe, occurred since.

All that the promoters of the Appeal have proved hitherto is that the revisers of 1662 established the fact that episcopacy is a *sine qua non* of the Church of England. If some, even High Churchmen amongst the Fathers, can be tortured into an expression of private opinion to the contrary, their private opinion was overruled by God's Holy Spirit. But at best their private opinion went only so far as to say that, whilst believing fully and unreservedly in episcopacy, these Fathers did not feel themselves called upon to absolutely condemn non-episcopal orders, under all conceivable circumstances. That was no business of theirs. Dr. Symonds and his school ask us practically to endorse non-episcopal orders. This is no business of ours. Even if we did endorse them, with all their hands and seals, that would not make them one whit better or more valid than they are.

Let us be content with Bishop Lightfoot's conclusion of the whole matter—and his investigations seem to have great weight with the promoters of the appeal. According to him, episcopacy is scriptural—Primitive, Apostolic, Catholic; it must therefore be the standing ground of the Church of England, if she claims to be both Protestant and Catholic in the true sense of these words. What the position of other communions, be they Churches, or Churches by courtesy, or what not, is no concern of ours, and we refuse to meddle with the question. We have no power or inclination to "unchurch" them. On the contrary, we have every inclination to "Church" them, yea even to the highest height of Churchmanship, but we can do this (if and when they ask us) only by pointing out to them the way by which we ourselves, by the grace of God, arrive at that consummation devoutly to be wished.

Yours truly,
ARTHUR JARVIS.

To the Editor:

Dear Sir,—There has been some correspondence in your columns round about "Episcopacy and Unity," a book recently put forth by the Rev. H. A. Wilson, and I see by advertisements that it is for sale in Toronto.

I am somewhat surprised that no allusion has been made to another small book treating the same subject, and entitled "The Open Sore of Christendom." It is by the Rev. W. J. Sexton, and is published by the Century Press, 8 Henrietta St., London, W.C. I can assure your readers that the author of this latter book seems to have laid to heart the great dangers we are in by reason of our unhappy divisions, and no one could be more zealous than he in a desire to heal them; yet he does not appear able to suggest the abandonment of episcopacy in order to further such an end.

Indeed, the evidence, part of which he adduces, in favour of ministerial succession through the episcopate is too overwhelmingly strong to enable him to do so.

The argument of the book "Episcopacy and Unity" is set forth in Chapter 2. It seems to be that episcopacy is the Church's law for the Church of England only as a national Church, and that the Church of England concedes the right to other national Churches to constitute themselves on non-episcopal lines.

Nearly the whole chapter is taken up with the support which the author considers his argument receives from certain divines in the early days of the Reformation. It is well known, and indeed is asserted by Mr. Wilson, that the refugees who returned from abroad in the days of Elizabeth came back with "a strong preference for the Genevan system." This being the case, it is little to be wondered at that they regarded episcopacy as non-essential. But Mr. Wilson is absolutely silent in regard to Richard Hooker, one of the greatest theologians of the day.

Hooker, however, said with reference to the non-episcopal ministry of other national Churches: "This other defect we would rather deplore than exagitate."

Perhaps the most amazing feature in Mr. Wilson's book is his interpretation of the "Preface to the Ordinal" in our Prayer Book. This interpretation is offered in order to "crystallize the argument of this chapter."

"Reading this preface," says Mr. Wilson, "in the light of the times when it was drawn up, it is nothing more than the statement of the law for a national Church. The transition from 'Church of Christ' in the first sentence to 'Church of England' later on points clearly to this conclusion. Episcopacy is the law of the national Church, and the change of expression hints pointedly that the compilers of the Ordinal deliberately refrained from maintaining that no minister was a lawful official of *Christ's* Church unless he had been episcopally ordained."

How can any change of expression within the preface be regarded as hinting pointedly to the very opposite of what the preface asserts?

This is certainly an amazing piece of criticism, or rather it is an amazingly audacious invention.

The conclusion of the argument, of course, is that episcopacy is a purely optional matter, and if purely optional, it denotes nothing essential to the constitution of the Church.

If such were indeed the case, it would be simply criminal for the Church of England to continue to insist upon the unlawfulness of the ministry of any Bishop, priest or deacon except he hath had episcopal consecration or ordination.

Mr. Wilson's interpretation is wholly at variance with that of the English Archbishops (who were as capable as he is of reading the preface "in the light of the times in which it was drawn up") in their reply to Leo XIII.:

"The intention of our Fathers was to keep and continue these offices which come down from the earliest times, and reverently to use and esteem them, in the sense, of course, in which they were received from the Apostles, and had been up to that time in use."

I had intended to make some reference in this letter to early Patristic evidence in favour of episcopacy, such *e.g.* as that of Polycarp, a contemporary of St. John, but I have already taken up too much of your space. This, and much else, will be found in the "Open Sore of Christendom," to which I have already referred.

Yours faithfully,
SUTHERLAND MACKLEM.

DR. GIBSON AND EPISCOPACY.

To the Editor:

Sir,—On reading the letter of Canon Plumptre in the last issue of CHURCH LIFE, I looked up the quotation which he makes from Dr. Gibson on the 39 Articles. If the Canon will do the same, I think he will come to the conclusion that his quotation stopped too soon. It is quite true

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that in his comment on Article 36 Dr. Gibson says: "Certainly all that the actual terms of the Article now under consideration binds us to is this: that episcopacy is not in itself superstitious or ungodly. This amounts to no more than saying that it is *an allowable form of church government,* and leaves the question open whether it is the only one." Dr. Gibson proceeds further on: "Nor need we feel surprise that the Articles leave us without any real guidance on the question whether episcopacy is to be regarded as *necessary,* for at the time when they received their final form English Churchmen were standing on the defensive, and engaged in a severe struggle with a strong Presbyterian Party, who objected to episcopacy altogether. As against these men they were mainly concerned to defend the episcopal form of government as *allowable,* and with this they were content. For the deliberate judgment of the Church of England we must look elsewhere. We find it in the Book of Common Prayer, which received its final form nearly a hundred years later than the Articles. The statements there made in the Preface to the Ordinal are conclusive as to the view taken by the Church. They may be summed up as follows:—

(i) The threefold ministry has been the rule of the Church since the Apostles' days; and no one has ever been allowed to exercise that ministry without a proper commission from lawful authority.

(ii) It is to be continued in the Church of England.

(iii) And therein no one is to be accounted a lawful Bishop, priest or deacon, without episcopal ordination.

The formal and deliberate assertion of this last fact dates from the final revision of 1662. The other two statements come down to us from the first Prayer Book of Edward VI. (1549), and belong to the time when the question of Presbyterian orders had scarcely been seriously raised in this country. Had the question never been raised, they might have been deemed sufficient. When, however, it had been raised, and attempts had been made by certain persons (as they were in Elizabeth's reign) to minister in the Church of England without an episcopal commission, it was well that their right to do so should be more expressly denied, and this is what is done by the addition to the Preface of the words referred to above. Thus the Church of England, as judged by her formal documents, recognises none but episcopal orders. But even so, it is interesting to notice how she treats the subject entirely from a practical point of view, pronouncing on it, not as an abstract theological question, but only as it concerns herself. She is not called upon to judge others. But her own position she is called upon to make clear; nor does she shrink from this responsibility. She sees that episcopacy has been the Church's rule from the days of the Apostles. She, in the providence of God, has retained it, and it is her duty to hand it on without breach of continuity. It may be charity to think well of our neighbors. It is certainly 'good divinity to look well to ourselves;' and therefore she feels compelled to insist upon episcopal ordination in every case, and can recognize no other."

I must not further trespass upon your space just now. There are other points of the letter of my brother which invite comment, but must be left for the present. I have made a lengthy quotation from Dr. Gibson for the sake of those who have not a copy of his work on the Articles. I do not think Canon Plumptre can quote the author in question in support of his argument; however, I leave this now to your readers to decide.

CHAS. L. INGLES.

May 5th, 1913.

GUILD OF THE HOLY GHOST THE COMFORTER.

To the Editor:

Dear Sir,—At this season of Whitsuntide, may I draw the attention of your readers to a notice of the Guild of the Holy Ghost the Comforter, which appears in another column of your paper?

The chief aim of this Guild is to honour God the Holy Ghost in the Holy Catholic Church and to help carry out His Divine purposes.

A branch of the Guild has lately been organized in the United States, and it is hoped that the membership throughout Canada may be increased.

H. S. DESBRISAY,
Sec. pro tem.

Ste. Agathe de Mont, P. Que.,
May 2nd, 1913.

THE CHURCH IN PORTUGAL.

Editor, Church Life:

Sir,—It may be of interest to many of your readers to know that one of the Bishops of the Church in Ireland, the Rt. Rev. George A. Chadwick, D.D., has recently returned to the diocese of Derry and Raphoe, after conducting a Confirmation tour in Portugal, the Church being only represented by one Bishop in the whole of that country. I ask for the prayers of the faithful for a growth of the Church in that part of the Old World.

W. H. BOYD.

Maple Leaf and Oak

or Three Sisters

BY IRENE STRICKLAND TAYLOR.

(Continued.)

"I DON'T see that that makes any difficulty in the matter," returned Torrence, leaning his elbows on his desk, and taking a more visible interest in the affair than he had shown before. "He need not necessarily have been made guardian simultaneously with Mrs. Lathbury."

"Why not? Do you think that their parents were living two years ago, or even are living now?"

"There is nothing to prove to the contrary, is there?" asked Mervyn, turning to Ruby. "You told us that you know nothing of your parentage except that your name is Hazeldine by every right, didn't you?"

"That is all we know," she answered, while Myrtle's large grey-blue eyes dilated slowly as she grasped the thought that she might have a father living and possibly a mother, as well as limitless relations if she only could know it. It was such a new feeling, coming as it did upon years of belief in the non-existence of parents or connections, that she seemed for the moment to be overwhelmed, and yet Torrence spoke truly when he said there was nothing to prove their belief. Ruby, too, subsided into deep thoughtfulness at his statement, which certainly seemed to be supported by the fact that they had always drawn their remittance apart from Mrs. Lathbury's control, and from an English bank. What if it were true that they had parents living? What a delight and a joy it would be to have someone responsible for the welfare of her two younger sisters besides herself!

But Doris took a more practical view of things.

"Supposing we find out that our father is alive," she said thoughtfully. "And supposing that we aren't what we thought we were: well-born people, how dreadful it would be! Why, we might even be related to those Crosbys!"

"I don't think there is much fear of that," responded Eleanor, smiling at the dismay in the girl's face. "Hazeldine is a good name, Doris, and besides, it does not depend on one's birth whether you are ladies in the true sense, although, of course, it is nice to have that, too. You girls have already made a name for yourselves through your books without depending on the fame of your relations, which is a far finer thing to do than to possess a pedigree a mile long."

"I suppose you haven't any missing relatives, have you?" inquired Doris eagerly. "It would be perfectly lovely if we discovered that you were related to us. How I wish you were!"

Eleanor laughed merrily at the idea, but shook her dainty head all the same .

"It's very sweet of you to say that," she answered gratefully. "But I'm afraid we have no mystery in our families on either side. My father was a Nevile and my mother was a Ridley, and Mervyn's mother was a Burke. So you see none of us have Hazeldines in our pedigrees."

"But our mother might have belonged to one of those families you named for all we know."

"So she might, and also so she might not."

"Don't you think that Mr. Sylvester might have an interest in our welfare without being actually a guardian of ours?" suggested Ruby, bringing the talk back again to serious matters. "I don't like to think that that man is our guardian at all."

"Of course he need not be a guardian of yours," answered Torrence, "although his letter certainly implies that he is more deeply interested in you three than an ordinary outsider would be."

Doris sat upright with a jerk and a gasp at the terror of a thought that had flashed into her mind. "Oh, say." she exclaimed horrified, "What if Mr. Sylvester is our father concealing himself under another name."

"What nonsense, Doris." Ruby spoke sharply as she usually did when disturbed or upset. "As though it were possible. He isn't nearly old enough to be my father."

"I'm sure I hope so. But you don't know how old he is, do you, Ruby?"

"He isn't any more than forty-five, I am sure, and that is much too young," returned her sister so decidedly that although she had grave doubts on that score Doris subsided. "After all he may be merely pretending all this interest in us," she added less belligerently, "just to influence us. He has shown us no proof of his connection to us and till he does, I shall not believe him."

"Well I think the best thing you can do is to wait till he returns from Germany with what patience you have," said Torrence, briefly summing up the case. "The only thing is for you to believe him at present, and when he says he is off to Germany to trust that he is writing the truth. Then when he returns you must demand explanations, since he has promised to give them you."

"I don't much believe in his promises," remarked Ruby grimly. "Will you back us up when it comes to demanding, Mr. Torrence?"

(To be continued.)

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ALGOMA

SUDBURY.

Sunday, April 27th, was a day of rejoicing in the parish of Sudbury, when the new church was formally opened by the Bishop of the diocese, who preached the opening sermon from Ex. iii., 5: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Archdeacon and several other clergy of the diocese were also present. Besides the regular services, a Confirmation was held in the afternoon, and twenty candidates were presented to the Bishop by the rector, Canon Boydell.

The services were very beautiful, a splendid choir adding much to their attractiveness. In spite of the inclement weather, the church was crowded at all services, and the collection, which went towards the building fund, amounted to the handsome sum of $694.35, one hundred of which was given by the W.A.

The new building is a delight to all concerned in its erection, and a decided acquisition to the town. It is of red brick, with cut stone facings in pure Gothic style. The interior is spacious and well proportioned; the walls are in grey plaster finish, and the woodwork is of Georgia pine with oak trimmings, while the seats are of dark oak. Facing one another are two large stained-glass windows. Altogether, the effect is very pleasing. Beneath the church proper is a large and well-lighted basement, which is used as a parish hall and Sunday school. Quite a large debt still remains on the church, but on the opening day there was room in the hearts of the members for nothing but thanksgiving to God for the wonderful blessing of our "new home."

CALEDONIA

Bishop Du Vernet has received a letter from Rev. Frederick Pelham Thorman who is stationed at the Indian Mission of Tahl-Tam, twelve miles above Telegraph Creek on the Stikine River. The letter is dated March 10, and refers to the gold rush. He says "The new strike out on the Nahlin has turned whites and Indians mad. If only the truth of the matter were known all might be well, but mouth to ear reports so quickly become distended. Already I hear the price of food is enormous—meat 50 cents a pound. What on earth it will mean to some poor people who have come in with their little all is beyond my imagination."

As to the Indian work he says:—"If only this land question was settled I could do much more. The Indians are crazy about their rights." He speaks of a white man who is acting the part of an agitator, and trying to set all the Indians against the missionaries. He feels sure, however, that when the Government gives a decisive answer the Indians will return to their senses. Since January his Indian school has been well attended, and the Indian agent says the children are coming on well with their work. An old Indian confirmed by Bishop Du Vernet during his visit to Tahl-Tan last June known by the name of Kleesta has passed away. Mr. Thorman has his younger brother with him, otherwise the loneliness in this far distant Indian village would be well nigh unbearable. He closes with the words, "We are both well. The winter has had no ill effects."

Churchwomen, twenty-one years of age and over, have a right to vote at vestry meetings in the Diocese of Caledonia. They are also eligible for election as lay representatives to the Diocesan Synod, if communicants. Two of our prominent women workers have been elected as delegates and taken their seats in our Synod, adding greatly to the discussion when the subject has borne upon work in which they are experts, such as Sunday school work, the problem of dealing with grown up Indian girls, etc.

CALGARY

CALGARY.

The clergy of the city of Calgary met for breakfast at the invitation of the Bishop on the 17th inst. in the Paget Hall. The meeting was preceded by a celebration of Holy Communion in the Pro-Cathedral at which the Bishop was the celebrant. After breakfast the Bishop gave as the particular reason he had asked the clergy to gather together was to discuss the question of having regular meetings of the clergy of the city to discuss questions of general importance to the welfare of the Church and for mutual counsel and advice. The suggestion was heartily welcomed by the clergy, and it was unanimously agreed to organize and adopt the name "Calgary Clericus," and to meet regularly the first Tuesday in every month. The Rev. C. W. E. Horne, rector of Christ Church, was elected secretary and a small committee appointed to suggest rules or by-laws and plans for the future. At the invitation of the rector, the Rev. H. Montgomery, the next meeting will be held in St. Barnabas, on Tuesday, May 6th.

OKOTOKS.

St. Peter's.

The Chapter of the Rural Deanery of High River met in this parish on Thursday, April 24th, with the Archdeacon of Calgary, Rural Dean, in the chair. There was a celebration at 8. Matins was said at 11, followed by a devotional study of the Gospel for the week, a chapter business meeting in the afternoon and a public service in the evening, at which the Archdeacon gave an address.

Before the meeting in the afternoon the members of the chapter attended the funeral of John Lineham, Esq., one of the old-timers of the country; a man who, in western parlance, "made good," and was much respected both in his home community and throughout the west.

CRESCENT HEIGHTS.

On Friday, April 25th, the Bishop dedicated a mission hall in St. Michael's Parish, Crescent Heights, Calgary, which has been built in the north end of the parish, about a mile from the Parish Church to accommodate the growing population of that part of the city. The rector, the Rev. H. M. Shore, who is well known to some of the parishes in the city of Toronto, was enabled through the kindness of Mr. Sidney Houlton to secure an excellent site, a grant towards the material of the building was secured from the S. P. G. Western Canada Fund, and one of the pleasing matters in connection with the hall is that the work has been done mostly by voluntary labour given by those of the district and the A. Y. P. A. of the Parish Church. Not the least energetic among the workers was Mr. Leacroft, who will conduct the services and a Sunday school there as lay-reader.

BASSANO.

The Rev. J. P. Dingle, who has just been appointed curate in this growing town of the west, has taken up work there this week.

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HURON

Last Sunday, the 4th inst., a missionary campaign throughout the diocese was inaugurated, continuing throughout the month. This promises to be one of the most vigorously-carried-out campaigns that has ever been undertaken.

On the evening of the 5th, the men's meeting in Cronyn Hall, London, was addressed by Rev. Mr. Westgate, from East Africa, and Mr. Rose, the general secretary.

It is probable the campaign will be concluded, as far as London is concerned, by the third week in the month. Confidence is felt that there will be a great extension of the duplex envelope system, and an assurance of a much larger income of missions for the current year.

LONDON.

The Cathedral.

The Rev. Edwin Hawkins, assistant at St. Stephen's Church, Montreal, has accepted the position of assistant at St. Paul's Cathedral.

Mr. Hawkins is a distinguished graduate of the Western University and Huron College, and has taken a post graduate course at McGill University.

The Rev. Mr. Hawkins will come to London the first Sunday in June. He succeeds the Rev. Mr. Doherty, who went to Toronto some time ago.

ST. MATTHEW'S.

This Church, besides showing a very satisfactory financial statement, for the year, has also made the following improvements:—

1. The Church has been wired and electric fixtures installed, through the kindness of Mr. Samuel Baker.
2. The Sunday school room has been provided with fixtures and wired for electric lighting by the A.Y.P.A.
3. The choir has been surpliced.
4. Matting has been laid down in the vestibule and on the stairs of the Church.
5. An electric motor for pumping the organ has been installed.
6. The Sunday School and the A.Y.P.A. have purchased a lantern for the use of the Church.

AYR.

The Ladies' Guild have presented the Church with a solid silver communion service, which is now on the way from A. R. Mowbray & Co., London, England. This is a new parish, and the gift is very acceptable.

MONTREAL

The Bishop of Montreal has accepted the invitation extended by the Council to be chaplain to the Church Lads' Brigade for the Province of Quebec.

—

The Most Rev. Dr. Wright, Archbishop of Sydney, Primate of Australia and Tasmania, will pass through Canada on his way back from England to Australia. He will reach Montreal on the 24th of May, and preach in the Cathedral on the 25th May, going on to the West on Monday, 26th. He and Mrs. Wright will be guests at Bishopscourt while in Montreal.

—

There will be quite an exodus of the clergy from the diocese to the Old Land this summer. The Revs. F. R. Farrell, Oliver Thorne, F. A. Allen, D. J. Neugewirtz, and probably one or two others.

—

The Rev. R. F. Taylor, Rural Dean of Clarendon, who has been rector of Aylmer for 17 years, has resigned, to take effect on 1st July next.

NEW WESTMINSTER

St. Mark's Hall.

On Friday, April 25th, the first annual meeting of the corporation and council of St. Mark's Hall, of the Theological College was held in the school house of St. Paul's Church, Jervis street. Reports by the principal and of the various committees were read, showing excellent progress in every department. There are at present thirteen students, which number will be very much increased when the Hall begins its second session next autumn. References of a very appreciative character were made to the work of the Women's Guild of the Hall, an organization which provides for the furnishing of the Hall and similar matters. Representatives were present from Victoria, New Westminster, Kootenay and Vancouver.

Resolutions expressive of deep appreciation of the life and work of the late Archdeacon Pentreath and of the late Rev. A. A. Dorrell were passed. In connection with the former, Principal Seager announced that the finance committee of the council had a suggestion to make to the council to the effect that steps be taken to fittingly commemorate Archdeacon Pentreath, who was one of the chief promoters with the late Bishop Dart, of the original proposed St. Mark's College, of which the present Hall is the outcome, in which the Archdeacon took the profoundest interest. The Principal suggested that the memorial take the form of a fund for the endowment of a chair in Church History to be called the Pentreath Memorial Chair, and that steps be taken to commence the project as soon as possible. This was unanimously done. The Principal also stated before any steps had been taken in the matter, he had consulted with Mrs. Pentreath and other members of the family and had secured their hearty and sympathetic co-operation.

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NIAGARA

His Lordship the Bishop will be absent from the diocese during the week, and will assist Bishop Mills in several important Church meetings, confirming and dedicating at Picton several articles for Church service. On Sunday he will hold a Confirmation at Orangeville.

HAMILTON.

Christ Church Cathedral.

Rogation Sunday, the Church's seed time for missions, was duly observed by the reading of the circular ordered by the Bishops, and by sermons on behalf of the funds. At the Cathedral, Dean Alman Abbott gave a very stirring address, in the course of which he said he hoped the congregation would raise $4,000 a year for missions. In memory of Canon Wade, a Canon of the Cathedral, the hymn "Peace, Perfect Peace" was sung. Tennyson's "Crossing the Bar" was also given with much effect.

All Saints'.

Ven. Archdeacon Fornerot was the recipient of many congratulatory speeches in consideration of the high honor just conferred upon him by Queen's. Dr. Fornerot's friends fully appreciate this honor, and wish for him many years wherein to enjoy this distinction.

St. John the Evangelist.

Rev. Canon Daw had special services on Rogation Sunday, with early celebrations at six on Monday, Tuesday and Wednesday, with evening services at 8 p.m. Ascension Day was well kept also.

Church of the Ascension.

Canon Howitt preached a memorial sermon for the late Canon Wade, with whom for many years he was closely associated in the ministry. The congregation was deeply moved by his impressive words. The chancel and galleries were draped with purple. At the close of the service the "Dead March in Saul" was played —the congregation standing. The Woman's Auxiliary of the church sent, on the occasion of the funeral, a Jerusalem Cross, emblematic of their society, and there were many beautiful floral offerings. The honorary pall-bearers were Very Rev. Dean Abbott, Rev. Canon Sutherland, Rev. Canon Daw, Rev. E. J. Ethrington, Rev. Dr. Gardner, Rev. A. B. Higginson, Rev. Ralph Mason, Toronto; Rev. Mr. Westgate, Africa. The active pall-bearers were chosen from the members of the diocese: Revs. J. W. TenEyck, Geo. Pugsley, F. W. Hovey, S. C. Noxen, W. E. Whyte, A. Ballard, E. W. E. Burns, W. W. Judd.

Thursday was the anniversary of this church, and the Ven. Archdeacon Cody was the special preacher for the occasion.

St. Phillip's.

Dr. Rennison took the services at this church one day last week, when his most interesting and instructive preaching was listened to by a large and reverent congregation.

EAST HAMILTON.

The Bishop of Niagara stated recently that the Church would shortly make large extensions of the work in East Hamilton. He said a meeting of the extension board would be held in the near future, and a suitable church would be erected on the site of the present St. James' church. The members of St. James', under the leadership of Rev. W. J. McAndrew, have been working hard for a new church, and this news will be pleasing to them. The Bishop says that the new St. James' church would not be inferior to any of the new church edifices erected in that section of the city, and it is expected the new St. James' church will cost about $15,000 or $20,000. The congregation of St. James' will in all probability be asked to raise $4,000 or $5,000, and the other churches may guarantee the remainder of the cost of the building.

A lawn tennis club is among the projected social actions of this parish, which seems to be growing by leaps and bounds.

ST. CATHARINES.

St. George's parish hall is almost completed. It will be a very handsome building, situated just in the rear of the church.

PORT COLBORNE.

St. James'.

The annual vestry meeting was well attended. The wardens for the year are Messrs. E. Milliken and Wm. Wright; lay representatives, Dr. F. J. Old, Mr. L. Dunham and Mr. E. P. Johnson Total receipts, $3,171.18; balance, $454.07.

On Wednesday, April 16th, the young people of Christ Church, Marshville, gave a play in the Guild Hall, Port Colborne. The proceeds were sent to the Rev. Wm. Burt, of Campbellville, to assist him in rebuilding his two churches which were blown down on Good Friday.

ONTARIO

The Rural Deans of the Diocese met with Dean Bidwell to make arrangements for confirmation services after the consecration of the Dean next month.

KINGSTON.

St. George's.

A meeting of the congregation of St. George's Cathedral was held Tuesday, April 29th, for the purpose of choosing a committee of five members who will select three suitable names to submit to the Bishop for the office of rector of the Cathedral. The committee chosen were: Messrs. R. J. Carson, R. Waldron, Lieut.-Col. Kent, D. S. Robertson, and A. W. Wheatley.

The following resolution was passed: "That at a meeting of the congregation of St. George's Cathedral, held in the Synod Hall, on Tuesday, April 29th, the congregation expressed its deepest sympathy and regret, that owing to the state of health of our beloved Bishop, the Right Rev. Dr. Mills, it has been necessary to elect a co-adjutor Bishop, and we pray God that he may be long spared to give Godly counsel and advice in the administration of the diocese which he has with such ability discharged since his consecration and the congregation will always be pleased to see and hear his Lordship at all times in his Cathedral Church whenever his health permits him to take part in the service. We are truly grateful for the very great kindness and generosity that he has shown to us as only a good Father in God can do for which we are truly thankful to his Lordship."

A motion was also passed that the congregation of St. George's Cathedral place on record their appreciation of the services rendered by the Very Rev. E. J. Bidwell, Dean of Ontario, and congratulate him on his elevation to the office of Co-adjutor Bishop of Ontario and hope that he would be long spared to fulfil the duties of his exalted position.

A short time ago Bishop White, in China, wrote a letter of appeal on behalf of the new missionary hospital for Chinese women and children which he was about to open in his diocese.

This appeal was read to the members of the St. George's mothers' meetings at the beginning of Lent, and they were asked if they would, as a Lenten offering, make the fittings and furnishings for two beds in this hospital.

The work was distributed, and a week ago all was brought back neatly and beautifully done. Much of it has been done by those too poor to afford themselves a sewing machine, and

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LYN.

The fifth annual meeting of St. John's Church W.A. was held on Wednesday last. Service was held at the church at 10.30 a.m., when Rev. S. B. G. Wright, M.A., of Maitland, preached.

Since last year nine names have been added to the roll. The thank-offering amounted to $13. The officers were elected for the year.

St. James'.

St. James' W. A. met last week and packed a bale for the Indians at a mission school, in the North-West. The members of the Auxiliary took the opportunity to present Mrs. Partridge with a prayer book and hymn book. Mr. and Mrs. Partridge left on the 1st of May for Prince Albert.

KITLEY.

Vestry meetings in this large parish passed off well.

St. Annes', Easton's Corners, reported a good financial standing—the best for years, a strong branch of the W. A.; back debts nearly all paid; gifts during the year—altar desk, brass alms basin; mural tablet in memory of the late Thomas Price. Wardens: Rufus Price and Hope Putnam.

REDAN.

All Saints'.

Vestry decided to raise stipend list to $100 a year. A new organ has been placed in the church and a wire fence around the building. Wardens: H. Cooper and M. Pritchard.

FRANKVILLE.

St. Thomas' finances are in a healthy condition—over $300 in bank after paying all debts. New memorial altar, wire fence, wardrobe and table and chairs for vestry, amongst last year's improvements. Mission giving for whole parish, $155.59. Good branch of W. A. Wardens: Morton, Davis and Charles Baker.

NEWBLISS.

St. Paul's.

All debts paid; over $200 in bank; good Sunday school; good W. A. branch; new wardrobe for vestry. Wardens: W. Dodd and Ezra Kinch.

BELLEVILLE.

Christ Church.

A tennis club has been organized here, and the excellent parish grounds are being put in condition for operations.

A congregational banquet, followed by a programme of music and speeches, has been held recently. About 200 people sat down together.

—

An excellent concert was given on the evening of the 24th of April in the parish hall by the Choral Club.

—

At a recent meeting of the Select Vestry, the rector's stipend was raised by $200.00.

QU'APPELLE

MOOSE JAW, SASK.

History of the Church of St. John Baptist.

The first Church was built in Moose Jaw in 1883. In those days the Rev. J. P. Sargent, now Dean of Qu'Appelle, travelled up and down the C. P. R., taking services at various points, of these Moose Jaw was one. The Church was a small wooden one,

First Church of S. John Baptist, Moose Jaw, Sask., 1883.

much like many of the prairie churches of to-day. This was replaced in 1888 by a concrete building, which second church was burnt down. In July, 1892, a tender was accepted for a brick church 50 x 30; this was then built and to it a chancel was added with a chapel underneath in 1905; in the same year a mission room was built in the south part of the city. This mission is now the centre of the parish of St. Michael and All Angels, which was separated from the mother parish in 1912.

In the fall of 1908 it was decided to pull down the then existing church and to build a new one on the same site. This work was commenced in June, 1909, and the present church was used for the first time on Easter day, 1910, and dedicated on the 27th of April that year. The church is of brick on a cement foundation; it seats 540 people. It is of gothic architecture, the ceiling is barrel shaped with colored ribs. The ceiling over the sanctuary is panelled, and the panels painted blue with gold designs in them. Behind the altar is a carved oak reredos with a large painted panel of the Last Supper; it is the gift of two of the parishoners. The font is of stone, given by the children of the church, over it is a magnificent carved oak cover, the gift of an old friend of the rector's, and the carving is chiefly his work. Underneath the body of the church is a parish room to which entrance is made by a door away from those of the church, this room is used for the Sunday school and general purposes and is most valuable to us; in connection with it are rooms used for vestries and class rooms; under the chancel is a chapel, and very beautiful it is, on the altar is a rich frontal, on either side are riddel posts and on them carved angels made in Ober Ammergau, over the altar is a small canopy, and on either side covering the whole east wall are green curtains. This chapel will seat about 50 or 60 people, here we have many of the early celebrations of the Holy Communion, and many of the weekday services, and as it is easily heated many weddings take place there in the winter season. In addition to the church we have a small mission room in the north-west corner of our city which at present is being used chiefly for Sunday school purposes. The present rector is the Ven. Archdeacon Wells Johnson who was inducted in 1904. The Rev. A. B. Payne is in charge of St. Michael's and the Rev. J. F. Southam is assistant at St. Johns.

The present Church of S. John Baptist, Moose Jaw, Sask.

REGINA.

Ascension Day was observed with all due reverence at St. Chad's

The Venerable Archdeacon Wells Johnson, Rector of the Church of S. John Baptist, Moose Jaw, Sask.

Regina. There was Choral Eucharist at 6.45 a.m., when thirty communicants were present. At 3 p.m. the members of the various branches of the Women's Auxiliary in Regina assembled to hear a most interesting address by Mrs. Simpson, of Condie, on the work and object of the W.A. Evensong was sung at 8 p.m., when there was a fair attendance, the preacher being the Rev. E. H. Knowles, LL.B., secretary of Synod.

St. Paul's.

With the advent of a new Church year at St. Paul's the members are brought face to face with the great and all important problem of Church Extension. The Church cannot accommodate all of those who wish to worship there. The south-west of Regina, as far as our Church is concerned, is utterly unprovided for. Something must be done and that quickly. As soon as the Bishop arrives home from England it is hoped that plans may be formed for providing for the south-west part of the city with church accommodation and an incumbent. Meanwhile the congregation of St. Paul's must decide what shall be done (if anything) in

(*Continued on page* 15.)

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ONE of the special delights of spring is that as it comes round each year it brings its own welcome in the sense of joyful surprise with which we greet its approach. We think we know it all, yet we welcome each new beauty, each tender shoot, the smell of the freshly turned earth, the lovely lights and shades with their ever-changing hues, the sweet mellowing haze,—we welcome it all with as much zest as if we had never seen it before. It is the sense of the joy of youth, I suppose,—the freshness of perpetual renewal—of the "newness of life,"—which never fails to awaken in us a thrill of gladness.

City dwellers, and those whose work keeps them much within doors, long now for the country, for the woods with their delicious quiet and even more delicious sounds, for the

"flowery green, bird-singing lands,"

yet even without being in the country one can gain much of real enjoyment from the sense of spring.

* * *

A few Sundays ago I realized this as I was walking along towards the hour of Evensong,—one met streams and streams of people who seemed to have literally taken possession of the streets,—there were old and young, lads and lasses, family groups with father, mother and little ones,—all yielding themselves to the freedom and enjoyment of the first real spring evening.

It is the childrens' time, too; the children are everywhere; every vacant space holds them; they are in possession;—there they are, skipping racing, playing. One has to admit that playing in the streets is dangerous for children, yet unless you are prepared to equip every few houses with their own playground, what are the children to do? The streets are certainly dangerous for them, and they cannot be allowed to obstruct, yet in many of the quieter streets the risks do not seem to be serious, and are not we all of us the better for their presence out of doors? For myself, I would always choose to live within sight and sound of childhood, and the innumerable little groups of children at play always seem sufficient to warm and cheer the heart of Mr. Scrooge himself, or of anyone who did not foster a spirit of dislike to them and their little doings. Well, if we have never really played ourselves, or have forgotten how to do it, we can all play by proxy now-a-days as we watch the children at their games, and of all our institutions is not play among the best, as it is certainly among the very oldest and most venerable. I am not speaking of comparatively modern institutions like the British Constitution, but of human institutions that are from the beginning.

* * *

Some people can never think of a thing at all apart from its philosophic or educational or utilitarian value, and play is certainly entitled to consideration in all these aspects, but I am thinking just now mainly of its charm and sweetness and of its infectiousness. Of course everyone needs play, everyone learns through play, and children need it most and express themselves through the medium of play better perhaps than in any other fashion. They ought to have every possible opportunity. Children in their own gardens have perhaps the very best of it,—not solitary children, though they ought to have companions. We who see our own childhood through the mist of many years, never lose the remembrance of the old gardens, with their broad spaces, their great trees, their endless nooks and corners, all so wonderfully adapted to our needs, to our longing for freedom and beauty and room, and for getting away by ourselves from the restraints of grown-up society. Here we had our glorious liberty, and a whole world for adventure and exploration; we could invent families, communities, armies, at will.

"Let the sofa be a mountain, the carpet be a sea,
There I'll establish a city for me,
A kirk and a mill and a palace beside,
And a harbour as well where my vessels may ride."

But this all happened in the nursery; how much more was it fulfilled in the big gardens of our childhood and now of our dreams.

* * *

But town and city life will not provide special gardens for everyone. Where are the children to play? My way leads me sometimes past one of the public schools, just before the morning bell rings; both the little playgrounds are a teeming mass of boys and girls, rushing about in the keenest enjoyment, knowing that the time is short,—letting themselves go, running, jumping, dancing, skipping, or breaking up into little groups for games. Later in the day you will see them tumbling out of school, playing and dancing their way home again. Every little bit of spare ground will be occupied by groups at play; I never can pass without stopping to watch for there is no sweeter or more refreshing sight.

* * *

With the rapid growth of industries, childrens' rights have to be carefully safeguarded from the danger of exploitation in the interests of the need for cheap labour. In the same way some people have got to see to it that with the growth of towns and cities children are not dispossessed of their right in spaces to play. Every growing community should have its play-grounds association in order to protect the childrens' rights. Mr. Riis told us that in some States of the American Union the law requires playgrounds associations in centres of 10,000 population or over. Without something of the sort we know the result of the perpetual encroachments on open spaces, and how the central and more crowded districts tend to lose these which have hitherto done duty as playgrounds for the neighborhood. Playgrounds to be of use must be near the childrens' homes; big districts outside the city limits are very valu able, but they will not meet the need of city children for play.

Many of our cities have happily already established their playgrounds associations, — Winnipeg, London. Hamilton, Toronto and others. The object of such societies is to impress on the public and the public authorities the necessity of this work, and its civic and social value to the community, as well as to take practical measures by the securing and equipping of suitable grounds.

* * *

The report of the Toronto Playgrounds Association is a most interesting little pamphlet, full of information about the progress of the movement, together with charming pictures of the children at play. Under its auspices and by the aid of generous private gifts, several large playgrounds have been secured and equipped, many school grounds are utilized (and by the latest development will shortly all be utilized for this purpose), and athletic fields are provided under the direction of the Parks Department.

Now that public opinion is being awakened to the value of this movement, to its hygienic and social and moral worth of play, more and more will be done to make playgrounds accessible to all the children in the community. Playgrounds, of course, need a certain amount of equipment and supervision,—children unsupervised cannot wisely be left to play in numbers; little ones will be teased and bullied, lethargic ones overlooked, strong ones will exercise undue dominion. weak ones will be shared out of their turn,—so every play centre or play group must have its leaders and supervisors. If there is no one to help or control or suggest, the children are apt to desert the playground, and to quote Mrs. Humphrey Ward, who has been such a pioneer in this movement,—"Let us use this opportunity not to enter into any rivalry with either the school or the home, but to help both; let us tire the children healthily by good games, which may send them sleepy to bed; let us give the contriving child the opportunity for talk and fun under wholesome conditions; let us give the timid, nervous, delicate child shelter and care; let us above all draw in the parents, and try heartily to interest them in the education of their children." In this way a playground becomes a sort of neighborhood social centre.

* * *

You will see the process going on if you visit any properly managed playground,—there will be groups doing gymnastics, using bars, trapezes, ladders, giant strides,—there will be little ones playing in sand heaps, making homes, castles, towns, each enjoying his own little

"Fragrant from the dream of human life,
Built by himself with newly learned art,—"

there will be leap-frog, shinney, and all kinds of games of ball. There will be slides, see-saws, swings, merry-go-rounds, and old-fashioned games. Children love doing things, and under guidance they will respond very quickly to all kinds of picturesque games and graceful movements. When left to themselves, they will often develop games of a rough, rather brutal kind, but if shown how to do it they will quickly learn to play with real grace and self-restraint and beauty.

* * *

This has been well set forth in the series of addresses given this spring in Toronto, mainly, though not solely, for the benefit and instruction of playground supervisors and Child Welfare workers, on such subjects as "National Folk-Lore," "Play Festivals," "General Public Recreation,"

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"Playground Apparatus and Its Uses," "Children's Gardens," and so on. Among the lecturers were several well-known local experts, together with authorities of continental reputation, like Mr. Jacob Riis and Miss Marie Hofer.

In connection with Miss Hofer's lectures there was given a remarkably interesting and beautiful entertainment at Evangelia House, carried out by members of the Evangelia Clubs, trained by Miss Hofer during the fortnight of her stay. It was intended to illustrate the educational value of the Pageant, and consisted of scenes from Canadian History; the coming of the French; Indian settlements; the story of Evangeline; the beginning of British dominion. Costumes appropriate to the scenes were worn and had been made at Evangelia House, and it is safe to say that of all the enthusiastic audience who watched with so much pleasure, none really enjoyed it all as much as those behind the scenes, those helping to direct and those taking part. The same thing applies to such productions as that of "Red-Riding-Hood" by the children at the Central Neighborhood House, of "Alice in Wonderland," by the Childrens' Dramatic Club of East Toronto, and to the performances carried out so well by companies of Boy Scouts or Girl Guides.

* * *

Real play means doing things ourselves, not simply watching other people, and the only kind of recreation which lasts in its effect and which can be enjoyed over and over again without weariness is that which we make for ourselves, so that apart from its practical service in directing and developing the children through play, the playground movement is also helping to explain and recover for us "Olympians" the true meaning of play.

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REVIEWS.

The New Commentator, a quarterly Cambridge paper for the discussion of current religious and theological questions, has arrived, and we welcome it, and hope it has come to stay. It is fairly stiff reading for the ordinary man in the street, and is intended primarily for the University student, and after that for the thinker and the parson. We wish that it might be well read in Canada, but we have our doubts as to whether it will find a wide resting place. We are so busy; we have so little time to study; we want most of our study made easy for us—indeed we have not got beyond the stage of milk, and in the "New Commentator" we have solid meat.

Biblical History for Junior Forms, Old Testament; F. J. Foakes Jackson, D.D. *Biblical History for Schools, New Testament;* Foakes Jackson and B. D. Smith, M.A.

Both of these are published by Heffer and Sons, of Cambridge, England. Our experience of history for schools, when it has to do with the Bible, is either too much or too little, too steep or too sentimental. Both these books are in the first place sensible, and they are both of a reasonable length, and this is no slight praise, for how often we use school books which, when we have got partly through, we discard for something else. We have one small criticism, and that is for a work of that kind it is a pity to put in Greek quotations, for here in Canada we study Greek very little. We were especially struck with the part that had to do with the period of the Acts of the Apostles, which in our school days was a burden and a horror; here it is both interesting and clear.

The Passion-Hymns of Iceland, translated by C. Venn Pilcher, B.D. Robert Scott, Roxburghe House, Paternoster Row, London, E.C.

The Passion-Hymns of Iceland, a translation by Rev. C. Venn Pilcher, B.D., at one time chaplain to the Bishop of Durham, and now of St. James' Cathedral, Toronto, is an interesting little volume, being a pioneer attempt at an English rendering of the hymnody of the great northern island, whose stormy ice-bound shores, so far removed and so difficult of access, have made it easy for its people to retain through a thousand years the ancient speech of the old Norsemen, which bears so close a resemblance to our own. The novels of Hall Caine have made us familiar with the people of Iceland, their hardihood and passionate strength of devotion, which the environment of a sub-Arctic climate, isolation, loneliness, and the violence of volcanic action have helped to develop, but it remained for Mr. Pilcher to show us how these same characteristics are portrayed in their sacred song. The hymns are mainly from those of Hallgrim Peturson in the seventeenth century and those of Bishop Waldimar Briem of the present day. The former are full of a devotional simplicity, while the latter abound in references to nature. Perhaps the strongest hymn of the collection, and the one which best mirrors the feelings of the people, is that by Matthias Jochumsson, written on the occasion of the thousandth anniversary of the landing of the first settlers.

TRINITY COLLEGE CONFERS DEGREES.

At the closing exercises of the Faculty of Divinity, Trinity College, held April 29th, eight young men were recommended for ordination. Five were presented with diplomas and are eligible for degree of L.Th., as follows: F. L. Barber, F. W. Colloton, R. S. Montgomery, S. F. Tackaberry and Ernest Teskey; while the degree of L.Th. was conferred upon F. W. Colloton, F. L. Barber and G. A. Brunet. The men recommended were as follows: Diocese of Toronto—T. R. Haughton, Harold Snartt; Diocese of Ontario—George T. Goodhand, S. F. Tackaberry, Ernest Teskey, F. Williamson; Diocese of Ottawa—W. B. Morgan; Diocese of Qu'Appelle—R. S. Montgomery. F. W. Colloton and P. A. Paris, while eligible for ordination, are returning for another year.

On the reading of the prize list it was shown that F. W. Colloton had borne off no less than 10 prizes in the second year, while A. H. Priest, of the first year, had taken six prizes. The other prize-winners were: P. A. Paris, general proficiency, third year; S. F. Tackaberry, special excellence in seven subjects; A. T. Weir, Early Church history, first year; M. I. Machell, Greek D., for all years; H. A. E. Clarke, the second Macdonald prize, and R. F. Palmer, the third. Reading Prizes—College, P. W. A. Roberts; Doolittle, W. A. B. Philp; and Osler—First, P. W. A. Roberts; second, W. A. B. Philp; third, H. A. E. Clarke.

Ven. Archdeacon Mackenzie, D.C.L., of Grace Church, Brantford, delivered an excellent address, full of advice to men.

Rev. D. T. Owen, of Holy Trinity, gave a brief devotional address on "Adult Service."

The following are the results of the annual Divinity examinations for this year:—

Senior Divinity Class—Third Year—Class I., P. A. Paris, Second Year—Honors—F. W. Colloton. Class II.—Rose, S. F. Tackaberry, E. Teskey, H. Snartt, R. S. Montgomery. First Year—Honors—A. H. Priest; Class I., R. F. Palmer; Class II, Clarke, A. T. Weir, Arthur.

Junion Divinity Class—Second Year—Class II., H. E. Bridge, F. M. Brunton. First Year—Class II., S. W. Gooding, H. P. Charters.

Passed—P. A. Paris, in New Testament, Prayer Book and Church Catechism, Ancient History, English, Liteurigs; P. W. A. Roberts, in New Testament; H. Snartt, in Ethics P. H. Streeter, in English.

Statistics.

The following has been sent to us by a correspondent as a correct table of percentages of population:—

	1901.	1911.	Actual Increase.	Increase, per cent.	Percentage of the total population.
Anglicans	681,494	1,043,017	361,523	53.05	14.47
Methodists	916,886	1,079,892	163,006	17.78	14.98
Presbyterians	842,442	1,115,324	272,882	32.39	15.48
Roman Catholics ...	2,229,600	2,833,041	603,441	27.06	39.30
Total population	5,327,224	7,206,643	1,879,419	35.29	
Of the Roman Catholic population, over 2,000,000 are French Roman Catholics.					
Anglicans	6,814,494	1,043,017	361,523	53.05	14.47

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BLESSING THE FISHERMEN'S TACKLE.

There are several places round the coasts of Britain where religious services are held for fishermen just before they go out to sea to fish, and, recently, before the first "shot" of the salmon-fishing nets was made in the River Tweed the Rev. C. E. Green held a service outside the fishermen's huts and blessed their tackle.

It has long been the custom to annually bless the fishing nets at Yarmouth. A service is held in the parish church at the commencement of each year, and the walls of the place of worship are literally covered with fishing-nets. Prayers are recited over the nets at the conclusion of evensong, the clergyman asking for Divine protection for the fishermen and also for a blessing on the harvest they reap from the deep.

NEGLECTED CHILDREN.

A child is a precious trust, to be trained for God, and given the best possible means for mental and moral development. It is difficult to understand how any parents, even the poorest and least fortunate, can be indifferent to the future of their offspring. Yet we see or hear of many instances of positive cruelty to children, requiring the interference of the law for their protection, and we know of others where the children suffer no positive physical harm or cruelty, but where they are treated as though they possessed no souls, had no need of God, and were simply so many automata to be kept in running order with the least expenditure of energy on their behalf. Such cases of neglect of children are by no means confined to the poorer classes, for among the rich also are found many unnatural, embruited, and neglectful parents.

—*Selected.*

In the World's Mission Fields

AFRICA.

A NATIONAL MOVEMENT IN UGANDA.

According to a report recently received by the C. M. S. there is at present a national movement in Uganda towards Christianity. It is stated that the number of baptisms, 7,992, during the past year was the third largest since the mission started, and that all through the diocese, churches are springing up at a rate that is "bewildering."

THE MESSAGE AND THE NATIVE LANGUAGE.

A strong plea is made by Carl Meinhef in the "International Review of Missions" for the establishment in Great Britain and America of public institutions similar to the Seminary in Berlin, Germany, where missionary students can be taught before they go out to their field, the native language. He claims that the advantages of acquiring the languages at home are:

(1) The missionary candidate learns to read the language and gains a knowledge of its literature, so that he is familiar to some extent with the peculiar modes of thought of the people before he reaches them.

(2) Through conversation with natives, he acquires a sufficient knowledge of the language to enable him to speak a little and to understand what natives say to him.

The system advocated divides the teaching into two parts. A European teacher with a knowledge of the literature and grammar of the language represents one part and an imported native teacher to give exercises in pronunciation and conversation, and to be a source of information with regard to all kinds of expressions used in daily life, constitutes the other part.

(3) As the result of the training by phonetics, he is able more quickly to identify the sounds of the new language when he has to write them down from the lips of a native than if he had been without such training.

"THE FUTURE OF AFRICA LIES WITH THE MISSIONARIES."

Booker T. Washington, writing recently on David Livingstone and the negro, says: "If my knowledge of my own people in America gives me any right to judge in regard to the black people in Africa it is not possible to over-estimate the importance of such a personality as that of Livingstone's upon the future of Africa and of the relations between the races. Few people in the United States, for example, realize to what extent the relations between the black and white people in this country have been determined by the personal influence of the missionary teachers.' After reciting the problems and methods of the missionary teachers who worked among the black people of the United States after the war to propose them for citizenship Booker Washington says: "From all that I can learn the missionary teachers in Africa to-day are much in the same position with reference to natives and the relations between the races. To a very large extent, I am convinced, it rests with the missionaries and the missionary schools, whether or not the white man, in the face of all the misunderstanding, that inevitably arises by the closer contact of the races, shall retain the confidence and good will of the black people of Africa." Commenting upon the fact that there are always those to be found who do not look favorably upon missionary effort and have the feeling that money and service expended on the foreign field are largely thrown away, he expresses the wish that all such sceptics could have the experience which he had a few weeks ago. He was invited to address the foreign students at Columbia University, and there met about 200 students representing practically every portion of the world. Mr. Washington engaged a number in conversation, and in nine cases out of ten "these young men had gotten their start toward a new civilization, their first inspiration in the direction of getting an education through the agency of some missionary school located in their own country. I have seldom, if ever, spoken to a brighter or more appreciative set of men anywhere in the world."

The appeal of the Bishop of Lebombo through his commissaries in England for $1,500 to meet an emergency which has arisen—the relief of his "famishing missionaries," has met with a most generous response, over $4,000 having been received. This unexpected generosity will tend greatly to the relief of the heavy anxieties the Bishop has been bearing since he assumed the responsibility of directing the Diocese.

The Bishop of Zululand is appealing for $30,000, towards which he has received $9,000, for the Native Training College, and also for a priest for work among Europeans in a new district on the coast of Zululand.

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INDIA.

THE DEVELOPMENT OF MEDICAL MISSIONS.

A quarter of a century ago there were only sixty medical missionaries in the whole of India. There were not more than a half a dozen trained European and American nurses in the missions. To day there are 335 medical missionaries and 294 foreign trained missionary nurses. It is only within period mentioned that many missionary societies have recognized and appreciated the need of medical missions as a definite part of their policy. This delayed recognition of the need and value of what is to-day one of the strongest missionary agencies was due to the common understanding, now dispelled, that the Government was adequately meeting the needs of the country through the Indian Medical Service. It is stated in the Imperial Gazetteer of 1909 that "even in large towns the great majority die without having been seen by any person competent to diagnose the case." In Calcutta the largest medical centre in India, 6,000 persons die yearly without medical relief. How much worse must the conditions be in the villages with such a record for the former capital of India. Dr. W. J. Wanless, who has had over 20 years' experience, and who established a hospital, states his belief that ninety out of every hundred in the smaller villages of India ("and India is a nation of villages") die unattended by a qualified, or even a partially qualified physician. In the hospital which he established, he says, that from 800 to 900 villages are represented in the patients who apply for treatment, many of them coming scores, and in some cases, hundreds of miles. Obviously these represent only a portion of those needing medical attention, and would not include the most serious cases in which such long distance travel would be impossible unless by the possessors of wealth. Medical missions are now an established fact, and a recognized department of mission work. Evidence of the appreciation of medical missions and mission hospitals is found in the generous support accorded them by the wealthier non-Christian communities. In several Native States there are mission hospitals and dispensaries which are their gift. Many Indian princes and members of their households are among the patients of missionary doctors. An opportunity is thus offered to Christian physicians of introducing Christianity which is denied to every other class of mission workers." There are now 204 mission hospitals in India and 405 dispensaries. In all these institutions "the Gospel is freely proclaimed and Christian literature is distributed." In 1910 2,752,896 out door patients and 69,240 indoor patients were treated and 93,952 surgical operations were performed. "For the systematic Christian instruction of the adult population the hospital is unique and incomparable as a method of evangelization."

The Church in Canada

(*Continued from Page* 12.)

order to provide seating accommodation for at least 200 more people in the present church.

Grace Church.

In 1911 Mr. Geo. Broder presented to the Church in the Diocese of Qu'Appelle four lots of land on the corner of Winnipeg street and Fourteenth avenue in the City of Regina. With the help of a few volunteer workers, he erected thereon a small mission church in memory of his daughter. Grace Church was dedicated by the Bishop of the diocese on Sunday, December 30, 1911. The rector of Regina also officiated at the opening service.

Mr. W. Cole, a student at St. Chad's College, was in charge of the Church from January until Easter, 1912. A Sunday school was begun, and Evensong was held each Sunday at 3 p.m. The people greatly appreciated Mr. Cole's work, and on his leaving Grace Church to assume the charge of St. Alkmund's Church he was presented with a purse of gold.

The Rev. E. C. Earp was appointed curate of St. Paul's Church at Easter, 1912. He also undertook the work at Grace Church. On April 22, 1912, a vestry was formed, wardens and sidesmen appointed, and the work began to assume larger proportions.

The twelve months since Easter, 1912, have seen marked progress in the work. The Sunday school has now a membership of nearly ninety. The Woman's Auxiliary has done really excellent work under Mrs. Broder's presidency. The junior W.A. is at work among the younger girls. The choir has steadily improved, and has been of great assistance in fostering congregational worship and praise in the services. The congregations grew so large as to necessitate the enlargement of the church. Plans were prepared for doubling the size of the building. The contract was most carefully and effectively carried out by Lockwood Bros., and the result is a really fine mission church, which in years to come will serve as a parish hall. On Easter morning, 1912, there were 19 worshippers and 15 communicants. On Easter Day, 1913, there were 142

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present at church and 68 communicants. On the evening over 200 people were in church.

In November of last year a fund was opened for a new church building. Friends in Regina and in England, Toronto and Condie have generously supported the scheme with the result that over $8,000 has been promised.

It has been decided to purchase the 100 feet of land adjoining the church property at a cost of $4,000. The intention is to build as soon as funds allow the nave of a beautiful church to accommodate 450 people. When transepts and chancel are added the completed church will hold about 700. The cost of the nave will be $25,000. A spirit of earnest enthusiasm pervades the whole congregation. Men and women are giving both money and time to the enteprise, and such whole-hearted devotion is the secret of the success that has attended Grace Church.

The congregation has taken steps to become a separate parish, and will present the following petition signed by every member to the rector and vestry of St. Paul's. It is expected that Grace Church will be formed into a separate parish in July next:

"The vestry of our mission of Grace Church, Regina, having by resolution duly recorded advised the petitioning of the rector, churchwardens and vestry of our mother parish of St. Paul's, asking that our mission may become a separate parish and desiring to have expression of your support in the same, we therefore, the undersigned, being members of the said mission, beg to express our thanks to our mother parish for her support during the past year; and feeling our ability to assume the responsibility of self-support, respectfully petition that consent be granted to us through our vestry to make the necessary application to the Bishop of the diocese to constitute us a separate parish."

THE QU'APPELLE ASSOCIATION, REGINA, SASK.

Some time ago a diocesan branch of the Qu'Appelle Association was formed in the city of Regina with Mrs. Harding, the wife of the Bishop of the diocese, as honorary president, and Mrs. Walter Scott, wife of the Premier of Saskatchewan, as president, and Mrs. R. J. Lecky as secretary. The idea of this branch of the association was to further the interests of the Church in the diocese in a variety of ways.

On Monday evening, April 21st, a meeting for the reception of new members held at Bishopstone, Regina, when the Ven. Archdeacon Dobie addressed about twenty-five ladies, giving a brief sketch of the history of the association in England from the time of Bishop Anson's consecration in 1884 onwards. He explained the objects of the association and expressed thankfulness for the formation of a branch association in the diocese. About twenty-five members were then received, and these numbers will, no doubt, be increased as time goes on. The annual meeting of the Qu'Appelle Association is held in London, generally on St. John the Baptist's Day, or on some day within the Octave, that being the anniversary of the first Bishop's consecration. This year, however, the meeting was held on April 22nd in Lord Brassey's house, Park Lane. The change of date was owing to the fact that the Bishop of Qu'Appelle was in England on a very hurried visit and leaves again for his diocese on May 2nd. The Regina branch of the association observed the day by first of all having a celebration of the Holy Communion at eight o'clock in St. Paul's Church, when Canon Hill was the celebrant.

In the afternoon of that day the president, Mrs. Walter Scott, gave an at home, which was very largely attended by the members of the association and other friends of the diocese, amongst whom were the Dean of Qu'Appelle and the Anglican clergy of the city. The Dean gave an account of the early work when he was a travelling missionary before Qu'Appelle had been separated from the diocese or Rupert's Land.

Archdeacon Dobie gave a brief resume of the association in England and the great help it had been to the diocese, and how much we owed to it for the beautiful adornment of the churches which is such a marked feature in the diocese of Qu'Appelle.

Canon Hill, on behalf of the Regina members of the association, presented the Dean with a purse of gold in recognition of his long service in the diocese, and also of the fact that this year he enters upon the fiftieth year of his ministry in the Church. In a very happy speech Canon Hill pointed out the esteem and regard in which the Dean was held, not only by the clergy but by all who had the pleasure of knowing him.

Dean Sargent expressed his great appreciation of the kind thought which had prompted the gift.

All present joined hands in singing "For Auld Lang Syne," and the National Anthem formed a very fitting conclusion to the first gathering of the Regina branch of the Qu'Appelle Association.

OTTAWA

HINTONBURG.

ST. MATTHIAS'.

The receipts from the Palestine Exhibition for which this church did the catering amounted to $290.25. The mortgage indebtedness of the church has been reduced by $1,000 during the year. At the vestry meeting the stipend of the rector, Rev. E. A. Anderson, M.A., was increased by $100.

PEMBROKE.

The annual vestry meeting of the Parish of Pembroke was held on Wednesday last. Upon a unanimous vote, the rector's salary was increased to $1,200 a year.

Total receipts, $3,660.50.

Wardens: H. B. Johnson and W. J. Moore.

Delegates to Synod: Dr. Josephs, W. T. C. Bethel and J. C. Hunter.

OTTAWA EAST.

An unusual but interesting double presentation took place recently in the Sunday school hall of the Holy Trinity Church, when Mr. A. Palmer and Mrs. Alfred Teague were the recipients of attractive and useful presents. Mrs. Teague received a beautiful music cabinet and a desk lamp. Mr. Palmer received a magnificent fumed oak secretaire with an elaborate onyx clock, and a beautiful upholstered rattan chair. Rev. F. W. Squires read the addresses touching upon the excellent work and the long time Mrs. Teague has been in charge of the choir. For eighteen years without missing a service is her record. An address was read to Mr. Palmer, in which the different positions which he has held satisfactorily were appreciated.

QUEBEC

QUEBEC.

Immigration has begun again at this port. Yesterday the first ships arrived, bearing over five thousand passengers. The Rev. W. H. Moorhead, one of the chaplains, is back again, taking up the work of welcoming the new-comers and commending them to the clergy in the district to which they are going.

In St. Matthews' Church hall several representations have been given of a mystery-play, entitled "The Key of Life," by Frederick George Scott.

"The Key of Life" is a mystery play of the Nativity and the scene is supposed to be enacted within the court yard of a fifteenth century abbey. The first act represents the battlements of Heaven and deals with the Annunciation of the Blessed Virgin. The second shows St. Joseph and Mary being refused entrance to the inn at Bethlehem. The third depicts the shepherds on the plains of Bethlehem hearing the message of goodwill that the angels bring to all

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They were both young, very much in love with each other and were to be married shortly. At present they were considering the plans of their new home.
"Well dear," said the man, "what kind of a furnace shall we have?" Said the girl, "Oh, it doesn't matter much, I suppose, one is as good as another." "But they are not," said the man. "Look at Jack and Mary. They have been nearly frozen all winter—on the other hand, Bill and Mildred have a PEASE "ECONOMY" FURNACE, and their house is as warm as toast all winter and his coal bill is about one-half of Jack's."
The man continued "Bill showed me a number of exclusive, money-saving, heat-extracting features embodied in the PEASE FURNACES, such as a large combustion chamber that burns all gases and allows no wasted coal, an air blast device over the fire pot that actually burns air, with a vertical shaker that does away with the back-breaking stoop when shaking—and a lot of other devices that enable the PEASE to extract the last bit of heat out of the coal."
"Well dear," said the girl, "it looks as though we ought to get a PEASE FURNACE".
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mankind. In the fourth, Herod receives the Wise Men of the East and sends them on with their gifts to the new-born King. In the fifth, Death receives the homage of the Seven Deadly Sins and sends them forth to do evil in the world. But death is discomfited by an angel with a drawn sword. Suddenly the gloom is lighted up and the scene of the Nativity revealed. The scene closes with the singing of the "Nunc Dimittis."

The press of the city, French and English, gave considerable prominence to the performances. The proceeds were in aid of the proposed Tuberculosis Hospital for poor and dying consumptives, and the Lieutenant-Governor, Sir Francois Langlier, attended the opening representation. The music of the play was written by William Reed, of Quebec, who has composed several communion services.

RUPERT'S LAND

HARTNEY.

Meetings of the Chapter and W. A. and S. S. Association of the Souris Deanery were held at Hartney, April 14th and 15th. A large congregation attended the public service and listened appreciatively to the eloquent sermon delivered by Dr. J. W. Page, from the text "Workers together with God." Rural Dean Cawley, officiated at the early Celebration and chose as the basis of this devotional address the words, "Come ye, yourselves apart, and rest awhile." At the meeting of this chapter, much business of a general nature was discussed. Rev. M. Hammond was elected Deanery Secretary, an office vacated by the Rev. H. S. Ram, who is returning to England. Rev. Cecil Blay was appointed correspondent to "Church Life." Summer holidays and increase of stipends for the clergy were questions dealt with so satisfactorily, that arrangements have been made whereby the Deanery can have a holiday of three weeks. If carried out as suggested, by a finance committee for the Deanery it will be impossible for a priest to receive less than the minimum stipend. The Rural Dean then read an exceptionally well prepared paper on "The Relation of the Doctrine of the Trinity to everyday life." This evoked general discussion.

The W.A. conference was a success and well attended. Mrs. Woodhull, of Hartney, presided, and the deanery secretary read a condensed report of the various branches.

The diocesan agenda was discussed in detail, and papers, prepared by Misses Millidge and Burnham, were given an attentive hearing. Representatives were present from Souris, Melita, Elgin, Fairview and Hartney.

About twenty clergy and lay representatives attended the S.S. session, at which the Rural Dean presided, and the secretary read the minutes; reports from officers and discussion following. The provisional program of the summer school, to be held in St. John's College, Winnipeg, this year, was next introduced. Two splendid papers were given, "The Boys' Class and Its Teacher," by Mr. J. Mountain, Hartney, and "Steps from the Font to Full Church Membership," by Mrs. Charles, of Melita.

A reception arranged by the local W.A. members was held in the town hall at night.

SOURIS DEANERY.

At the annual Easter meeting, held at Pierson, it was unanimously decided to build a rectory to cost about $1,200.00.

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Rev. H. O. N. Belford has now assumed his duties as rector of St. John's, Elgin.

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A pulpit, presented by the J.W.A., and a brass altar desk, a gift from a member of the congregation, have been placed in St. Andrew's Church, Hartney. The incumbent's stipend has now been increased $150.00.

HAMIOTA.

The annual meeting of the W. A. of Christ Church, Hamiota, was held at the rectory on Wednesday, April 9th, 1913. The meeting was presided over by the rector, Rev. C. Wood, who thanked the members for their hearty co-operation with him in all the varied needs of the parish. The reports of the different branches of the organization all showed very satisfactory work done.

The members of each branch meet at the different homes every week and much sewing and other work has been accomplished. The amount made during the year is $574.90, and after all expenses have been paid they start the new year with a balance in the bank of $129.15. The chief object of the Auxiliary at present is the clearing of the rectory debt, and in this they are making a creditable showing.

The officers elected for the current year are: President, Mrs. Wood; vice-president, Mrs. Venables; sec.-treasurer, Mrs. Stevens; girls' branch superintendent, Mrs. Stevens; sec., Miss Botell; Treas., Miss Crellan; Babies' branch sec., Miss Jessie Venables.

TORONTO

TORONTO W. A.

The annual meeting of the Anglican Woman's Auxiliary was held in St. Anne's Parish House from April 29th to May 3rd, inclusive. A very large number attended the opening communion service at St. James' Cathedral, when an inspiring sermon was preached by the Rev. W. W. Craig, of Ottawa, from Romans xvi., 2.

The celebrant was the Lord Bishop of the Diocese, assisted by Provost Macklem, Canon Dixon, Canon Plumptre, Rev. C. V. Pilcher, Rev. W. Moore, and Rev. D. T. Owen.

At the first business session the reports of the officers were presented, and in every one growth and progress were very marked.

There are now 194 senior branches and 54 girls', against 140 women's and 51 girls' last year.

There are 35 new life members, making a total of 545, 10 have died during the year. Total membership 6,791.

Encouraging news from missionaries in the field was given by the corresponding secretary. Miss Benbow, who went to China during the year, is to be supported entirely by this diocese. Our mission schools in the North West are in a most satisfactory condition, and our mission boat is proving a great assistance in the work along the shores of Lake Nepigon, diocese of Algoma. The monthly business and devotional meeting has become an almost universal practice.

Treasurer reported receipts for the year $16,665.14, grand total, including balances, $22,313.64. An increase in our pledges of $850 required from us by the general board has been almost fully met. The life members' pledge has been liberally responded to, all obligations have been fully met, and a balance of $123 makes possible the consideration of the support of 1 or 2 more native workers. Grants towards the education of 3 girls are made from this board.

Secretary-treasurer of Dorcas committee reported 350 bales sent out, 11 parcels, 1062 new articles, 2,264 second-hand articles, 663 quilts, 304½ yards of rak carpet; 11 beds have been given to St. Paul's Hospital, Kaifeng, and 3 beds have been sent to other hospitals. Other miscellaneous articles and church furnishings sent are 19 communion sets, 10 sets communion linen, 7 fonts, 1 frontal, 7 organs, 7 surplices, 1 case, 15 brass plates, 1 fur lined coat, 1 medicine chest, 1 tent, 1 typewriter, 1 stove, 1 chancel carpet, and medical supplies. Expenditure on bales $9,639.58, an increase of $1,148.28 over last year. Cash receipts, $2,360.83, an increase of $189.99 over last year expenditure, $2,309.10.

The parochial missionary collections amounted to $1,738.67, all given to diocesan missions.

The secretary-treasurer reported a marked increase in the demand for missionary knowledge, manifested by the large number of books taken from our lending library by more than double the number of study classes having been held, a total of 24, and by the splendid attendance and the interest shown at the summer schools.

The prizes in the missionary competition were won by: 1st, Orillia; 2nd, St. Thomas' Young Women of the Woman's branches, and of Girl's branch; 1st, St. Barnabas, Chester, 2nd, Church of the Epiphany. Receipts $270.57.

The secretary-treasurer of Juniors reported an increase in membership of 364, making a total membership of 2,215. There are 58 branches. Total contributions, $1,460.78.

The secretary-treasurer of the E. C. D. reported 81 branches contributing to this fund, and $2,241.06 received, an increase of $226.43 over last year. This money was voted in answer to appeals for North-West churches, parsonages, schools, and work among foreigners; to the diocese of Algoma and Toronto, and towards various objects in the foreign field.

The report of the Babies' Branch was most encouraging, 273 having been added to the membership during

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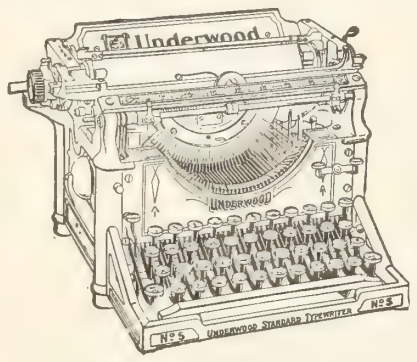

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the year, and $295 was contributed.

The Leaflet circulation showed an increase over last year, the number last month being 4,340.

The Hospital Visiting Committee reported 65 visits made during the year.

The secretary-treasurer of the United Thankoffering reported increased interest shown in this department, which supplies funds for the training, support and pensions of missionaries. $1,518.40 has been received to date, and a year and a half have yet to run before it will be presented at the Triennial meeting, when it will be presented. The president, in her address, congratulated the members on the splendid work they had done during the year, and thanked the officers for their kindness and consideration shown to her personally. She called on all the members to bear witness wherever their sphere of life may be, that by their example others may be drawn nearer to God.

The Rev. Allan Greene, who has already been connected with the Columbia Coast Mission, and expects to resume his duties this summer, gave a most interesting and impressive address on the work that is being done there among miners and lumbermen.

At the missionary meeting on Tuesday evening the audience was called upon to travel from Equatorial Africa to the frozen regions of the north pole, in listening to the thrilling addresses from the Rev. T. B. R. Westgate, on furlough from German East Africa, and the Rev. A. L. Fleming, who returns to his work among the Esquimaux during the coming summer. Three interesting features on the programme on Wednesday afternoon were 1st, a talk on "The New Plan" by the treasurer, when she explained very clearly the new arrangement made by the W. A. with the M. S. C. C. by which it has become responsible for all work among women and children, in the Diocese of Honan, in China, the diocese of Mid-Japan, and the district of Kangra, in India, reminding the members that as they already have great responsibilities in our own North West among foreigners and white settlers that, for the present, they must concentrate their efforts on these special fields, and keep their response to extra appeals within bounds. The 2nd feature was a short talk by Mrs. Clarke on the "United Thankoffering," who explained that this is really the Triennial Thankoffering, under a new name. The best way for members to contribute to this fund is through individual mite boxes in which they may drop a coin, whenever they have a cause for thankfulness, and how much better it is to count our blessings rather than our trials. If the suggested sum of $1 per member is to be received for the next Thankoffering almost $6,000 will have to be sent in.

The 3rd feature on the programme was a stirring address from Mr. R.W. Allin, in which he dealt especially with the great problem of ministering to the foreigners and white settlers who are coming in by thousands year by year. He deplored the fact that the Western Bishops are compelled to go to the motherland for their clergy, and called on Canadian mothers to influence their sons to offer their lives to the ministry of our Church.

The splendid attendance at the girls' meeting, and the great enthusiasm manifested augurs well for the future of the W. A. An eloquent and inspiring address was delivered, on that evening, on Raymond Tall, Knight, courtier, seneschal of Aragon, and later the pioneer missionary to Mohammedans, showing by his life God's dealings with men and the wonderful power of His "Call to service."

Thursday afternoon was given entirely to the consideration of the subject of "Some Aspects of Work for Churchwomen," presented under the following headings by various speakers:—

(1) Training the Workers — Deaconesses, Miss Connell; Sisters, Sister Dora. (2) Caring for the Wage-earners—In Residence, Miss Drummond; In Clubs, Miss Elwood. (3) Training the Young — Girl's Friendly Society, Miss Charles; Mothers' Union, Mrs. Wallis. Daughters of the King, Anglican Young People's Association, Miss Thomas. Our Opportunities, Miss Cartwright.

These addresses were all most instructive, and very ably delivered, and showed the members of the W.A. that their work, great as it is, is only one branch of that being carried on by women in the Church and outside of it, and that every branch has its own place to fill.

On Friday morning an interesting hour was spent listening to "News from the Field," brought by the following members:—The North West, Mrs. Belt; British Columbia, Mrs. G. L. Smith; Japan, Mrs. R. A. Williamson; China, Mrs. A. Parsons; India, Miss G. Brock.

At the noon hour a helpful devotional address was given by Canon Plumptre on the missionary message of the Old Testament. It was announced that the total receipts from all sources during the year were $29,350, an increase of $1,170.15 over last

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year. The life members' fees, amounting to $875 were voted away as follows: $515 for mission boat at Prince Rupert, Caledonia, and $360 towards a new school building at Hay River, diocese of Mackenzie River.

The E. M. Williamson Memorial Fund, amounting to $302, was voted towards an operating room in St. Paul's Hospital, Kaifeng, China.

The Century Fund, amounting to $294.50 was voted towards the repairs on the church at Stayner, diocese of Toronto.

The election of officers for the coming year was announced as follows:—Hon. President, Mrs. Sweeny; Hon. Vice-President, Mrs. Plumptre; president, Miss Cartwright; 1st vice-president, Mrs. Willoughby Cummings; 2nd vice-president, Mrs. Reeve.

Secretaries—Corresponding, Miss E. Fannie Jones; recording, Miss Mary Campbell.

Treasurers — Diocesan, Mrs. Geo. Webster; extra-cent-a-day, Mrs. W. E. Bigwood.

Sec-Treasurers — Dorcas, Mrs. Clougher; juniors, Miss Violet Summerhayes; literature Com., Miss Dalton; parochial miss. coll., Mrs. P. Dykes.

Conveners—Literature, Mrs. Langton; Dorcas, Mrs. W. F. C. Clarke; junior dept, Mrs. Forsyth Grant.

The convention was brought to a close, as far as the Woman's Branches were concerned, with a beautiful and highly spiritual address on "Ascension Gifts," given by the Rev. C. Ensor Sharp, of St. Thomas' Church.

On Saturday afternoon the annual gathering of the junior branches was held, the hall being crowded with enthusiastic children. The president extended hearty words of greeting, after which questions asked by Miss Talbot were answered by the children in unison.

Fifty-six W. A. badges and 220 certificates were presented as a reward for faithful attendance at meetings and good conduct during the year. The Rev. A. L. Fleming delivered a splendid address on his work in Baffin Land, illustrated with lantern views.

TORONTO.

Miss Roper, sister of the Bishop of Columbia, is at present in Toronto, on her way to take up work in the Indian Girls' School at Alert Bay, B.C. Miss Roper has been working for some time among the "Mountaineers" of the South, being stationed at Hendersonville, N. Carolina, U.S.A.

ST. AIDEN'S.

St. Aiden's Branch of the A.Y.P.A. report that the season just brought to a close has been the most successful in the history of the Branch. At the concluding meeting the following officers were elected for the season of 1913-1914:—Honorary president, Rev. E. A. McIntyre, B.D.; honorary vice-presidents, the churchwardens; president, H. Bright, 50 Pine avenue; past president, G. S. Bate; 1st vice-president, W. A. Chadwick; 2nd vice-president, Miss Grace Call; secretary, Miss I. Shipsides, 27 Kenilworth Crescent, Kew Beach; treasurer, A. W. Cole.

ST. STEPHEN'S.

The Bishop of Toronto held Confirmation in this church on the eve of Ascension Day; 44 candidates were confirmed, many of whom had been members of other denominations.

Rev. Canon Robinson, late of Monahan, Ireland, preached on Sunday morning.

ST. ALBAN'S CATHEDRAL.

The Very Rev. Dean Hare, of Iowa, formerly assistant at St. George's Church, preached on Sunday evening.

MARKHAM.

The Bishop held Confirmations at Markham and Unionville on Sunday.

COOKSTOWN.

ST. JOHN'S.

The Right Rev. James F. Sweeny, Bishop of Toronto, visited this parish on Rogation Sunday. Twenty-two confirmees were presented by the rector, the Rev. E. F. Salmon, and received the Sacramental Rite of the Laying on of Hands, the Holy Eucharist being celebrated immediately after the confirmation. His Lordship, referring to the practice of the apostles, spoke very earnestly of the impossibilities of throwing down the Church's fences and admitting to her altar those who have abandoned this holy rite.

The Bishop addressed the congregation at St. Luke's, Pinkerton, in the afternoon. At Evensong, at St. John's a new dossal and wing curtains and other sanctuary furnishings (presented to the Church by the Girls' Guild), were dedicated "to the use and adornment of God's House."

FROM BARRIE.

We should like to draw the attention of the congregation to the weekly paper, CHURCH LIFE, published in Toronto, which is certainly the most interesting church paper in the Dominion. It contains news from every Canadian diocese as well as the more important items from the Old Land and foreign fields, while its tone is one of intense loyalty to the teaching and practice of the Church of England.—"Trinity Church Parish Magazine," Barrie.

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The martins and the swallows
Are God Almighty's scholars.
The robin and the wren,
Are God Almighty's friends.
The laverock and the lintie,
The robin and the wren.
If you disturb their nests
You'll never thrive again.
For swallows on Mount Calvary
Plucked tenderly away
From the brow of Christ two
thousand thorns.
Such gracious birds are they.
—*English Folk-song.*

If my religion be false, I ought to change it; if it be true, I am bound to propagate it.—Archbishop Whateley.

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ANNUAL MEETING.

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,
JAMES MASON,
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Toronto, April 16th, 1913.

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It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to $5,000,000.

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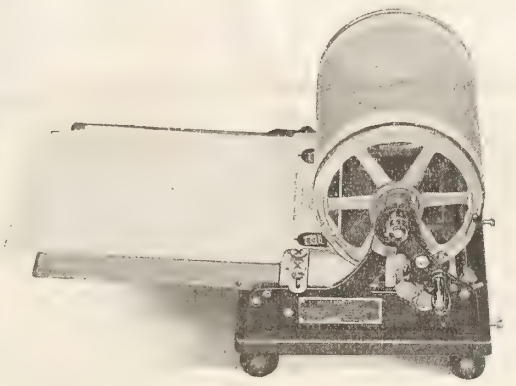

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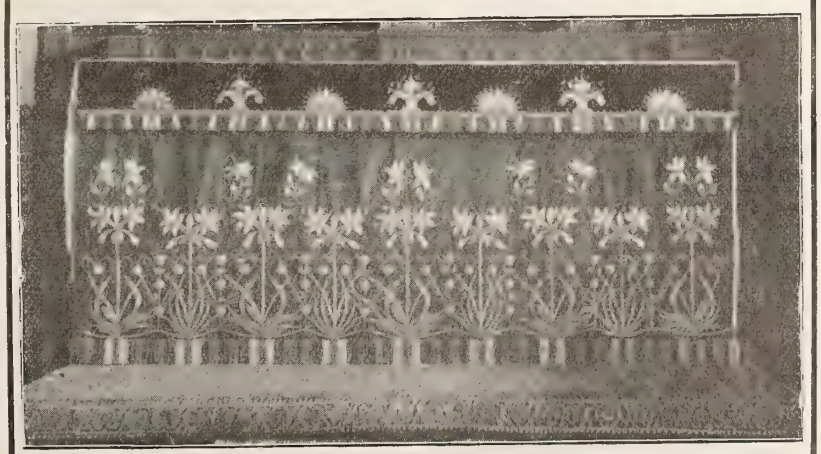

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Church Life.

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The Week

WHITE Sunday. The seventh Sunday after Easter to commemorate the "Descent of the Holy Ghost" on the day of Pentecost. In the Primitive Church the newly-baptised wore white from Easter to Pentecost, and were called "albati" or white-robed. Another etymology is Wit or Wisdom Sunday, the day when the Apostles were filled with wisdom.

WHITSUNDAY.

"This day Wit-sonday is cald
For wisdom and wit serene fald
Was zonen to the Apostles as this day."
—Cambr. Univer. Mss.

"This day is called Wytsonday because the Holy Ghost brought wytte and wysdom into Christis disciples—and filled them full of ghostly wytte." The latter is quoted from a work printed by the famous Wynken de Worde. We find this use of wit in the name of the old Saxon parliament which was called the Witenagemot or the meeting of the wise men. There has always been a dispute as to the meaning of the word Whitsunday, and whether it should be Whitsunday or Whitsun-day. We say Whit-Monday, and that looks like the second derivation, but then we also say Whitsun-tide, which is different again. Either meaning is good, and so we must let it go as one of the things that we shall never know.

THIS reminds us of the use of colours. White is the colour of purity and hope, used in the Church in honour of Our Lord. Yet it is the colour of mourning in China, and Henry VIII. wore white mourning for Anne Boleyn. It was the colour for mourning in Spain till 1498. White gloves are still worn at times for funerals, especially for the unmarried. Nearly every colour has been used for mourning in different places—black and white striped by the South Sea islanders; greyish brown, the colour of the earth, to which the dead return, is used in Ethiopia; pale brown, the colour of withered leaves, in Persia; sky blue to express the hope of heaven; the Romans in the days of the republic wore deep blue; purple and violet to express royalty, used for kings and cardinals, and used in Turkey; yellow, the colour of mourning in Egypt and in Burmah, and in Brittany widows' caps among the peasants are yellow. Anne Boleyn wore yellow mourning for Catherine of Aragon. It seems as if every colour had a message for the mourner, and perhaps Providence meant this to be, so that the universal grief of mankind should be able to find a comfort and explanation of the sorrow that had come to it.

COLOURS.

❦

THE Festival of the Holy Ghost also was remembered by the institution of no less than three orders of knighthood. In 1352 Louis of Anjou, king of Naples, started a Neapolitan order with this name. In 1198 Comte Guy instituted a French order at Montpellier, and this was united with the order of St. Lazarus in the year 1672. But the most famous one was the French military order instituted by Henry 3rd, in 1578, who was both born and crowned on Whitsunday. Ribbon blue moire. Abolished in 1789; re-established in 1815, and again abolished in 1830. This last order was one of the great orders of the continent, and ranked with the Order of the Garter of England, or the Order of the Golden Fleece of Spain. Since the days of the republic the French Government recognises only one order of merit or honour, and that is the order of the Legion of Honour. There is now no person who can call himself a knight of the Order of the Saint Esprit, and probably there never will be such an order in the future.

KNIGHTS.

❦

WE have had a letter from one who signs herself an "Old Churchwoman," and we are sorry that we said something about the Wesleyan Communion that seemed to her unfair. We said that it "took its rise as a protest against the Church," and she replies that she never read that the leaders of that movement protested against any single doctrine or article of the Church, but only against the careless lives and neglect of its members. Wesleyanism as an "ism" took its rise not at the time when its founders were alive, for they remained members of the Church, but when it separated from the Church, and began to ordain its own ministers, and to drop the distinct wishes of its founders. If to-day it holds that its ministers have a true ordination, then it protests that the ordination of the Church of England is not necessary, and so protests against the doctrine of that Church. If it considers that these ministers have the right and power to celebrate the Holy Communion, then it protests that the Church of England doctrine about the administration of Sacraments is not necessary. If it has done away with the rite of Confirmation, then it protests that the Church of England doctrine of Confirmation is not necessary. A Wesleyan to-day is bound to protest, or if not what reason has he for remaining outside the Church? Either he thinks that it is the true Church and then he must join it, or else he thinks that he ought to protest against its teaching and practices, and so he belongs to another body that he considers has not erred, or has gone back to a more true and primitive form of Christianity. Perhaps we should have put what we said in the form that the Wesleyans did not start as a protest against the doctrines of the Church of England, but very soon came into a position where they found that they were protesting, and since then have not ceased to continue their protest.

A LETTER.

❦

FROM the earliest times there has been need to press on the Church the honour and reverence due to the chief ministers of the Church. In one of the earliest documents of the Church, "The Teaching of the Twelve Apostles," written about 100-20 A.D., we find the Christians taught —"Now appoint for yourselves bishops and deacons worthy of the Lord. . . . . Therefore neglect them not; for they are the ones who are honoured of you, together with the prophets and teachers." Conditions have changed since those days, but the counsel holds good. How ought we to think of and treat our Bishop? Some of us rarely see him; for frequent visits are impossible when hundreds of parishes are in one man's care. No doubt the rarity of such opportunities is a real misfortune; but it is inevitable whilst dioceses remain so large. But let us beware lest any cause should lead us into the unhappy failing of judging instead of honouring. A Bishop is a man, and therefore is not free from infirmities, but with these we are not concerned. To his people and to his clergy the Bishop is our "Father in God." How can we help our Bishop? Three suggestions may be hazarded. (1) We must pray for him. There is no more constant request in the Epistles of St. Paul than that the people over whom he was set by the Providence of God should pray for him. And indeed there is nothing that draws together the leader and the led so much as real prayer the one for the other. Let us pray often for our Bishop. He has been called to weighty office. Many anxious problems surround him. Strenuous work is demanded of him. He is himself human, and he needs grace not only for his own sake, but for the sake of the Church. God will give grace to our Bishop if his people ask. (2) Let us honour our Bishop. Sometimes he does things that do not commend themselves to us. We do well then to realize that a secure central position often gives a truer view. Considerations are present to the mind of our Bishop which are not realized by us. Even if his action seems inexpedient, let us trust him and trust the wisdom that God gives in answer to our prayers. (3) Let us support him. It is true to-day, as in old time, that a house divided against itself cannot stand; and surely a diocese in which the clergy and laity are not supporting their Bishop with their whole heart in every effort for the Church and the Master is one in which the holy work cannot prosper. Criticism of those in authority is always easy and generally vulgar. Put aside subjects for criticism, concentrate on the true, vigorous work that our Bishop places before us, and by God's grace our work will grow and prosper.

OUR BISHOP.

❦

IN every church there is the trouble of getting people to do things. They will talk, criticise, advise, but they will not get out and do the work that has to be done. Probably there is no place where we see more clearly the difference between talkers and workers than in a church. In business a man

DOING THINGS.

is very soon told that if he does not get out and work there is no place for him, and every man respects the boss who takes care to get every cent of work out of him. But the churchman sits still and does nothing in the way of work as a rule. He is willing to pay for someone else to do the work in his place, but this is most unsatisfactory, for it means that the man never realises what the work is and what it means, and he never gets that live interest in the church that can only come from having to do, or having done, the work itself. No one has as yet discovered the way by which a man can be made to do church work, and most men are afraid to tackle a man on the subject, lest he should say that he will leave the church, as he does not expect to work, that he comes there but to rest and have a quiet time. If we told men the truth that if they do not work they fail to be Christians and that they lose the chief pleasure and joy of churchmanship, we should get better results as regards churchmanship, and as regards happy churchmen.

THE BROTHERHOOD OF ST. ANDREW.

A VERY interesting meeting of the Hamilton Local Assembly was held in the Synod Room recently at which representatives from the chapter in connection with Christ Church Cathedral, the Church of the Ascension, St. Matthew's, St. Mark's, St. Phillip's, St. James', and All Saints were present. The president of the Local Council, Mr. F. G. Lamb, was in the chair. One feature of the meeting was a resolution to hold a preparatory service for the next corporate celebration of the Holy Communion, and it was decided to hold this on the 2nd or 4th Saturday of this month at the Church of the Ascension, the Communion Service itself being held the following morning.

It was reported that Mr. Goodchild of St. Philips' Church had announced his intention of going to the West on missionary work, and it was proposed and carried that a special meeting be held in order that he may be given a send-off.

Another important matter dealt with at the meeting was the decision to make all the Local Assembly meetings except the annual meeting, open to all. As the last meeting of the Local Assembly was such a success, and was so well attended, it was felt that this was a step in the right direction.

At the next meeting the Rev. Canon Dyson Hague, of the Epiphany Church, Toronto, will be asked to be present and give an address. This meeting will, in all probability, be held at All Saints' Church, and a most interesting evening is being looked forward to.

A discussion about the Junior Department brought to a close a very helpful and interesting meeting.

The Church in the West.

In my last letter I promised to give some further details of the work in the Sunday school of parts of the west. My information at present, I regret to say, will not carry me beyond the diocese of Rupert's Land. But what is said of the difficulties of the work and its nature generally is true of Saskatchewan, Calgary and Qu'Appelle.

One of the main difficulties encountered in Sunday school work is the distance to be covered and the number of services to be taken by the clergy in rural districts. When a man has to drive from twenty to forty-five miles and conduct three or four services with an occasional visit to the sick or dying, an occasional visit to the Sunday school is obviously as much as can be expected.

Under these circumstances the clergy, unaided, remain without practical experience of the best methods in Sunday school work or are exposed to the danger of forgetting what they have previously learned. This is the more serious when it is remembered that the most devoted teachers, if isolated, have little opportunity of gaining inspiration, counsel and instruction, if the missionary in charge is not qualified to give it.

The good results, moreover, of the best work in Sunday schools is slow in appearing and discouragement, at times, is almost inevitable. It was only when I took charge of my first mission, though I had had some years' experience in a large Sunday school, that I learned what faithful work among the children meant for a parish. I found that while young and old after many years of discouragement seemed generally lukewarm and indifferent, there was a well defined body of middle aged men and women keen and enthusiastic in the service of the Church. When I sought an explanation of this state of affairs, I was told after some deliberation by different persons that it was to be ascribed to the painstaking work of a faithful missionary among the children twenty years before. He worked on in a faith that bore fruit where many isolated missionaries and teachers would have given up in despair.

It was only as I was approaching this point in my letter that I saw how clearly the conditions I was describing illustrated the need of organization, education, and inspiration which sum up the work alike of our diocesan association in Rupert's Land and of the Sunday School Commission of the General Synod under these three heads.

I will attempt to describe what has been accomplished.

The formation of the diocesan and Ruri-decanal Associations with their annual conferences has already been mentioned; but it is the work of the Diocesan Field Secretary that has kept the central association in touch with its branches in the rural deaneries and has in some measure brought help from the stronger parts of the diocese to the weaker; what this means is shown by the fact that the Field Secretary has assisted in the formation of seventy-five new schools. During vacancies also and in newly formed missions, as General Superintendent, Mr. Fyles has given valuable help in keeping open or opening schools.

Some incidents in the work of the secretary are interesting. One morning he paid fourteen visits, chiefly on new arrivals, and enrolled upwards of thirty children in the Sunday school register from Front Roll to Bible class. This is no mean record, but I fear that our worthy friend is even prouder of the fact that in keeping an appointment he has, working as one of the crew on a hand car, covering nine miles in an hour. On another occasion he went twenty miles on a jigger holding three services on the way and badly frightening a horse on which the Methodist minister was making his rounds. Whether Mr. Fyles derived most satisfaction from fidelity in keeping his appointments, his prowess in covering the twenty miles or the discomposure of his separated brother I decline to say; but as I picture to myself the genial countenance and venerable ascetic figure of the Field Secretary propelling a jigger, I cannot bring myself to blame the horse for being frightened.

A department for home work in scattered communities has been organized. The importance of this work will be appreciated, if it is remembered how scattered settlement still is in the west. Little tots of nine and ten themselves drive to Sunday school, children and teachers come a distance of six miles. But such zeal on the part of a few means that many will consider themselves out of reach of the Sunday school. For them a scheme of home work has been drawn up, with voluntary examinations, certificates of promotion, diplomas and prizes.

Organization, however, is not an end in itself; its value must be measured by the results achieved. Statistics are dry reading, and useless unless they are carefully analyzed with an adequate knowledge of conditions. Yet two facts struck me in a report of the diocesan Sunday School as distinctly interesting and worthy of note. During the year ending June, 1912, sixteen new schools were organized, and the enrolment in the Home Department was about five hundred. The contributions, also, from the Sunday schools for 1911 (I have not the figures for 1912) deserve mention. The objects and sums contributed were as follows: Diocesan S. S. Fund, $1,728; M. S. C. C., $1,057; other missionary purposes, $1,794; general purposes, $8,004.

These facts afford evidence that the work of education and inspiration is advancing with organization. But more convincing evidence is found in the records of the Inter-Diocesan Examinations. Of 1,147 applications to write on the scholars' Advent Examinations, 390 came from the diocese of Rupert's Land. Of 181 candidates from Rupert's Land who wrote, 170 passed as against 85 from the rest of Canada. The honour lists show results equally creditable to the Diocesan Association. In the junior grade pupils from Rupert's Land took the first five places and gained the only first classes obtained. In the middle grade they took the first three, the fifth and sixth places; and in the senior grade the first, third, eighth and ninth places.

The usefulness of these examinations is sometimes shown in unexpected directions. The interest of the children in the examinations begets a like interest in parents and increases their interest in the work of the Sunday school. In one case the mayor of a western town was called upon by his child for assistance in preparing for the examination; he became so interested that he again took up work as a Sunday school superintendent after the lapse of twenty years. Another father under similar circumstances became a teacher in the Sunday school.

A little child shall lead them.

G. H. B.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy, when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q.—Have you read Blunt on the arguments pro and con for Good Friday celebration? C. W. H.

A.—We have read what Blunt has to say on the subject in his "Dictionary of Theology," and also his remarks in his "Book of Common Prayer." Are you referring to a work of his that has only this for its subject? —

Q.—Can you give any news with regard to the new English Benedictine College at Calgary?

R. P.

A.—Here you have caught us tripping, for the item you refer to got into the paper by mistake. The Benedictines there referred to are a Roman Order, and not connected with the Church of England.

TOO MUCH EXPECTED.

The Bishop of London, speaking recently on church work in Canada, said that the ordinary English Churchman for threepence in the collection plate expected a good vicar, two good-looking curates, and a peal of bells. When he was in Canada he was told the worst givers were those who came out from the old country.

THE POWER OF THE SPIRIT

ON the Festival which we keep this year on the 11th of May, we are commemorating the descent of the Holy Spirit upon the little company of the Apostles who were gathered at Jerusalem ten days after the Ascension. It is an unworthy act not to be grateful and not to recognize the origin of our happiness, our comforts, and our joys, for it shows the lack of memory and appreciation. Yet there is nothing more common in the present day than for the unbeliever in Christianity to overlook the debt of gratitude that the world owes to the Church, and so to the day of Pentecost, for the many material, mental, and spiritual benefits that it enjoys. We hear and see many arguments that emphasize the innate goodness of humanity, the upward tendency of human development, and we see more and more an inclination to forget that the day of Pentecost was a great turning point, perhaps the greatest turning point, in the evolution of mankind. From that day there flowed out a power that subdued the Roman Empire, and that conquered the prejudices and the sinful tendencies of humanity. Bigger men, deeper thinkers, men of greater capacity, with larger claim to be called great, had lived before these twelve apostles, and have left their names in history, but if we judge by results the power that was manifested by the little band of twelve stands unique in the story of the world and of civilization. Monuments here and there are erected to great men, but of these monuments few are raised outside the country of their birth. A Shakespeare, or Homer, or a philanthropist may appeal to the gratitude of strange nations to the extent of procuring a memorial, but it is not common. On the other hand there are churches built in every part of the world to members of that little band of twelve men. Races of all colours, nations in all stages of development, people of every sort of temperament, raise these memorials to the men who on the day of Pentecost showed such abnormal capacity for influencing other men and of influencing them for their own good and consequently for the good of mankind. If we want concrete examples of this, all we have to do is to explore each city of our Dominion, and wherever we see a hospital, a church, a school, a refuge, we see a memorial of these men and of this day. It might be argued that education to-day takes little notice of religion of any kind, and that would be both true and sad, but is also fair to say that that same education to-day owes most of its advantages to the events of the first Whitsunday. That it despises or excises religion from its course is a mark of that ingratitude that we deplore in every case where we see it. It may also be said that many hospitals are built and other works of mercy are done by those who have little or no sympathy with the faith of the Apostle or with the story of Pentecost. Yet the sentiment that has aroused the men of this time to do these things has come from that day of the outpouring of the Holy Ghost. In fact the environment of our lives is so saturated with the work and labour of Christianity that a man would be both foolish and false who tried to deny it. When on the other side the argument is offered that murder, robbery, wickedness have not abated, and that if Christianity were what it claims to be, it should by now have reformed the universe, surely we must allow that the general tone of the civilized world is higher than it otherwise would be without what Christianity has done in the past and is doing in the present, and also, we must allow, among the chief drawbacks to real progress of the highest kind must be reckoned the lives of those who accept without acknowledgment all the benefits of Christianity and either neglect or deride the thing itself. When we meditate upon the world and its condition at the day of Pentecost or study the men with whom its history is for us most concerned, we are amazed at the men, the power they possessed, the results they achieved. We have a right to be still more amazed when we view through the passing centuries those other lives that have achieved almost similar results from believing in the same possibilities. To be endued with power from on high is not a dead principle, or a past experience, but can be, for those who wish it, a vital fact.

Our Old Country Letter

April 30.

THE Convocations of Canterbury and York have been in session since our last letter. The Archbishop of Canterbury, barely recovered from a severe attack of influenza, was, nevertheless, in his place as president for the opening, though obliged soon to retire. He referred to what is, perhaps, the most interesting, and indeed wonderful topic uppermost just now in the minds, not only of Church folk, but of all English Christians—the appeal of the government of China to us for prayers for the National Assembly. Though it may be true, as the Archbishop said, that this unparalleled act is "not without its elements of perplexity and difficulty" even conceivably actuated by partially mixed motives—yet when one remembers the whole history of Christianity in China, and how short is the time since hostility and distrust, not to say active persecution, characterized the official attitude towards the missionaries, this appeal must seem both marvellous and touching. Last Sunday, April 27th, was set apart for our Church's response, and was generally observed. Far-reaching consequences for China and for Christianity throughout the world, may well follow.

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One immediate result took place at the great Albert Hall meeting of the S. P. G. This immense gathering was the crowning event of a series of meetings representing the society's different departments. We refer to two gifts of £1,000 each, subscribed at the meeting for work in China. The Bishop of London said: "Men of eminence in China declare that the land is turning from its venerable beliefs and philosophies, to become either Christian or Agnostic. It rests with us which. Long ago Mrs. Bishop declared that in the Chinese the Holy spirit had the best material in Asia to work upon. A race which is peace-loving, thoughtful, law-abiding, industrious, observant of those ordered decencies in which ceremonial consists, possesses not a few of those natural qualities and virtues in which the faith of the Church finds congenial soil."

The annual meeting of the Medical Mission Department of the S. P. G. calls for a brief word of special congratulation. It is but five years since this aspect of missionary work received from the S. P. G. the special organization which other societies had long seen to be necessary. Last week the great hall of the Church House was well filled with its special supporters, and much enthusiasm was manifested though the claims of the medical work, and its likeness as a Christianizing agency to the methods of Christ Himself, have still constant need to be emphasized.

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To return to convocation—other interesting subjects of discussion were the Marriage Laws, and the proposed new Lectionary. As regards marriage with a deceased wife's sister, it was laid down that the Church alone must determine the conditions of communion, and interpret its own laws, and that the law of the State being now at variance with the ecclesiastical law, discipline must be exercised by means of the constitutional authority of the Bishop of the diocese.

—

The committee on the revision of the Lectionary presented its report. The report favors constructing a Lectionary in connection with the ecclesiastical calendar of weeks, whereas the Lectionaries of 1662 and 1874 followed the civil calendar of months. In their choice of New Testament passages the committee has aimed at appropriateness to the Church season, and harmony with the collect, epistle, and gospel of the week, or with the Old Testament lesson of the day. While approving of much that was proposed, the House referred the scheme back to the committee for further consideration. We shall hope to hear more.

—

The proposal to throw open theological degrees to laymen and Nonconformists has been passed by Cambridge University, and rejected by Oxford. In Dublin University, Trinity Term has begun in sorrow for the great loss of Professor Edward Dowden. Though his chair was that of English Literature, the minds of many of our best candidates for the ministry owed much to his teaching. A woman, Miss Olive Purser, has the distinction of being his temporary successor—giving the board time for the best possible choice in a wider circle.

Wm. O'Connor.

FORTITUDE.

Fortitude may be exercised chiefly in doing very little things, whose whole virtue lies in this—that if one did not hope in God one would not do them; in secretly dispelling moods that one would like to show; in saying nothing about one's lesser troubles and vexations; in seeing whether it may not be better to bear a burden before one tries to shift it; in refusing for oneself excuses which one would not refuse for others.

Francis Paget.
Late Bp. of Oxford.

The Influence of Missionary Work on the Church

By THE REV. A. H. FORSTER, B.D., TRINITY COLLEGE, TORONTO

IT is becoming more and more clear that salvation comes to the Church by its missionary enterprise—that both for the Church and for the individual "to be saved" means to "become a saviour." A study of the report of the World Missionary Conference at Edinburgh should remove all doubt upon this question. For in undertaking this enterprise, in attempting to Christianize the African and Asiatic consciousness, the Church must discover its own weak points in organization in material and in doctrine, or rather in presentation of doctrine. The attempt to conquer two small republics in South Africa disclosed the weak points in the English War Office and led to their reform; the attempt to conquer the whole of Africa and Asia for the Christ may benefit the Church in the same way. For example, the social evils in Christian countries provide the Chinese and Japanese with a prompt objection to Christianity. Dr. Tasuku Harada, President of the Doshisha College in Japan, said at Edinburgh: "When it comes to the apparent impotence of Christianity before the social evils of the West, what shall we say? The missionary is struck dumb. We must appeal to the Christians of the West itself to cover this Achilles heel in the apologetic of Christianity in Japan."

Here, then, is one result of Foreign Missions—that a Japanese appeals to the Church to remove social anomalies.

Again, the effect on theological colleges of facing an unchristian Asia would be stimulating in the highest degree—and even theological colleges sometimes need a stimulus.

"There is no department of education," says the report, "to which the attention of college and university students can be directed which contains in itself the elements of a more broadening character than the subject of modern missions."

Mr. Barton, the chairman of Commission VI., said: "The introduction of a larger missionary course in our theological colleges is imperative. I hope some one will speak plainly upon that point. We complain, and many of our correspondents complain, that the clergy are not interested. It is because we have not taught them the themes of the kingdom, because the parish surrounds their responsibility, and their vision is bounded by the boundary of the parish. We must teach them to go out with a vision as broad as the love of God—a vision that shall comprehend the whole world." Then, again, the growing need for highly trained missionaries will react on the standard at home. The evidence before Commission III. contains many statements such as these: "In a country like China, a Church of ignorant men cannot hope to have influence."

"If Christianity does not speedily develop an educated ministry, it will soon fail to command respect or exert any great influence over the people and their leaders."

From a missionary in Japan: "We have not been careful enough about the teaching force or intellectual attainments."

From one in China: "There is little use in offering any education less than the best."

From another in the same country: "It is thoroughness or extinction."

One summary of answers sent by thirty-six missionaries belonging to eighteen societies declares: "There is universal agreement that the intellectual standard is not high enough."

"The most urgent need of the field is not merely missionaries, but fully prepared missionaries," says the report of Commission V. And in its conclusion the same commission asks "What if this call, which we trust has come through us from the great Head of the Church, should cause a deeper enquiry to arise regarding the intelligence of the Home Church itself and the training of the home ministry? It has become clear that no portion of the Church does, perhaps none can, and certainly none ought to, give a preparation to its missionary force superior to that given to the various classes of workers at home. . . . If the growing intelligence of the home land is to be held loyal to the truth of the gospel, it is evident that this can only be secured by keeping the interpreters of that truth and even its teachers to little children abreast of the best education and the severest discipline which is given to any class of scholars and any profession which Christendom produces. If the missionaries are to be more fully prepared, it is not too much to say that this can only be done by raising the standard even of the home ministry."

The effects of missionary enterprise on New Testament interpretation and on systematic theology may be the most useful of all. The New Testament was written—almost all of it—to meet the needs of a missionary campaign. It will be understood best when the Church is in the midst of another.

The effect on theology will certainly be to simplify it, and possibly to alter many terms now in use. For instance, the word "person" in the phrase "three persons in one God" does not mean what "person" means now; missionaries to Moslems seem to find a difficulty here, as Moslems emphasize the unity of God, hence we may expect from missionaries to Moslems some formula which will do away with this ambiguity in the word "person."

Mr. Gairdner, of Cairo, has already suggested a phrase in that connection. "Is it possible," he has said, "that the category of *spiritual organism* is the category in which reverently to conceive of the Divine Being which is at once the truest, the highest, the most fruitful, the most explicatory of the special difficulties of the Trinitarian Doctrine, nay, possibly even of the theistic position altogether?" At present, systematic theology is the withered hand of the Church, as it stretches it out to Islam and Buddhism, it may yet be restored whole as the other.

Such, then, may be some of the benefits to the Church from missionary enterprise, but the Church, we are told, wants more men and money at home than it has got. The answer is obvious, the only thing the Church really wants is the Life of God in it, everything else follows from that, and the Life of God appears only when the Church realizes that to be Christian and to be missionary are the same thing.

In Garden and Field

Our Wild Flowers—Those That May Be Transplanted With Advantage To The Garden.

By E. T. COOK

IN some recent notes a few of Canada's wild flowers that are as beautiful and certainly as interesting as any from other countries, or raised by means of hybridization, were described and the following are a continuance of the list.

The Wood Windflower.

The botanical name of this fragile wilding is *Anemone nemorosa,* the flower of the wind, given to it from the supposition that it opens out only when the early summer breeze stirs the woodland where the plant spreads into little colonies. It is one of the most frequent of wild flowers in the vicinity of large cities and will remain unhurt by marauders for many more years than those of richer beauty. When seedling pines are springing up in the clearings of wood or copse there this pink tinted flower will be found in masses, almost unseen until fluttered by the breeze. This Anemone is perhaps the least desirable of the spring flowers for the garden, not for any want of seductive charm, but it seems essentially a flower child of nature, a flower for the woodland and the waste, and when transplanted should be placed amidst similar surroundings. The Tall or Rock Anemone (*A. virginiana*), belongs to the streamside and lake shore and is almost imposing with its sturdy stem, foliage that may be accounted coarse, and silky buds, opening out petals of ivory white, into purple shades. This is the native plant for the garden where a stream exists or a moist place in the rockery, but wherever it is grouped, a rich, moist soil is essential to full development, then *A. virginiana* will be treasured amongst the white lilies (Trilliums), Moccasin flower or *Cypripedium spectabile,* and Iris.

The Purple Trillium.

When describing *T. grandiflorum,* now appearing like large white stars amongst scattered bushes and in the loose leafy soil of the wood, *T. erectum* or the purple kind should have been mentioned. Its three petalled flowers are of wondrous richness, a warm wine color that seems to glow in the soft light of the wood. It has nothing of the purity of the white Trillium, but much of its attractiveness. This seeks the same sequestered places and the two may be mingled together under cultivation, the one enriching the other.

Bellwort or Wood Daffodil.

This modest flower of grassy woods and thickets where the soil is moist and rich has been christened in mistake, as there is nothing to suggest a daffodil in its slender drooping petals of tender greenish yellow and wreathing soft green leaves. Those responsible for the bestowal of popular names were gifted with peculiar imaginative minds and left a tangled legacy for others. "Bellwort" is more suggestive, but whatever one is pleased to call this flower of Canadian wilds it will be found in botanical books under "U."—*Urularia grandiflora,* this is the most important species and it has for companions *U. perfoliata* and *U. sessiliflora.*

The Rock Columbine.

The garden is in its full flush of beauty when the graceful Columbines or to use a more familiar name for these, *Aqinlegias,* are in flower and the red-gold Canadian Rock Columbine (*A. Canadensis*), that haunts rocky places where it can send its roots into the rich mould that fills up the crevices in the species that has had perhaps its share in forming the lovely hybrid race which poises flowers on "tip-toe for a flight" on stems of slender beauty. There is no more interesting wild flower of Canada than this.

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Among the Eskimos

By THE REV. C. E. WHITTAKER

"CHRISTIANS have never yet dealt fairly with the heathen and been disappointed." The result of work among the Eskimos of the extreme north during recent years has again proved the truth of this saying of Livingstone. Though sneered at by some notoriety-hunters, there can be no question of the great progress made lately by these aborigines of the Arctic shores of Canada. When the Mackenzie River Mission to the Eskimos was begun in 1892, by the Rev. Isaac O. Stringer, the habits of the people were barbarous, and their minds a sink of uncleanness. They had a supreme contempt for the manners and morals of other peoples—sorrow, and pain were in their minds the great evil, and all pleasure was good. So the gratification of animal passions and appetites to them seemed the sum of all good. And the presence of the American whalemen among them encouraged this deplorable state of things.

Herschel Island, the wintering port of 300 to 400 officers and sailors, drew together many families of Eskimos, whose chief means of subsistence was the sale of their women. When first I visited there, in 1895, I was shocked by the number of women who were mothers of white babies, and it was safe to say that during the succeeding ten years there were few women not involved in this traffic. And the most disgusting feature of the case was the acquiescence of the husbands and fathers in this degradation but as ease and plenty were the price of complaisance, their assent was easily won.

But this may seem the less strange when we consider that their system

The Rev. C. E. Whittaker, Missionary to the Eskimos.

of ethics does not include the decalogue. Some of their commandments may be stated thus:

Thou shall not sew deerskins in the sealing season.

Thou shalt not forgive an injury.

Thou shalt obey the medicine man.

Thou shalt not come near a corpse.

In leaving a house move out by the skylight.

Having killed game, always propitiate the departing spirit.

Never deny a child anything it wants.

It will be seen that such a basis gave little ground for instruction in righteousness; and when they observed the prosperity of the wicked it is not wonderful that paths of the wicked were chosen, and small heed given to the words of the Gospel,

Baptized Eskimos.

which were in all respects alien to their conceptions.

Some idea of the difficulty of the language may be formed when it is known there were no text-books, literature or interpreter. I have spent months in pursuit of a word, before realizing that my search was vain. And other words, after years of use, are found to mean quite other than was supposed. The dialect varies so greatly from that of Labrador that the Moravian translation afforded little help.

The summer, when the Eskimos resort to the trading posts to barter their winter catch of furs, or when they are met on the arctic coast for the whale hunt, is the best time to meet them for preaching and teaching. In the earlier years Mr. Stringer did his visiting by canoe, with an Indian guide or two, and carried supplies for the party for the round trip. It was necessary to make deposits of food before reaching the camp, else the ever-present beggars would strip him of all his store, and make his return journey a serious matter. And even these deposits were sometimes stolen, putting the missionary's life in danger.

The case was rather worse in the winter when long journeys had to be made by dog-sled. He could not depend on the Eskimos for food either for himself or dogs.

In January, 1896, with one Indian, I went to Kittigagjoit, the village at eastern mouth of the Mackenzie River, and resided, with two families, for a fortnight in a snow house not more than ten feet in diameter, and seven feet high in the dome. The weather was very cold, and despite fur sox and boots and mitts my feet and hands were never warm, though the Eskimos sat *bersak* (half naked) for hours without suffering. I spent much time in language study, but was compelled to wear mitts even while writing. Because of persistent begging I was obliged to cut my visit short, and then to leave with a few sea biscuits, and a few scraps of whale meat for the dogs to go 150 miles to the nearest ship. Crossing Mackenzie Bay, we were overtaken by a blizzard; slept one night on the

A cripple being taken to church.

ice, and were nearly two days without drink, eating such dry food as we could snatch while fleeing the storm. That trip was triangular 600 miles in length, and included another storm in which four sailors and two Eskimos were frozen to death, and my Indian had his frozen garments cut from him to save his life.

But though difficulties have been great, and dangers many, compensation is not wanting. God has gladdened our eyes with the sight of many Eskimo abandoning their life of sensuousness, the gratification of the fleeting present, for the hope of enduring happiness in the future. This group shows some of those who have been persuaded of better things than those which engross the flesh. These all have been baptized, and taken vows of obedience to God's word, old things having been put off, and new things put on; the practice of prayer, of worship, of honesty, of fidelity, of kindness, of generosity, of self sacrifice. They have, literally become a new people, and not by the influence of civilization, but by the power of the Gospel. Wherever there is contact with whalers, miners or police, moral laxity is encouraged, but the great bulk of the Christians have removed from these temptations, and in their scattered habitations along the coast or among the islands of the delta, are working out their own salvation, with faith and industry. They are yet on the fringe of Christian experience, but God, who hath begun a good work in them, will perform it.

(To be continued.)

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Historical Sketch of the University of Bishop's College, Lennoxville

THE University of Bishop's College, Lennoxville, is celebrating this year her Diamond Jubilee, or in other words, the 60th anniversary of the granting of her Royal Charter. The College is, however, some eight years older than the University, its incorporation dating from 1843 and its actual opening from 1845.

The founder of the College was Bishop J. G. Mountain, the third Bishop of Quebec, but it is important to notice that from his consecration as Co-Adjutor to Bishop Stewart in 1836 until the consecration of Bishop Fulford in 1850, Bishop Mountain bore the title of Bishop of Montreal, and that from the death of Bishop Stewart in 1837 until 1850 he was the only Anglican Bishop in Lower Canada. As early as 1839 Bishop Mountain had communicated to the A.P.G. "this ardent wish and prayer to establish a College," and that Society having made a grant in support of Divinity students, the beginning of a College was formed at Three Rivers under the charge of the Rector, the Rev. S. S. Wood, M.A., of Corpus Christi College, Cambridge, in the Rectory House which had originally been a monastery. Soon after this another and more comprehensive scheme was initiated owing to the determined efforts of the Rev. Lucius Doolittle, a native of Vermont, and at that time the incumbent of the parishes of Lennoxville and Sherbrooke. The result was a change of location and a change of plan.

Mr. Doolittle gathered around him several local churchmen, among them the Hon. Edward Hale, and Colonel Morris, and was given authority to make an offer of land, material, and mo ey, if the College were located in the neighborhood of Lennoxville; emphasis was laid on the fact that the Eastern Townships were the centre of a growing English population and therefore more suitable for such an institution than the district north of the St. Lawrence. It was also strongly felt that in the interests of higher education the promoters should aim at the establishment not only of a Theological College but also of a residential University with a complete Arts course for the benefit of the whole Province and suitable for lay and clerical students alike. Mr. Doolittle was a keen advocate of education and had watched the foundation of Universities in the New England States; he had already opened his own house at Lennoxville to pupils, and in 1842 called Mr. Edward Chapman from Dr. Lundy's famous school in Quebec to assist him in forming a school in the village; this was the beginning of the "Grammar School" which later developed into Bishop's College School.

Mr. Doolittle's efforts in connection with the proposed College were so far successful that the Bishop on his return from his apostolic journey to the Red River had the satisfaction of laying the corner-stone on the present site on the 18th September, 1844.

The first intention was to transfer the Rev. S. S. Wood from Three Rivers to the charge of the new College at Lennoxville, but that gentleman having declined the offer, the Rev. Jasper Hume Nicolls, a Michael Fellow of Queen's College, Oxford, was found willing to undertake the arduous position of Principal. In August, 1845, Dr. Nicolls arrived at Lennoxville, and found that the College buildings were still far from completion and that temporary quarters had been secured in the village on the site of the present College House, described as "the least unsuitable that could be obtained." Here the Principal was joined in September by six students, Charles Forest, of Cobourg; T. Ainslie Young, and James Fulton, of Quebec; Henry Roe (afterwards Archdeacon and Professor of Divinity), John Kemp, and H. G. Burrage. Charles Middleton, a young Englishman who had come out with Mr. Nicolls, died of typhoid fever soon after his arrival, and a window to his memory is still to be seen in the village church. Three others who resided in quarters provided by Mr. Doolittle and attended lectures were Frederick Robinson (afterwards Canon of Montreal), T. S. Chapman (for over forty years the incumbent of Dudswell), and Isaac Helmuth (who became the second Bishop of Huron). Mr. Miles was nominally professor of mathematics, but during the first year gave all his time to the Grammar School, and Mr. Helmuth gave a few lectures in Hebrew, but practically the whole of the teaching was done by the Principal. The hardships of that first winter are vividly described by Mr. Nicolls in his address to Convocation in 1860, but his quiet determination and unwavering faith overcame all difficulties, and in the following September the little band was able to take joyful possession of their new quarters on the other side of the Massawippi.

Bishop's College in 1846.

The Chapel.

The Corporation of the College met for the first time on September 29th, 1845, and adopted a system of Rules, Orders and Regulations. The Trustees were besides Bishop Mountain, the Hon. E. Hale, the Hon. A. W. Cochrane, Lt.-Col. Morris, Hollis Smith and E. Elliot, the Rev. C. Jackson, the Rev. C. P. Reid, the Rev. G. Slack. The Council only numbered three, the Principal, the Rev. L. Doolittle, and H. H. Miles.

On January 28th, 1853, the College received its Royal Charter from Queen Victoria, and was erected into a University "to have and enjoy all such and the like privileges as are enjoyed by our Universities of our United Kingdom of Great Britain and Ireland" Thus, after eight years of waiting, the intention of the founders was fulfilled. The first public Convocation was held in June, 1854, when many honorary degrees were conferred, and those students who had already completed their Arts course in the College were able to proceed to their degrees in course. Convocation has been held annually ever since, and is one of the noted functions of the year in the district.

By the Act of Incorporation, 1843, the government of the College was vested in the Lord Bishop of Quebec, the Trustees, not less than three in number, and the College Council, not less than three in number, to be named by the Bishop of Quebec, whose jurisdiction extended over the whole Province. In 1852 this Act was amended so as to give the Bishop

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of Montreal, as well as any other Bishop who might be appointed to a Diocese in Lower Canada co-ordinate powers with the Bishop of Quebec in the management of the College. By a subsequent Act in 1870, three Trustees and three members of the Council are appointed by each of the Bishops and five Trustees and five members of the Council are selected from a larger number nominated by their respective Synods. Finally, by an Act in 1900, provision was made for the representation of the graduates on the Council. It will be seen, therefore, that Bishop's College belongs equally to the two Dioceses of Quebec and Montreal, and that both are co-ordinately responsible for its government. This fact was somewhat obscured by the foundation of a Diocesan Theological College in Montreal by Bishop Oxenden in 1873.

Dr. Nicolls filled the position of Principal for the long period of thirty-two years until his death in 1877. He was a man of ripe and accurate scholarship and unostentatious piety, and his high-minded devotion to duty was ever a valued memory to the early students of the College, many of whom rose to leading positions in Church and State. He lived to see most of the early difficulties and prejudices which beset the College overcome, and the later success of the institution is largely due to the broad and deep foundations laid by the first Principal.

The old Grammar School in the village did not fulfill the expectations of its founders, and was closed in 1853. It was re-opened, however, in 1857, under the vigorous direction of the Rev. J. W. Williams. Under him the school increased rapidly in numbers and efficiency. The new school buildings were in close proximity to the College, and the efficient working of the junior department at that time gave hopes of a continuous supply of well prepared matriculants for the College. The election of Mr. Williams as Bishop of Quebec in 1863 was of the greatest benefit to the diocese at large, but a severe loss to the school which met with varying success and had to contend with many financial and other difficulties in the ensuing years. In 1878 it was separated financially from the College and placed under the management of the Bishop's College School Association, and this separation was made more complete on the re-organization of the Association in 1912.

Dr. J. A. Lobley, late Fellow of Trinity College, Cambridge, who had come to Canada in 1873 at the invitation of Bishop Oxenden to take charge of the Montreal Diocesan College, was elected Principal of Bishop's College in 1878. In 1883 he also assumed the duties of Rector of the school. His culture, scholarship, conscientious industry and unfaltering devotion to duty in its minutest form made a deep impression upon his pupils, but overwork compelled him to resign in 1885, when he returned to England, where he died as vicar of Sedbeyt in 1889. He was succeeded as Principal and Rector by the Rev. Thomas Adams, M.A., of St. John's College, Cambridge, at the time of his election headmaster of the Gateshead High School. For six years Dr. Adams held both offices, and owing to his enthusiastic leadership both College and School increased in numbers. The disastrous fire of 1891, which destroyed the School, the Rector's house, and the Chapel, was a severe trial to the Principal, and as the work had greatly increased, Mr. H. J. H. Petry was appointed Headmaster and Dr. Adams continued, until his resignation through ill-health in 1899, to fulfill the duties of Principal of the College and Chaplain of the School with marked energy and success. The erection of the Divinity House in 1891 and the collection of the College Jubilee Fund of $50,000 in 1895 were principally due to his efforts. His personal interest in the students and devotion to the best interests of the institution at all times are held in grateful remembrance by all who knew him.

(To be continued.)

Bishop's College, looking across Massawippi River.

CONFIRMATION.

GOD, the Spirit Holy!
Joy of all the lowly
Light and truth indwelling,
Praise to Thee unceasing
Streaming and increasing
May our hearts be welling.

In the vineyard planted
Peace and pardon granted,
And life's aim revealed.
May Thy shadow hide us
And Thy wisdom guide us
By Thyself now sealed.

Saplings young and tender
Nursing strength so slender
May the sap full flowing,
Feed us to ensuring
Of our health's enduring
And a harvest growing.

If some branches perish
Warning we must cherish
To our day of dying
For our source of living
Is Thy gracious giving
Christ our all supplying.

By Thy gracious leading,
On Christ's body feeding,
For unbroken, bleeding,
Who can strength be needing?
May our hearts be heeding
Christ in glory pleading.

Being, doing, saying,
Living, dying, praying,
Life, or death or glory;
Through the Spirit lowly,
By the Father Holy,
Christ is all our story.

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ABOUT PEW RENTS.

When were pew rents first introduced? Our forefathers in Anglo-Saxon times sat on rough, three-legged stools scattered about the church, and wooden benches do not seem to have appeared before the Conquest. The pew arrived early in the seventeenth century, though the word pew was in use earlier. Shakespeare talks of a pew-fellow, and in the vision of Piers Plowman the word occurs, and Pepys calls Lady Fox's seat at the theatre "my lady's pew." And on the subject of pews an entry from the accounts of the parish of St. Margaret's is worth recalling. "Item," it runs, "paid for salt to destroy the fleas in the churchwarden's pew, 6d." Until a few years ago a curious pew was maintained in Cartmel Church for the use of the squire and his family. It was fitted with four large oak casters, so that it could be moved with ease, and thus always occupy the most comfortable place in the church. During the winter it generally rested near the fire, and in the summer it was shifted about so as to avoid the heat of the sun. Other comforts for pew-holders are recorded in the Rev. P. H. Ditchfield's "Old-time Parson": "Sherry and biscuits were sometimes served to the occupants of pews, and one squire used to have his letters and newspapers delivered to him in his pew, and read them during the sermon."

So much of what we call trouble is only disappointed selfishness. Our deprivation and misfortune is often only disappointed selfishness. Our fears and our discouragements arise from our unconsciousness of God's love and of His help—the failure in "casting all your care upon Him, for He careth for you." We dare to live without God in the world, wasting our opportunities and mis-spending our days in "trying to find yesterday's roses in to-morrow's garden."

—*Bishop Woodcock.*

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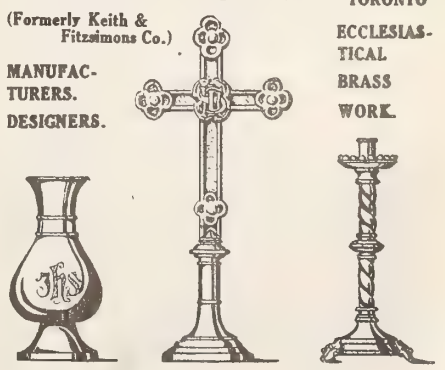

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QU'APPELLE—RT. REV. McADAM HARDING, D.D. ..... Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D. ..... Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D. ..... Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D. ..... Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

Rev. E. F. Pinnington is leaving Englehart for the Mission of Sundridge.

Mr. S. Yeomans, a lay missionary, who has during the winter past read the Church's services in Sundridge, is being sent by the Bishop to Bruce Mines.

The Diocesan W.A. annual meeting is to be held at Haileybury at the end of May. Rev. Dr. Gould, the General Secretary of the M.S.C.C., is to be present. We expect the Bishop will also be present.

FORT WILLIAM.

St Thomas'.

The Lord Bishop of the diocese administered the rite of Confirmation in this Church on Sunday evening, May 4th, before a large congregation. The Incumbent, Rev. A. A. Adams, presented 9 candidates—6 men and 3 women—one of whom had been a Methodist. His Lordship's address to the candidates was an earnest appeal to live for the glory of God and His Church. His remarks were founded upon the words: "As ye have received the gift, so minister the same one to another as good stewards of the manifold grace of God." Previous to this service the Bishop dedicated a beautiful Episcopal chair presented by the Junior W. A. of the Church. The singing of the large choir was very favorably commented upon by His Lordship.

CALGARY

Diocesan Bulletin—May 3, 1913.

1. Confirmation.

Since the date of last Bulletin, March 24th, the Bishop has had Confirmations at Red Deer, Camrose, Okotoks; Calgary, Christ Church; Lethbridge, St. Augustine's; Lethbridge, St. Cyprian's; Grassy Lake; Macleod; Calgary, St. John's.

2. Ordination.

On the first Sunday after Easter, in St. Faith's Church, Edmonton, the Rev. Alban Elwin Blood was ordained to the priesthood. Preacher, the Rev. C. H. Bailey; the candidate being presented by Archdeacon Gray.

3. Appointments and Inductions, etc.

Rev. A. F. Blood, appointed associate priest in St. Faith's Mission, Edmonton.

Rev. W. G. Boyd, head of St. Faith's Mission, Edmonton, and Rural Dean of Edmonton; inducted rector of St. Faith's by the Bishop.

Rev. A. Thorold Eller, curate of Crossfield Mission; transferred to St. Alban's, Brooks.

Rev. H. W. Sykes, rector of Bassano, re-appointed as priest-in-charge of the Hand Hills Mission, at his own request.

Rev. J. P. Dingle, curate of High River, transferred to Bassano.

4. Resignations.

Rev. H. W. Sykes, resigned as rector of Bassano.

Rev. J. B. Sneddon, resigned as priest-in-charge of St. George's, Calgary.

Rev. G. W. Dominey, Bishop Pinkham College, resigned to leave the diocese.

Rev. W. B. Church, resigned De Sinton Mission.

5. Lay Readers' Licenses Issued.

Stipendiary—

Joseph Hinchliffe, to work under Rev. H. W. Sykes in the Hand Hills Mission.

George Ralph Channer, to work in the Langdon Mission.

Also the following lay associates of St. Faith's Mission, Edmonton:—

Gerald Carruthers Boustead, Wabamun.

Frederick William Simmons, Paddle River.

Herbert Greaves Rowsell, B.A., Greencourt.

Leslie Hamilton Lang, B.A., Lac-la-Nonne.

William John Crawley Fishbourne, B.A., Edmonton.

John Kenelm Digby, B.A., Swallowhurst.

Edgar George Ault, Edmonton.

Honorary:—

James Albert Edgecombe, for St. Barnabas, Hillhurst, Calgary.

Samuel Charlton, for Hillcrest.

6. Additional Appointments, etc.

Rev. W. C. McKim, inducted rector of Christ Church, Edmonton, by the Bishop.

Rev. B. N. de F. Wagner, appointer assistant curate temporarily at All Saints', Edmonton, during Archdeacon Gray's absence.

7. M.S.C.C. Thankoffering of $1,000.

Towards the thankoffering for the assistance rendered to this diocese by the M.S.C.C. the sum of $882.97 has been sent to the society to date.

8. "Our Empire" and the Sunday Schools.

The Bishop expresses his earnest hope that "Our Empire," a weekly magazine for Sunday schools published by the Society for Promoting Christian Knowledge, to be obtained through the Rev. Canon Downie, Port Stanley, Ont., at a cost of 25 cents per annum, will be distributed in all our Sunday schools, and among all Church children throughout the diocese. In this connection the Archbishop of Canterbury said a short time ago:—"I wonder whether those who are responsible for the management of our Sunday schools are appreciating adequately, for Sunday school purposes, the value of the magazine, 'Our Empire.' Whenever I take it up I am struck by its freshness, its soundness, and its range of information given in a practical and pointed way. Of course it has several excellent rivals, but I think clergy and Sunday school superintendents have failed to realize how much they can obtain for the amazingly small sum of one shilling per annum of 52 numbers."

9. Empire Day.

Saturday, May 24th, will be Empire Day. The Bishop has received a request from the School Board of the City of Calgary that the city clergy be asked to arrange for sermons or addresses to children and adults on the Sunday preceding, viz., May 18th, on Citizenship and Patriotism, in order to awaken interest in and the recognition of the Christian's duty in this regard. He wishes also to suggest to the clergy throughout the diocese that either on Sunday, May 18th, or Sunday, May 25th, they should deal with this matter in their sermons, so that Church people may be directed and assisted in performing their duty in laying the foundations of our future national greatness on the principles of Christian Faith, Hope and Charity.

10. New Parishes Formed, etc.

St. Audan and St. Hilda, Roxboro, re-defined.

HOW MONEY ACCUMULATES.

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St. Saviour, Wabamun, erected.
———, Ewing, erected.
———, Erskine, erected.
St. George, Stettler, re-defined.
St. Mark, Sunnyslope, re-defined.
St. James, Trochu, erected.
St. John, Acme, re-defined.
St. Andrew, Swalwell, erected.
Christ Church, Ghost Pine, re-defined.
St. Barnabas, Three Hills, re-defined.
St. Peter, Bashaw, erected.
St. Monica, Lamerton, re-defined.
St. Pancras, Alix, re-defined.
St. John, Clive, re-defined.
St. Hilda, De Ville, erected.
Holy Trinity, Tofield, re-defined.
St. James, Logan, re-defined.
Christ Church, Shepard, re-defined.
St. Oswald, Langdon, erected.
St. Michael and All Angels, Strathmore, re-defined.
Christ Church, Carbon, re-defined.
Holy Trinity, Munson, erected.
St. George, Drumholler, erected.

Note.—Only those parishes for which Deeds of Erection have been issued by the Bishop and which fulfil the other requirements of Clause 2 of the Constitution are entitled to send lay delegates to the Synod.

Geo. H. Hogbin.

Calgary Clericus.

The first regular meeting of the Calgary Clericus (consisting of the city clergy), was held in St. Barnabas School Room, Hillhurst, on Tuesday morning, May 6th.

The Bishop presided, and all the clergy but three, were present. One of those absent was the Rev. T. L. Bruce, who is still in hospital, slowly recovering from a very serious attack of pneumonia and typhoid.

The proceedings began with a Celebration of Holy Communion, at which the Bishop was the celebrant, assisted by the doctor, the Rev. H. Montgomery, late of Port Hope, after which the members were entertained at breakfast by the Women's Auxiliary of the parish.

After breakfast and Matins, a discussion took place relating (a) to the question of solemnizing holy matrimony in private houses, and kindred matters arising therefrom, and (b) to the taking of the burial service from undertaking parlours in the city, and not following out the prayer direction of having the bodies of our people brought into the Church.

With regard to the former a general agreement was arrived at refusing to perform marriages in the house, although special circumstances might conceivably arise where it might be necessary. Those cases, it was agreed, should be submitted to the Bishop for decision. In the second case the establishment of so-called "Chapels" by undertaking firms, and the provision by them of organs to the accompaniment of which "doleful ditties" were sometimes sung was deplored and in both cases emphasis was laid on the fact that tactful advice and proper education of our people would lead to a more general acceptance and observance of the Prayer Book directions.

HURON

LONDON.

Rev. S. R. Heakes, of Memorial Church, is on a four months' leave of absence, part of which time will be spent abroad.

Northern Lights.

Thirty-one subscriptions to this little Yukon Diocese paper have been paid to Rev. T. G. A. Wright to date. Owing to the resignation of the editor, and the pressure of Bishop Stringer's work, the date of the next issue is uncertain.

The Rev. T. G. A. Wright is visiting the Old Country this summer in the interests of Huron College. This is the Jubilee year of the College.

KOOTENAY

The seventh annual meeting of the Women's Auxiliary of the Diocese of Kootenay was held in Nelson on the first and second of May. The meeting opened with morning service and a celebration of Holy Communion at St. Saviour's Church. The Rev. Fred H. Graham preached.

The afternoon session was held in the Parish Hall, and was opened by Mrs. de Pencier with the W. A. Litany. Letters of greeting were read and the president, Mrs. Fred Starkey, gave the opening address. The reports of the officers were then read, followed by the reports of the parochial branches, read by their representatives. Mrs. de Pencier then gave an address on thankoffering and prayer, dwelling upon the spiritual side of the work of the W. A. Mrs. de Pencier's kindness in coming to address the meetings is warmly appreciated by the W. A. and her welcome is always an enthusiastic one.

On Tuesday morning the list of appeals from the general board was read and discussed. Fifty dollars was voted for a bed in the hospital at Kaifeng, China. Donations were also voted to the West End Japanese Mission at Vancouver, to the school at Kangra, India, and towards a child's cot in the Kaifeng Hospital.

In the afternoon the retiring officers (with the exception of two who were unable to continue the work), were re-elected unanimously and with great heartiness, the honorary president, Mrs. Beer, and the president, Mrs. Starkey, receiving a lively demonstration of good-will and appreciation.

The closing address was delivered by the Rev. E. St. George Smythe.

MONTREAL

In the will of the late Mr. Robert Reford $25,000 is left to the Permanent Endowment Fund of the Diocese of Montreal, on condition that another quarter of a million dollars should be raised within a reasonable time, to be named by his executors. The latter have named January 1st, 1914, as the date, and the sum of $55,000 remains to be raised yet to fulfil the conditions of the will. An appeal to Church people to subscribe to the fund is being made.

Diocesan Theological College.

The annual convocation was held on April 30th. Bishop Farthing presided, and Dr. Boyle, of Trinity College, Toronto, gave the address of the evening. Mr. B. S. Robinson, gold medallist of the year, gave the valedictory. The presentation of prizes was as follows:—The Robert Reford Prize, for rendering the Church service, W. J. H. Lummis; the Lieut.-Col. Carson Prizes, for sermon delivery and public speaking, 1st W. J. H. Lummis, 2nd P. Powles, B.A., T. Inns, 3rd W. J. Bradbury; Aggregate Prizes, B. S. Robinson, B.A., P. Powles, B.A., T. G. Beagley, M.E.; Buchanan Prize, Sunday school work, T. G. Beagley, M.E.; the Blagrave Prize, Old Testament, W. J. Bradbury; the Hague Prize, English Bible, (deferred); the Renouf Prize, Apologetics, B. S. Robinson, B.A.; the Rev. Dr. Boyle Prize, reading (intermediate), A. N. Withey and T. G. Beagley, M.E.; the Mrs. James Norris Prize, reading (junior), J. Irving; Church Catechism, J. Irving.

St. Mark's.

A decision to increase the stipend of the rector, Rev. H. P. Mount, to $1,000 was reached at the adjourned Easter vestry meeting held May 7th. Rector's warden, E. S. Racey; people's warden, A. G. M. Miller.

BERTHIER-EN-HAUT.

Bishop Farthing visited here on May 10th for the annual Confirmation service in St. James' Church. All the candidates presented were pupils from the Grammar School, and the service was conducted by the Rev. Cecil A. Heaven, M.A., headmaster.

STANDBRIDGE EAST.

The Rev. Robert Atkinson has been very heartily welcomed to the rectory of Stanbridge East. Mr. Atkinson received many testimonials on leaving Portage du Fort, Que.

NIAGARA

ORANGEVILLE.

St. Mark's Church congregation have realized in a measure the faithful services of their rector, Rev. Geo. Alex. Rix, who, on the visit of his Lordship, had ready for presentation for the apostolic rite of confirmation, some thirty-eight candidates for the laying on of hands at the eleven o'clock service, many of whom were adults. The Church still bore its festal decorations of white and flowers and was very churchly and attractive in them.

The music had been carefully prepared and the singing was very hearty. The Lord Bishop preached the sermon, which was listened to with great reverence by the large overflow congregation. He also gave the evening sermon, to the great delight of the Orangeville people. This parish has the unique record, we believe, of having had but one rector, Rev. Alex. Henderson, previous to Rev. Mr. Rix, who in a pastorate of over forty years, laid well the foundations of Church work and worship.

HAMILTON.

St. Peter's.

A number of the members of this Sunday school visited the Hospital of the Insane on Tuesday evening, and presented a most delightful programme to the audience.

Christ's Church Cathedral.

Another Hamilton divine receives the title of D.D. Dean Abbott left Tuesday morning for Nova Scotia, where on Thursday he is to receive at the University of King's College, Windsor, the degree of Doctor of Divinity. Dean Abbott took his B.A. degree in 1902 with honors, and his M.A. degree in 1904. He passed his Dean's orders examination in 1904 and his Priest's examination in 1906, and in both, in leading his class established a record in Nova Scotia's Bishop's examinations. He spent the years 1902, 1903, and 1904, at the University of Oxford, winning special mention in apologetics. He will be away from his parish for two months, and during his absence will preach the Trinity ordination sermon in All Saints' Cathedral, Halifax. Mrs. Abbott is with him on his tour. Dean Abbott's friends, and they are many, join in extending to him the heartiest congratulations upon the well deserved distinction conferred upon him by his Alma Mater.

St. Philip's

Boy Scouts had a most interesting and profitable evening through the kindness af Rev. C. B. Kenrick, who gave them an illustrated address last week. The slides were kindly loaned by the W. P. Railway Company, and were first class representations. The views were of Yellowstone Park, Wyoming, and other historic spots in that locality.

The different species of wild animals were shown, also the famous geysers, and created no small interest among the young people. Hearty thanks are due Mr. Kenrick for this intellectual treat.

CHEDOKE.

The weekly meeting of the Woman's Auxiliary met at Mrs. Durand's and was largely attended.

Canon P. L. Spencer, of Mount Forest, who was recently appointed by the Bishop Immigration and Institutions Chaplain for the city of Hamilton, has removed to the Mountain Top, west end, his post office address being Chedoke. Before leaving Mount Forest in which he had completed his sixth year as incumbent and reached the second half of his fortieth year in the ministry, he and Mrs. Spencer received several substantial tokens of the good will and affection of the parishioners, the former being presented by the A. Y. P. A. with a gold-headed walking cane and the latter with a similarly mounted parasol by the Junior Auxiliary. On the last evening at a farewell meeting held at the residence of Dr. G. P. Allen, they received from the congregation a well filled pocket-book of new crisp bank notes. The three presentations were accompanied with written addresses couched in most felicitous terms. Canon Spencer lived in Hamilton from 1867 to 1871. He has been honorary clerical secretary of the Synod since 1903.

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ONTARIO

PICTON.

The old St. Mary Magdalene's Church was the first place of worship erected in what is now the town of Picton, but at that time the village of Hallowell. It is surrounded by giant locusts with Macaulay's mountain in the background. Within its enclosed grounds lie the remains of many of the early worshippers. Building on this church was commenced in 1825. Rev. William Macaulay, who gave the site for the building, was its first rector, and continued to 1874. Rev. Edwin Loucks was appointed rector in 1874 and was in active charge until the end of 1903. Rev. W. Leslie Armitage was Vicar from 1904 to 1911. Rev. F. Louis Barber, the present incumbent, was appointed Vicar at the beginning of 1912.

Sunday morning, April 27th, a farewell service was held in the old church.

"Farewell, old temple, soon thy walls
must fall,

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Which oft resounded to the Gospel call
Farewell, old pews, farewell, old pulpit, too,
Thy day is served, we yearn for something new."

The new church of St. Mary Magdalene is located on Main street east. Its foundation is made of concrete and the walls of cement blocks of cut stone pattern. There are three entrances. The nave is 90x45 feet, the chapel 25x20 and the chancel 34x25. The height of the tower is 52 feet. The auditorium will comfortably seat 500. There is no gallery.

The new edifice is a credit to those who took part in its construction as well as to the congregation. It is centrally located on a large lot with ample frontage.

The corner stone of the new building was laid with befitting ceremony on May 10, 1912, and the dedication ceremony took place on Ascension Day, May 1, 1913, at 11 o'clock. It was performed by the Right Rev. W. R. Clark, D.D., Bishop of Niagara, assisted by the local clergy. The dedication festival was continued for a week, special services being held each day.

KINGSTON.

The consecration of Bishop Bidwell as Co-Adjutor Bishop for the Diocese of Ontario will take place in St. George's Cathedral, Kingston, on June 24th. His Grace Bishop Hamilton will officiate.

The Rev. A. H. Kennedy, Boston, Mass., son of the late Dr. Kennedy, Bath, and a graduate of Queen's University, was the preacher at St. George's Cathedral on Sunday.

OTTAWA

OTTAWA.

ST. MATTHEW'S.

The annual vestry meeting was held on Monday, May 5th, in the parish hall. Rev. Walter M. Loucks, M.A., presided, and there was a very large attendance, both of men and women. The reports of the past year showed a most gratifying increase in spiritual and financial activity. There were 99 baptisms, 40 confirmation candidates, 20 marriages, and 37 funerals. On the parochial roll at present are 464 families, 1,984 individuals, and 835 communicants. There are 31 teachers in the Sunday school, and 518 scholars.

The total receipts for the year for all objects were $9,840, and a cash balance remained of $382. The debt on the rectory of $1,500 was paid in full, owing chiefly to the efforts of St. Anna's Guild, who gave $1,250 to this object; and the debt on the church property was also reduced by the sum of $1,500. There are no current accounts unpaid, and the only liability is the mortgage debt of $6,500 on the church.

Special mention was made of the self-sacrificing work of Mr. Frank T. Shutt, M.A., who for the past seven years has given his services as organist and choirmaster.

The receipts for objects outside the parish amounted to $1,237, due to the duplex envelope system. The S. S. Lenten offerings for M. S. C. C. amounted to $125. The estimates for the coming year provided for the payment of at least $2,500 off the church debt, and generous increases in salary to the rector and the assistant priest of the parish, Rev. E. A. Baker, B.D.

Church wardens—Francis H. Gisborne and G. W. Dawson.

Delegates to Synod—F. G. Wait, B.A., A. A. Weagant, M.D., and F. H. Gisborne.

CHRIST CHURCH CATHEDRAL.

Rev. Lenox I. Smith, son of the late Dr. L. W. Smith, K.C., of Toronto, has been offered the rectorship of Christ Church Cathedral. He has been curate of the cathedral for nine years.

The old Church of St. Mary Magdalene, Picton, Ont., in which farewell sermon was preached, Sunday, April 27, 1913.

New Church of St. Mary Magdalene, Picton, Ont., dedicated Thursday, May 1, 1913.

HUNTLEY.

This is one of the oldest parishes, and certainly the best rural parish in the diocese. Though Carp is now the chief centre of population, the old Parish Church with its graveyard around it lies three miles east, where about forty families worship. A third church lies four miles west of Carp. At those three churches very hearty services are held every Sunday, and the rector catechizes the children of the Church, the only textbooks being the Church Catechism, the Prayer Book, and the New Testament. The Lenten services were well attended. Canon Kittson preached at the usual 10.30 Eucharist in Carp on Ascension Day, and was delighted with the large congregation and number of communicants.

The past year has been one of steady progress all funds show an increase, and about $876 went to objects outside of the parish. A valuable set of books has been given to the Parish Church by three members of that congregation, and a handsome oak lectern by James McElroy, Esq., of the Privy Council Department.

A subscription list towards the enlargement of the Carp Church has been started, and $2,000 subscribed. During Lent a strong branch of the W. A. was called into existence by the diocesan president, Mrs. Green.

The Rev. R. B. Waterman is nearing the end of the eleventh year of his ministry here, and he speaks highly of the character of the people to whom he ministers. He has expressed the wish more than once from the chancel step that CHURCH LIFE might find its way into every home in the parish.

QUEBEC

BISHOP'S COLLEGE, LENNOXVILLE.

Principal Parrock has succeeded in getting from Sir Lomer Gouin the assurance that the provincial government will contribute $12,500 towards the endowment funds raised on the occasion of the Diamond Jubilee of this institution.

COOKSHIRE.

The Rev. Rural Dean Robertson was a few days ago smitten with a serious sickness and is lying in a critical condition. His many friends hope that he will be raised up to continue his life of usefulness.

RUPERT'S LAND

On Monday, April 28th, Mr. W. F. Burley, one of the oldest parishioners, passed to his reward. Since October last he has been confined to his house, and until recently quite expected to recover. Three weeks ago he became much worse, and he expressed himself as prepared to go. He was confirmed by the late Archbishop Machray in 1902, and since that time has been a most regular communicant and a faithful worker. For some years he was warden of St. Luke's, and took a great interest in parish affairs up to a few days before his death. He was buried on Wednesday last.

The Rev. J. Wooten, of Bolton, Eng., has been appointed to the parish of Melita, and will take charge in May. The present rector, Rev. H. S. Ram, leaves for England early in June.

The Rev. H. O. N. Belford, B.A., has accepted the rectorship of Elgin, and commenced his duties two weeks ago. Mr. Belford has been absent for a short time in the United States.

During the summer months the missions of the Pipestone group will be in charge of Mr. Cowans, of St. John's College, and the missions of Lily, Botany and Huntingdon will be cared for by Mr. C. O. Harding.

(*Continued on Page* 18.)

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Women's Work and Social Service

AMID the multiplicity of societies one has often felt the need for occasional conferences which should form a meeting-point for workers in some of the many departments of religious and philanthropic activity. The National Council of Women, of course, does this on a splendid scale, as will easily be seen by a glance at the wide range of subjects with which its annual meeting has been dealing. Without going so far as to say that we need such a Council for Church workers, there is no doubt much to be gained by ordered discussion and the presentation of some of the plans and problems of various lines of work. I am very glad, therefore, to insert the following communication forwarded to me by a member of the W.A., which touches upon this point.

* * *

My correspondent writes: "You may like to hear of an innovation which was made in the proceedings of our Toronto annual meeting this year, in the shape of an afternoon conference on the general subject of 'Some Aspects of Work for Church-women.' A society like the Woman's Auxiliary, organized for a special purpose, and that purpose so largely of a practical nature,—the furthering of definitely missionary work and the gathering and disbursing of funds for this object,—cannot in an ordinary way invite addresses upon the work of other organizations, — but the authorities evidently felt, and I think felt wisely, that at the annual meeting a session devoted to some other aspects of Church work would be full of interest and enlightenment.

"The meeting was not so much a W.A. gathering as a general meeting held on the invitation and under the auspices of the Diocesan W.A. Under these circumstances, it was especially fitting that the Bishop of the diocese should occupy the chair, and his opening remarks on 'the diversity of gifts and the differences of operations' struck the keynote of the afternoon.

* * *

"The programme was divided into three parts, under each of which short addresses were given, not of course comprehending all the various forms of work, but suggesting many of them.

"The first subject,—Training the Worker,—was presented in two excellent papers by Miss Connell, Head of the Deaconess House, and by Sister Dora, of the Community of St. John the Divine. Deaconess Connell pointed out that the ministry of deaconesses, though in early days part of the recognized work of the Church, had for a long period fallen into disuse, but had been revived within the Church of England within the last half-century or so. She described the methods of training in vogue at Deaconess Training Homes, —the devotional, intellectual and practical sides,—and showed how girls might be fitted by training for missionary work, for the office of Deaconess, and for social work in cities or scattered districts.

* * *

"Sister Dora, whose address probably opened to many of her hearers a new view of Community life, made clear to us that it was a life rather than a work, the main object being the personal sanctification of the worker, the method involving detachment from the ties of family and ordinary life and business. In its order and precision the life is something like that of a soldier. Its essence is a life of loving communion with our Blessed Lord, which finds a great part of its expression in works of charity and mercy. These activities are manifold, including such work as that of caring for the sick and infirm, ministering to the outcast and fallen, training children, preparing altar linen, hangings, vestments and everything needed for the beauty of the Sanctuary.

* * *

"Under the subject of 'Caring for the Wage Earners,' Miss Drummond, of the Y.W.C.A., spoke especially of residences for business girls and women, referring with pleasure to the establishment of Georgina House and of the recently opened G.F.S. Lodge. The Y.W.C.A. homes in Toronto are six in number, and about 400 can be accommodated at one time,—no girl is turned away without a suitable place being found for her. But of the 50,000 business girls and women in Toronto (and other cities will no doubt have a like proportion), about 20,000 are lodging in small rooms,— the majority of these wage-earners become so from necessity rather than from choice, and the great object of the residential campaign is to show the need of the work, and to indicate how much more could and should be done in this direction.

"The residences are managed on a business basis, and are not considered self-supporting unless they yield a certain rental which can go towards the extension of the work. The aim is to make them real homes, and they are centres of training and development for their inmates, the happy spirit of mutual help and friendliness generated in them being a great factor in this.

* * *

"Miss Elwood, in a delightful speech on the subject of clubs for business girls, told of the origin and development of Evangelia House, the wonderful settlement of which she is the head. It began about 11 years ago 'with two women who had faith and a vision,' and with two little afternoon clubs for girls and two little evening ones for women. Now there are over 2,000 registered in the various clubs, each of which is self-governing, even to the most youthful. The little girls will have their own debates on such subjects as 'Is it better to have a glass eye or to wear spectacles?' 'Is it better to wash your dishes or your door-step first?' From the business-like conduct of these they are led on to other stages.

"The gradual enlargement of the Settlement into its present splendid buildings (corner of Queen and River streets) was described, but there was not time to touch upon more than a few of its innumerable activities, — the Kindergarten, the girls' lunch room, the Mothers' and Fathers' Clubs, the hospital and dispensary work, the pure milk depot, the friendly visiting, and all the manifold ways in which Evangelia House co-operates with the neighborhood for which it is a centre of social welfare and happiness.

* * *

"On behalf of the Girls' Friendly Society, Miss Charles, its organizing secretary for Canada, eloquently described its work as one of character building; she told of its wide development during the 35 years of its existence, and of its operations through the Dominions of the Empire and in other parts of the world.

"This was under the heading of 'Training the Young,' which was carried on by Mrs. Wallis, who in a charming speech outlined the aims of the Mothers' Union. This was established in 1876, and has now 116 branches with a membership of 394,-000. It is a purely educational and spiritual society, as will be seen by its objects, which are:

(1) To uphold the sanctity of marriage;

(2) To awaken in mothers a sense of their responsibility to their children;

(3) To organize a band of mothers who will unite in prayer and seek to lead their families in holiness of life.

* * *

"The closing address was given by Miss Janie Thomas, associate secretary of the Missionary Prayer and Study Union, and it was an excellent 'gathering up' speech. The oldest and most widely spread of all societies within the Church is of course the Sunday school, which is a great field of work for many who are not taking a share in it. The help of grown people is needed there, not only as teachers, but as learners, for the development of the adult Bible Class is one of the principal ways in which the young people can be held. If their elders are willing to come as learners, they will not be so anxious to take the first opportunity of breaking away themselves. The ideal in this way is: 'Every member of the Sunday school in church for worship; every member of the church in Sunday school for instruction.'

"A very valuable organization is that of the Anglican Young People's Association, and it is through societies of this kind that other Christian bodies are so successful in keeping their young people in touch with the church. A great many people object to the A.Y.P.A., as it is familiarly called, because it is 'too social,' and because it affords too many opportunities for the young men and women to meet each other. Well, this very fact constitutes its special value. It brings them together for a common purpose, under the auspices of the parish church. What could be better? Young people will meet,—it is part of the law of Nature; more, it is part of the law of God that they should do so; where and how are they to find the opportunity? Where can they meet better than in an organization like the A.Y.P.A.?

* * *

"Then we must remember that, just as the home is the result of the united act of one man and woman, so the best work is done by men and women working in co-operation. Ideally, at any rate, this is true, though under present conditions there is need for separate societies in which men and women can do their work each in their own way. But we ought to encourage the co-operative effort of bodies like the A.Y.P.A., which accustom the young men and women to plan and work together.

"The older people can do a great deal simply by being interested in the social needs of the young people. These clubs would much rather meet in 'mother's' sitting-room than in any school-house, no matter how attractive,—and by keeping in touch with the members and asking them for an evening now and then, you will do a great deal to hold your boys and girls at home and to make them feel

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that home is the natural social centre for them.

"A different kind of work is that of the Daughters of the King, which is, like the Brotherhood of St. Andrew, a purely spiritual society for the drawing of women into the Church and for the deepening of their spiritual life.

* * *

"I think everyone felt that the afternoon had been a notable one, and though, of course, want of time prevented a full presentation of the various Church activities,—Humewood House and the Down Town Church Association, for instance, had to be omitted,—yet the outlook was a broad one and suggested something of the many channels of service for others open to those who desire to serve. And who does not?

"In this connection it seemed very wise to present the work of Evangelia House and the Y.W.C.A , which, though not connected with any one religious body, are distinctively Christian and offer a field of service in which many of our Church women might well take part with profit and happiness.

* * *

"You will notice that, contrary to custom, the training of the young was the last subject considered. I believe this was planned in order to suggest that this subject is the true keynote,— mother and father, child, home,—that the home is the place where the work of greatest importance is and must be done, the centre, the point of departure, and that the right training of children in the home is the most important contribution that anyone can make to the true service of God in Church or State."

Honour Bright.

A WEALTHY PARISH.

The parish of Trinity Church, often described as the wealthiest in the world, is now paying taxes on property valued at $15,171,024, an increase of nearly half a million during the year, according to figures given in a 500-page year book covering the activities of Trinity Church and the nine chapels of the parish. It is said to be the most voluminous year book ever printed by a church. Reports show that the church corporation now owns 366 houses, in which between 3,000 and 4,000 persons are living.

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In the World's Mission Fields

HEALING A "DUTY" OF THE CHURCH; MEDICAL EDUCATION THE PRESSING NEED.

THAT the view of the medical missions still held by many—that of merely an opportunity of gathering dispensaries full of people to listen to the preaching, that as a church propaganda the medical mission, the healing of the sick, is a helpful means but not a definite duty, is at the root of much discord in missions, is claimed by Dr. W. H. Graham Aspland, who has been doing medical mission work for 16 years. That to heal the sick is not merely a kind thing to do, a beneficial service, a helpful evangelistic agency, a Christian grace, but a duty of the Church is the concept for which Dr. Aspland earnestly pleads in the current issue of "The East and The West."

"Has the heathen no right to claim from the Church the very signs which Christ Himself gave as a proof of His mission? And how can we develop in the minds of the converted heathen charity, sympathy and brotherhood unless we are daily demonstrating these by obeying the command of the Great Physician—'Heal the sick'?"

Social service, which is so universally recognized, if not practised, as an essential outward and visible sign of a vital faith in our Lord Jesus Christ, must embrace as an essential duty of the Christian Church, healing of the sick. Dr. Neve says in effect "this is the witness India wants," and Dr. Aspland vigorously pleads that it is also the witness China wants, for the conditions are practically parallel. "I do not deny," writes Dr. Neve, "that there may be the light of a pure Gospel doctrine, or the witness of holy lives, not that among the Christians themselves there may not be much kindness and mutual help in sickness and domestic troubles. But is this enough? To the poor the Gospel has been preached, but the caste system, which throws off the Christians, has this further injurious influence—that those Christians tend to think of their social duties as limited by their caste—that is, as due only towards Christians. If John the Baptist's question came to hundreds of our churches. 'Art thou He that should come?' they might indeed point to their bazaar preaching, but could they say, 'The blind receive their sight, the lame walk, the lepers are cleansed?' Must it not be confessed that as regards non-Christian neighbours they consider any social or humanitarian work outside their sphere? Are the native Christians taught that the Lazarus who sits by the railway bridge full of ulcers has as much claim on them as he has on the Hindu Dives whom they relegate to 'beyond the gulf fixed?'" The Bishop of Tasmania also wrote trenchantly recently, in this regard, an article on "Church-World Kingdom." "He speaks to men living in an actual world. The bulk of His teaching was eminently social and practical. And not only is the teaching practical but He Himself exemplified it in action. However near or however far in time might be the Parousia, at any rate there were before Him men and women who were poor, ignorant, sick and dying. They must be cared for here and now. Nay, the healing of the sick and afflicted, the comforting of the poor, were themselves the clearest signs that the Kingdom was at hand. How trenchant in this regard are the grounds He gives for decision in a final judgment? 'I was an hungered, and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; I was sick and ye visited Me; I was in prison and ye came unto Me.' How striking! Nay, how startling! The final test of fitness for the perfected Kingdom is social service in the imperfect world that now is. That is to say, the Kingdom is to be realized not in abstraction from the conditions of human life, but by continued contact with those conditions, that God's will may here and now be done as in heaven."

With his concept of the Medical Mission as practically the *sine qua non* of social service, an essential expression of an essential outward and visible sign of a vital faith in Jesus Christ, Dr. Aspland pleads earnestly for co-operation in "medical education"; to "get the Christian public and societies at home to see that 'healing' is a duty of the Christian Church." Once this is accomplished, and he himself has been doing fruitful deputation work in England, he is convinced naturally that funds will follow. Union Medical Colleges are essential to future development. The individual or separated Medical Schools and hospitals, while occupying much and "the best under the circumstances" are not free from the "Sin of inefficiency." "China is attempting to imitate our Christian spirit in ministering to the sick and suffering, and even now shows us quite plainly that she will leave us miles behind in equipment and buildings. Individually we cannot afford to keep up with them." "Union (i.e., of colleges and hospitals) "is the only solution."

IN THE ARCTICS.

The Rev. A. L. Fleming, who will resume shortly his missionary work in the Arctics, from which he returned to Toronto two years ago. furnished some interesting information about the Eskimo at the missionary meeting of the W. A. of the Diocese of Toronto last week. Mr. Fleming, who is a native of Scotland. entered Glasgow University and qualified as a naval architect. Five years ago he abandoned this career, which was one of considerable promise, as he felt called to the work of a missionary in the far north. A considerable portion of the five years has been spent in Baffin Land, and having spent the last two years in theological studies at Wycliffe College, he returns to his work this summer.

With the Eskimo "it may be fairly stated that Government, outside of the family, is non-existent. There are no chiefs, no rulers, and no written laws. In many ways the Eskimo is a Utopian Socialist, but his socialism does not find its sole issue in talk. Life in the Arctics is nothing if not practical, and so the Eskimo translates his doctrines of social economy into work and action. The truest Socialist in Baffin Land is the man who gets the greatest number of seals to enable the community to continue to exist."

The Eskimo tongue is not easy to acquire. There is no literature, and it is practically impossible for any one, other than an Eskimo, to produce some of the sounds and inflexions of tone. The vocabulary is not a small one. There is a wealth of words expressive of common objects, but there is a paucity of words for abstract ideas, and this adds to the task of the missionary in his efforts to convey the principles of the Christian Faith and virtue. The Eskimo is evidently a latitudinarian "limited." Their religion "does not centre round any divinity in particular. They believe in a plurality of duties, but they do not, in a general sense, worship them. The Eskimo does not claim that his belief is the only, or the best belief. It is the best he knows at present, but when he learns something better he will believe that also." His beliefs are based upon legends and customs handed down by oral tradition, and his religion practically consists in a long list of rules or commandments of conduct, the keeping of which "ensures a good relationship between himself and the forces unseen which are hostile to him." Mr. Fleming says "the longer one lives with the Eskimo the more one feels that there is an inscrutable mystery in even the meanest and most degraded among them, and one seems to see, as Carlyle would say, 'a small light shining and shaping in a vortex' of Eskimo darkness. Yet the darkness is alive," and he asks, "May we not believe, as, forsooth, we have authority for believing, that herein is evidence of the truth of the saying, that

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there is a light—the true light—that 'lighteth every man that cometh into the world'?"

TOUNGOO MISSION AFFLICTED.

The Bishop of Rangoon in a recent letter says that the S. P. G. missionary in charge of St. Luke's Korean Mission, Toungoo, has reported a serious outbreak of plague in that place, especially in the immediate proximity of the mission buildings—three of the members of which, one being the wife of one of the Korean teachers, having died. The Bishop attributes this disaster to the fact that the mission compound is a strip of land only just large enough for the buildings, and that dirty native yards crowd up to within a few feet of them—yards and houses belonging to what is described as "the worst quarter in the whole of Toungoo." The position of the mission buildings is stragetically very valuable and apart from the tremendous expense involved in removing them to another site, the loss of such a (otherwise than hygienically) suitable centre would be very serious. The only alternative is to buy out the unsanitary households which constitute a menace to the Mission and so open out the compound and free it from the constant menace of infection. The Bishop states that if he can only take advantage of the opportunity of an offer recently made probable, all the most objectionable lots might be purchased for about $5,000.

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(Continued.)

"I WON'T promise to knock him down till I have had an opportunity of gauging his muscular ability," replied Mervyn, with one of his humorous smiles, as he rose and unhooked the "receiver" that hung over his desk, for the insistent jar of the telephone bell had twice jangled in their ears. "If I can do it without damaging myself beyond repair I am quite at your service Miss Hazeldine. Hullo, are you there? Yes, this is the right house for once."

"Supposing it should be Mr. Sylvester," suggested Doris, with dread in her tones, after they had listened to a series of non-committal "yes and noes" and such-like brief replies, but Torrence caught the suggestion and shook his head. "I will ask, if you will wait a moment, please," was his irrelevant remark delivered across the wires, then he turned to Eleanor.

"Next Thursday is disengaged, isn't it, darling?" he asked her. "Doctor Fraser wants me to take a meeting for men if I can, as his speaker has failed suddenly—through illness I think."

"You have a meeting in town the next day," Eleanor answered dubiously, but Mervyn only smiled slightly.

"That won't make any difference. Shall I agree to go?"

"Yes, dear, I should think so. Ask how granny is, won't you?"

Torrence turned back to the telephone.

"All right, Fraser, I'll take it. What time? Yes. Any subject? Very well. How is Lady Autram? Yes, of course; we shall be glad. Can't you come too? All right. Good-bye." He rang off and hung up the receiver again.

"Lady Autram wants to bring a friend down to see the House Beautiful, so Fraser says," he announced. "She is quite well."

"The House Beautiful?" echoed Doris puzzled. "What's that?"

"That is one of the many names bestowed on Shirley Court," replied Mervyn, taking his place at his desk again and picking up his pen. "It is more complimentary than most."

"It's a very appropriate one," remarked Ruby, rising. "Thank you so much for all your advice and the trouble you have taken. I'm afraid we have interrupted you both shamefully."

"No, indeed, you haven't," answered Eleanor readily. "Please don't run away, because you don't disturb us in the least, if you would like to stay and if you will excuse my rudely going back to bury myself in nonsensical Greek! I wouldn't do it only it is necessary for my education they say, and also because I must meet him on his own footing." She gave "him" a mischievous glance as she rose and wheeled the great chair that held her books, round so that it faced the desk. "Now I can see that you're not up to any mischief."

"You to talk of mischief!" he retorted sceptically. "Must you really desert us, Miss Hazeldine?"

"Yes, I'm afraid I must," she answered, already at the door. "I have some letters to write before dinner, or I should have loved to stay, like Myrtle and Doris. If I get them done in time I will come back and disturb you all!"

She smiled at the little group, and closing the door behind her, walked slowly across the polished hall and up the wide stairs that had been a joy to her since the first day of her arrival in Shirley Court, and entering her pretty bedroom, seated herself at the writing table before the window. She spread a sheet of notepaper in front of her and dipped her pen in the ink, but her eyes strayed pensively out of the window at the rain sweeping down from grey sky and blotting out the dripping trees, and not a word or a letter stained the whiteness of the page. Ruby hardly noticed the rain or the grey skies, or the dejected flowers drooping in their beds, nor did she give more than a moment's thought to the subject under discussion and the possibilities it had newly awakened. She was pondering on a question that went deeper, right down to the very depths of her heart, and there were deeps in Ruby's heart, although it was not every acquaintance who came across them. It was a question that involved a still more vital one, and the setting of which meant either the granting of life happiness to one very near and dear to her, or the gratification of her own happiness, the realization of her highest dreams soaring above mere dreams of literary glory. If she should grant the joy she yearned after to another, what would it mean to herself? That was the question that had drawn her away from the group downstairs, and that was setting her lips in a straight thin line, and marking deep furrows on her intellectual brow. Could she so efface her dominant self, as to stand aside, and watch in patient silence her sister winning the love of one whom till now she had believed that she, and she alone, had loved truly, and who she had hoped would learn some day to turn to her and ask her for that love? And the other question that went even deeper than this? It was a simple question truly, one of two words which she had heard her hostess ask an evening or so back, as she sat at the piano, with her clear sweet soprano uplifted in song; yet those two words had power to stir Ruby as none had ever stirred her before. Eternity—where? Simple enough words, one will say with a touch of scorn, but what cannot two small words do when the power of the mighty God is behind them?

"Where? Where?" Ruby repeated it slowly and softly to herself, as she stared at the sheet of rain, as though fascinated by the phrase, and her mind went on speaking, though her lips were silent. "A few more years, seventy or eighty at the most, and what are they in the life of a world? A few more years and where shall I be? Eternity is coming, silently it is true, but none the less surely—where shall I spend it?" She pushed back her fair hair from her brow with a hot, impatient hand, and sprang to her feet.

"Oh, that I had never heard that song!" she exclaimed aloud. "I won't think—but I must settle it soon. Shall I—can I sacrifice myself and my love for a younger sister? Oh, how can I—how can I? Oh, it is all dark round me, and I can't see even a gleam of light!"

Ruby was passing through the waters. Was God with her?

CHAPTER XIV.

THE OLD STORY.

MYRTLE glanced at the little gold watch tucked into her belt, and looked away at the rustling pine trees, with the depths of green and brown bracken carpeting the ground at their feet, that sloped away into the inviting moorland from the spot where she stood irresolute, the scent-laden woods and heath before her, and the dusty uninteresting road behind. She had been out for a long walk by herself all afternoon, and now, on her way back to Shirley Court, was undecided whether she should take the shorter and duller way by the road, or indulge in a ramble through the woods and across the wide common, a proceeding far more to her taste, though longer by a mile or so, for the pines and bracken brought back her beloved Canada to her mind, and therefore were doubly welcome, as well as for their own sakes. She decided at length that she had plenty of time still for the longer walk if she did not loiter more than was absolutely necessary for her enjoyment, and so, leaving the road, she climbed the low bank and plunged into the glory of the bracken and the brambles. She was a thoroughly country girl after all, and perhaps this was what put such naive charm into her fresh and breezy children's books, reminding the readers of an open sweep of hilly country, and though she loved England with the affection all true Englishwomen have for their fatherland, yet she longed inexpressibly for Canada, the land of her romance and of her first sweet dreams of authorship and usefulness in winning souls.

(To be continued.)

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EPISCOPACY AND UNITY.

To the Editor:

Sir,—The signatories of the Circular Letter profess to find passages in Anglican writers to support them. But their position, as exemplified in Canon Plumptre's letter last week, is contrary to the deliberate teaching of our Church.

In his letter Canon Plumptre states that our formularies recognize non-Episcopal orders. He quotes the Canons of 1604, which bid us pray for "Christ's holy Catholic Church . . especially for the Churches of England, Scotland and Ireland." He concluded from this that our Canons recognize the Presbyterian Church of Scotland as a true Church. The fact that he should be driven to grasp at a straw like this shows to what extremities his position has brought him. But as a matter of fact the truth is that is is not the Presbyterian body that is here referred to. Some six years before these Canons were passed, titular bishops for Scotland were provided for, and when these Canons were in the making, the king had given orders that these bishops should be consecrated with as little delay as possible. Consequently when Bishop Bancroft (a most pronounced anti-Presbyterian) drew up these canons, he made provision for what was soon to take place, namely the organizing of the true Church of Scotland. Moreover there was no established Presbyterian Church of Scotland at this time, for the king's act in creating the titular bishops had the effect of abolishing the Presbyterian body. The Presbyterians themselves admit that their assembly of the year before these canons were passed was "the last that was recognized as a free and lawful assembly until the year 1638.. (see the history of the Church of Scotland, by Hetherington): Some thirty years ago Fr. Breen, the Roman Catholic controversialist, brought up this attack upon the Church in an effort to prove the invalidity of our orders, and it was then effectually laid to rest. We are surprised that Canon Plumptre should have revived it.

Some other points in his letter require notice. As regards the Preface "On Ceremonies," Canon Plumptre quotes the words, "In these our doings we condemn no other nations," and view them as meaning that, in holding episcopacy, we are not condemning other nations who do not. Now that this is not the true interpretation of the words is proven by the fact that the Preface deals with ceremonies, why some are abolished, some retained, and not with vital matters of doctrine.

As regards the articles, they maintain the validity of the English ordination service, not only as against the Romanists who regarded it as defective, but also as against the non-Episcopalian puritans who regarded it as "superstitious and ungodly." Their objections a few years later were that it taught both that grace is transmitted by imposition of hands and that bishops are a distinct "order" from the pastors. Canon Plumptre quotes Dr. Gibson, Bishop of Gloucester. Now, if authorities are quoted they ought to be quoted in full. When Dr. Gibson remarks that the articles do not expressly declare the necessity of episcopacy, he goes on to say, "For the deliberate judgment of the Church, we must look elsewhere. We find it in the Book of Common Prayer . . . The Church of England as judged by her formal documents recognizes none but episcopal orders." From this it will be seen that Bishop Gibson is entirely against Canon Plumptre.

As regards the canons of 1604, Canon Plumptre says they were not directed "against non-spiritual Christianity as such," but only "against the ultra-puritan, schismatical congregations." The truth is these canons were directed against the evil that confronted the Church in England which was non-episcopal, ultra-puritan, schismatical Christianity, and it is precisely the same evil that confronts us now-a-days in Canada.

As regards the changes in the Preface to the ordination service in 1662, we are asked to believe that its anti-presbyterian tone is only a matter of a change of "policy." not of "principle." The plain fact is that there has been no change either in policy or principle in the Church's teaching on presbyterian and non-episcopal orders ever since the earliest prayer-book of 1549-50. Then, as well as later, non-episcopal and presbyterian orders were condemned by the words of the ordinal which said, no man shall execute any ministerial office "except he be admitted according to the form" of the ordination service, and such words as were added a hundred years later only served to amplify and explain this principle more fully; there was no change then, either in principle or in policy. The fact that the words, "in this Church of England" are twice repeated in this Preface is taken by Canon Plumptre to have an underlying meaning favorable to his position. The truth is these words are there for the simple reason that it is a Church of England prayer book. Or, again, this Preface is said by him not to mean what it says because the writings of individual churchmen of the time seem in places opposed to its obvious meaning. It is sufficient to remark that we are dealing with the formal teaching of the Church, and the private writings of individual churchmen, no matter how saintly may have been their lives, cannot over-ride the plain statements of the prayer-book. Or, again, Canon Plumptre argues from the absence of a rubric before the consecration service of bishops, stating the necessity of the episcopal "order" (such as is found before the service for deacons and priests stating the necessity of these orders), that our Church never intended to make bishops a separate and necessary "order." It would be necessary for him, in order to prove his point, to show that such a rubric was deliberately admitted. This he does not do. But this is not all. We know that a definite change in the contrary direction was made at the last revision. The presbyterians the year before claimed that the prayer-book itself upheld them in their view that a bishop is not a separate "order," but only a priest raised to a higher degree, but not to a higher "order." This view they put forth in a treatise which appeared in 1661. They said, in proof of their position, that the prayer-book, while it speaks of *ordaining* a deacon or priest, never speaks of *ordaining* a bishop; only speaks of consecrating him. To dispel this groundless view the revisers inserted the words "ordain" and "ordination" before the words "consecrate" and "consecration" wherever these occurred in the rubrics. This last attempt of Canon Plumptre's to prove his position cannot bear examination.

Consequently those who deny that the Church of England's law (to quote Bishop Gibson) is "to insist upon Episcopal ordination in every case and can recognize no other." are in direct opposition to the plain statements of our formularies.

Quebec, A. R. KELLEY.

To the Editor:

Sir,—The question of unity is still being discussed by your correspondents. It is no wonder they do, for every one of us must feel the weakening effect of schism. Our Lord prayed "That they all may be one 'As Thou Father art in me and I in Thee' that they may be 'one in us' that the *world may believe.*" The unity our blessed Lord desired was a visible one—one that could be so seen by the world as to *convince* the world. In her present divided condition, the Church is incapable of conveying the gospel to the world. We are all alike as members of the one body answerable to God for this state of affairs, and we have no right to blame others. Our Church, as a part of the great corporate Church—the Body of Christ—strikes the keynote when, as Mr. Perrin says, she states a fact with regard to Episcopacy. Our brethren of the Presbyterian persuasion, and others, refuse to recognize Episcopacy. Why is it? If they would cast aside party prejudice and go to God's word, they would cease to do so. Nothing is more clearly laid down therein than the *fact* that the Episcopal order was established by the Apostles under the direct guidance of the Holy Ghost (Titus i., 5; 2 Tim. ii., 2; Ac. xx., 28), and that they (the Bishops) ordained the priesthood, the power of ordination being a delegated one from Apostles. If they would study the history of the early Church, they could not deny that the three orders of Bishop, Priest and Deacon have the highest authority of antiquity. The reason why they will not recognize Episcopacy is that they would have to come to the Anglican or Roman or Eastern Church to get it, and they will not become obedient to the faith. It is simply stiffneckedness.

Again, without Episcopacy there cannot be priesthood, and although the laity should purport to choose deacons as the early Church did Episcopacy that can "appoint" them; therefore, no Episcopacy, no deaconship—no ministry at all; no ministry, no sacraments; no sacraments, no life; no life, no Church.

How can we open our pulpits to those who claim equal rights with the regular priesthood? How can we permit the administration of the Holy Communion to those who deny the orders of the officiating celebrant? We cannot permit God to be mocked in the most sacred office of the Church. And those who will admit the orders of the priesthood, will also recognize the necessity for confirmation. The Church does not ordinarily give the sacrament of the Body and Blood of Christ to those who are not prepared by confirmation. Confirmation is impossible without Episcopacy.

Mr. H. P. Plumptre has written a very lengthy letter in answer to Mr. Kelley, and seeks to show that the Church of England recognizes non-Episcopal ministries, basing his arguments on the thirty-nine articles and the canons. He carefully avoids antiquity, and starts with the Reformation.

He has evidently forgotten the injunction of the Apostle to judge nothing before the time, a thing the Reformers probably had in mind. Moreover, it should be remembered, the Reformers had no experience of

"non-Episcopal Christianity." There was no such thing until after the Reformation. They took it as an axiom that Episcopacy was essential to order in the Church, and that is the light in which we must take Cranmer's words quoted in your current issue (May 1). This is why, as Dr. Gibson "confesses," Episcopal ordination was not specifically present in the thoughts of the Reformers when speaking of the sacraments *duly* administered. Nobody ever thought anyone would dare to administer them if not *duly* ordained.

There is much outspoken wailing these days about the relative decline in numerical strength of the Anglican Communion as compared with the dissenting bodies, and the question is asked why? I will answer the question anon. Those who, like Mr. Plumptre, think it is because our pulpits are not open to every self-constituted "minister" are on the wrong tack. We know there are those who will not endure sound doctrine. There always have been those who think they know better than the Holy Ghost. If the Apostle Paul himself were here now, they would not receive him.

The reason of our decadence is in our ultra squeamishness. If we want to teach catholic truth, we are afraid the susceptibilities of some Pharisee will be touched, and we venture apologetically to suggest in a mild and differential manner that such a thing may be so. Our Sunday schools are the hotbeds in which the seeds of dissent are sown. Look at the leaflet issued for the teaching of the rising generation! Definite catholic teaching is studiously avoided. The child grows up with the most nebulous idea of fundamental doctrine. He goes to college, becomes a "minister of the gospel." He is afraid to call himself "priest," and finally becomes a Bishop, but his "modesty" forbids him to assume all that office imports, and in his turn he influences the teaching. The rest of the people —*i.e,.* the laity—grow up to find that the denominations around them have received just the same colorless teaching as themselves, and the emotional style of those who compose them attracts them from the Church long before they arrive at manhood. If definite catholic teaching were to take the place of the emasculated religion falsely called Christianity that is taught the children, there would be no defections.

The same with Episcopacy. There is a desire to pander to the lawlessness of those who say "we will not have this man to reign over us." Christ in His Bishops is rejected, and we are asked to "tolerate" it. Let us refrain from judging our fellowman. Christ our Head alone is the Judge, but let us cling to what we know is right, and refuse to yield to "expediency"—a word that should not have any place in the Christian vocabulary —and when we want to know about Episcopacy, go right back to the early Church for information. CREDO.

LAITY IN CANADA.

To the Editor:

Dear Sir,—I recently received a circular addressed to "the laity of the Church of England in Canada," condemning in very strong terms a circular letter signed by Rev. Messrs. Symonds and Shatford and others, in which it was suggested that by abandoning at least a part of the arrogant and I may say absurd pretensions of the Church to be the sole medium for proper and legal worship, the cause of Christian Unity might be promoted. It may be true that there are both among the clergy and laity of the Church of England some who believe that a miraculous "fitness" to receive the Holy Communion is brought about by "the laying on of hands" in Confirmation. I am, however, of the opinion that the great majority of the laity look upon the Threefold Orders, Baptism, Confirmation and the Ritual generally, as being eminently useful, seemly and proper forms, but do not attach any miraculous efficacy to them.

For myself, I prefer the Church of England form of worship because it provides a way to permit those who think it a right and proper thing for people who do so believe, to publicly avow their belief in God and their dependence upon Him without unduly making themselves personally prominent, because my ancestors have, so far as I can learn, used much the same form of worship for perhaps 1,500 years, and because, in spite of the narrow and intolerant spirit which the anonymous author of the circular I am referring to attributes to the Bishops, there is room in the Church for him and them, and for the Reverend Messrs. Symonds and Shatford, and for myself.

The writer of the circular refers to the people who are striving to rob and destroy the Church of England in Wales. If the Church in Canada —practically without endowment— has increased at the rate of 53 per cent., compared with a Methodist increase of 17 per cent., it seems hardly likely that disendowment in Wales will result in the utter destruction of the Church there. I remain,

FRED. MULLETT.

Bancroft, May 5th, 1913.

ST. ALBAN'S CATHEDRAL.

To the Editor:

Sir,—Mr. Sutherland Macklem's letter very naturally suggests the question why should a large and wealthy body of Christians like the Anglican Church in Toronto solicit subscriptions from members of other religious denominations to help us build the Cathedral? It is surely a matter of reproach to the church people of Toronto that they have not more generally and generously supported the project. A list of subscribers to the Cathedral Fund up to the end of 1912 has been recently published from which it appears that only 381 persons in Toronto have thus far come forward to its support. That so few have done so much makes it all the clearer that if one of the 50,000 or more church people in Toronto, a very small proportion had done as well, the Cathedral would be both built and endowed.

Is it not time that those who have been hanging back perhaps in doubt as to the feasibility of the project, should now turn in and supply what is needed to make it a great success. In years to come it will be a matter of satisfaction to those we leave behind, to see that in our day and generation we were among those who helped on this work.

GEO. S. HOLMESTED.

WORK AMONGST THE JEWS IN CANADA.

To the Editor:

It is with great interest one reads, in the *New Era,* an editorial on work amongst the Jews in Canada. Truly, the time has come for our whole Church to rise to the great responsibility of undertaking, through our missionary organization, the work of leading God's chosen people "Israel" to Christ our Saviour.

As a Canadian Church, what have we done, and what are we doing for the souls of the 230,000 Jews that have come into our midst? Our Church has not seriously taken to heart this branch of missionary effort. Our Lord commands us to preach the Gospel to every creature. Have we any right to exclude the Jew? "God loves him with an everlasting love" and there is no difference between the Jew and the Gentile, the same Lord over all is rich unto all that call upon Him. *Rom. x.* 12.

To reach the hearts of this people with the message of a Saviour's love, we must show them in our lives, the reality of our message, and our work must be done unitedly. Unity is strength.

In Toronto alone there are over 23,000 Jews, and so far as our Church is concerned, there is one parochial mission, where the missionary and two workers are trying to cope with the work. What can we hope to accomplish? Truly, God has been with us, and is blessing our work, but how much greater work could be done, by our Church, with our Missionary Society at the head.

In my one year's experience at work among the Jews of Toronto, I have learned many of their customs, and superstitions, and have seen much of their poverty and despair. One's heart is filled with a longing to reach them with the Gospel message. Work among the children is especially hopeful; but, O, there are so many whom we can, as yet, reach, only through fervent persevering prayer.

Only one who has worked amongst the Jews realize the depth of truth in Miss Everett's article on the special preparation needed for this work. The missionary must continually have before his or her mind, Israel's peculiar position and need. Earnest, prayerful workers are needed, who have a whole-hearted love for the Jew, and it is in the devotedness and spiritual power of the missionary, that the Jew seeks to find the Christ, before He becomes a living reality to him.

After centuries of neglect on the part of our Church, God still leaves this *wide* door of usefulness *open* to us. The harvest truly is plenteous, even if the labourers are few. *Now* is the time to reach them with the message of a loving Saviour. They are drifting away from the faith of their fathers, and groping for ——— they know not what. It is ours to give them the Christ they first gave us. May God guide our Church to take up this branch of Missionary work.

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ANOTHER BISHOP OF KINGSTON

To the Editor:

Sir,—Referring to your paragraph of April 10, announcing that the Coadjutor Bishop, to be elected yesterday, would be called Bishop of Kingston, may I call attention to the fact that there is a Bishop of Kingston already in the Diocese of Southwark.

HERBERT LAWRENCE.

96 Nightingale Lane, S.W.

PERIODICALS AND BOOKS NEEDED.

To the Editor:

Sir,—Can I interest some of your readers in a new district—Strawberry Creek—which was opened up last July and where we have amongst our church people a number of very keen young bachelors homesteading. The lumber for a parish hall was nearly all subscribed before the end of December, and now by dint of general enthusiasm and voluntary labour has been sufficiently completed for the holding of services. One use to be made of it is to start

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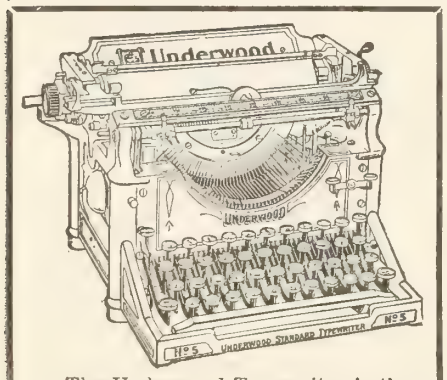

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a reading room and library, and any suitable newspapers, periodicals and books would be very gratefully received and heartily appreciated, and might be sent to Mr. Breton, Telfordville P.O., Alberta.

Feeling sure that there are some amongst your readers who will be able to help in this way, I am, sir,

Yours faithfully,
T. E. Streeter.

St. Paul's Parsonage,
Leduc, Alberta.

The Church in Canada

(*Continued from Page* 12.)

OAK LAKE.

At St. Alban's Church on May 5th His Grace Archbishop Matheson administered the solemn rite of Confirmation.

The rector, the Rev. M .A. F. Custance, presented the candidates to whom His Grace made an impressive charge before putting the solemn question and again at the completion of the Sacrament, giving them the text, "Abide in Me," to carry with them through life.

The flowers on the altar and in the chancel were beautiful; daffodils and palms grown at Oak Lake and roses, narcissi, tulips from B. C.

As usual His Grace's forceful words made a deep impression upon all his hearers, many of whom were reminded of their own confirmation by Bishops Baldwin, Bond, Dunn, Fuller, Hamilton, Lewis, Machray, Strachan, Sweetman, etc., while others received the solemn rite in the Old Land.

All were pleased to see His Grace restored to health, having just returned from a rest in Victoria. During his stay in Oak Lake he was the guest of the rector, the Rev. M. A. F. and Mrs. Custance.

Mrs. M. Moore and Mrs. R. H. Hockin were delegates representing Oak Lake at the deanery meeting of the W. A. held recently at Carberry.

TORONTO

TORONTO.

The Bishop of Toronto held Confirmation services on Sunday at Collingwood and Batteau.

The Palestine Exhibition is being held in the Transportation Building, Exhibition Grounds. The exhibition began on May 12th, and will continue daily until May 30th.

Principal O'Meara and the Rev. H. D. Raymond have gone to England in the interests of Wycliffe College.

Holy Trinity.

The new Pearson Memorial pulpit will soon be placed in the church, and will probably be dedicated by the Bishop of the diocese early next month. Two Sundays will be set aside for the celebration of the event, and the special preachers will be the Bishop of Toronto, Bishop Reeve, Rev. W. J. Brain and Rev. V. E. F. Morgan.

Sunday School Association.

The annual service in connection with the Sunday School Association of the Rural Deanery of Toronto was held in St. Alban's Cathedral on Monday, 5th inst., at eight o'clock. There was a very large congregation present, representing superintendents and teachers of the various Sunday schools of the deanery and a number of clergy representing their respective parishes. The service was taken by the Rev. Canon Plummer, assisted by the clerical officials of the Association and the Sunday School Committee of the diocese. The sermon, which was closely listened to by the congregation present, was preached by the Rev. Dr. Renison, rector of the Church of the Ascension, Hamilton, from the text, 2 Timothy iv, 15: "Bring with these . . the books." A good offertory was presented on behalf of the funds of the Association. The Bishop of the diocese and the Assistant Bishop were both present, the former closing the service.

ST. PAUL'S.

St. Paul's Church, which is fast nearing completion, will have the fourth largest organ in the world. It will have 107 speaking stops, and miles of wire will be used in its construction. Some of the effects of the organ will be a revelation to the public. Owing to the richness in percussion stops containing a set of chimes, a harp, and that well-known orchestral instrument, the celesta, a sublimity and richness of tone will be produced which will attract the notice of the musical world and delight all listeners.

ORILLIA.

The St. James' Branch of the W.A. have been notified that they have been awarded first prize in the diocese for answers to questions on Missions. The subject this year was Mission Work in Japan, and the members have been highly complimented on the fulness and accuracy of their information on the subject.

BOLTON.

Rev. W. S. Westney has been given three months leave of absence by the Bishop. A substitute will be provided.

YUKON

CARMACKS AND LITTLE SALMON.

A mission house and church are urgently needed there. Bishop Bompas volunteered to go there shortly

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before he died, but was advised not to go. Bishop Stringer now has a clergyman secured, Rev. C. Swanson, of Wycliffe College, Toronto. St. Peter's Church, Toronto, has pledged his support for a year. A Yukon man offers to build one chapel, and I appeal for the others. I commend this appeal to all who hold Bishop Bompas' memory dear and to the many friends of Bishop Stringer.

Received: Rev. G. M. Cox, London, $20.00; Clergyman, $7.20; Clergyman, $4.90; Rev. T. Dobson, Tilbury, $1.00; A. Friend, Glencoe, 25c.; Mrs. Murray, London, $2.00; total, $35.35.

Contributions may be sent to Rev. T. G. A. Wright, 95 Maple St., London, Ont.

NEWFOUNDLAND

Rev. Mr. Brodie, of Bay de Verde, leaves for England some time in May.

—

Those of the clergy and laity in Newfoundland who have known Mr. Luke Pittman, of New Pelican, as a Churchman, citizen, school teacher, lay reader and host have ever realized that in him the Church and country possessed one of whom they might well be proud. They were (and are) proud of him, too, and when, a few weeks ago, he resigned his position as Church school teacher to go on the pension list, the clergy of the parish and the parishioners seized the opportunity to assure him of their gratitude to him and their kindly feelings towards him.

At a public meeting, an address, beautifully engrossed on white satin, together with a silver salver, were presented to him by the church wardens in behalf of the Church in the parish. This was followed by another address from the Board of Education, and still another and a cabinet of cutlery from the clergy of the parish, in recognition of a thousand acts of personal kindness to them in his home.

The Church in Newfoundland has just cause to be proud of her laymen who have qualified for the work of school teacher and lay reader, and, truly, Luke Pittman—like Saul among the people of Israel—"stands higher than any from his shoulders upwards."

Mr. Pittman is a brother of Rural Dean Pittman of Tilt Core, who is well known and highly respected for his works' sake all through the diocese.

—

Rev. C. W. Hollands, of Carbonear, will mark the close of thirty years of ministry by special services in the church in June next.

—

The clergy of Conception Bay and clerical visitors held a series of deeply interesting meetings at Bay Roberts recently.

—

Canon White paid a visit to his native place, Trinity, a few days ago.

—

St. George's Day was observed at Trinity by a special Evensong, which the Society of United Fishermen attended in regalia.

A LAMP SHINING IN A DARK PLACE.

"I wonder whether I am preaching to some brother or sister who has lost his or her way—who used to be in the way, who used to tread that path when they were boy and girl, but they came to London, and they drifted away from the track? They are not anything like as happy as they once were. There are all kinds of wire fences and pitfalls in the dark, and they have fallen into many of them. May I to such a one hold up once again the lantern, the lamp shining in the dark place and say, 'Come back, come back into the way of peace?' It is sent for you. Remember who it was said, 'I am the Light of the world, and he that followeth Me shall not walk in darkness, but shall have the light of life.' Oh! if there is but one of you, one wanderer in the dark who would come back into the well-trodden way of Peace, it would be worth while holding this service.

"And, then, when we have come back, what does the lamp shining in the dark place do for us? It lights our path. Its great feature is its constancy. I believe there is one truth which changes life more than any other, and that is to take one day at a time, and never look beyond that day. It is the plain teaching of the Gospel. We are only promised food for the day and light for the day, and the lantern, the lamp across the common, only shows us one step at a time—

"'Lead, kindly light, amid the encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on.'

That is the Christian's prayer."—*The Bishop of London.*

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Will our subscribers kindly read the notice, "To Our Readers," on page 2?

"SHERLOCK HOLMES" WINS.

Sir Arthur Conan Doyle brought the gifts of "Sherlock Holmes" into play in cross-examining witnesses at Mark Cross Police Court, Tunbridge Wells, recently. He had to answer summonses alleging that his collie dog had killed and worried sheep.

The prosecutor, Mr. Arthur Hale, a farmer, said he had seen the dog at Sir Arthur's house, where he had an interview with Sir Arthur on the matter.

"You are aware that within 200 or 300 yards of my house there is a fold of sheep?" asked Sir Arthur. "Yes," replied the farmer.

"Does it not strike you as being strange that my dog should pass this fold of sheep and go to a farm another mile on to worry sheep?"—"I don't know.

John Hornby, a farm boy, said that he got close to the dog while it was running among the sheep, and he was sure from marks on its face that it was the defendant's dog.

Sir Arthur: "How near did you get, my boy?"—"About ten yards."

"It was running away as you approached?"—"Yes."

"The point is that it is very difficult to see a patch on a dog's nose if it is running away from you. You have seen my dog since and know that it has a white spot on its nose?"—"Yes."

"Have you seen the other collie dogs in the village?"—"No."

"Then it is impossible for you to say for certain that mine was the dog worrying the sheep."

Sir Arthur told the Bench that his dog was physically incapable of annoying sheep, and was of the gentlest type. It was a valuable and beautiful collie, and the playfellow of his children.

Mr. Hubert Victor Dale, a veterinary surgeon, said the dog was suffering from faulty conformation of the jawbones, and was incapable of killing a sheep.

Satisfied that it was a case of mistaken identity, the magistrates dismissed the case.

JESUS' LOVE FOR ANIMALS.

An Eastern Legend.

Tainting the air, on a sirocco day,
The carcass of a hound, all loathsome lay,
In Nazareth's narrow street,
Wayfarers hurried past,
Covering mouth and nostrils, and at last
When purer air they reached, in Eastern style,
They cursed the dog, and the dog's ancestors.
And their's who, bound
To care for public cleanliness, yet left
The nuisance there to poison all around.

Then that same way
Came Jesus, son of Mary, of great fame
For mighty deeds performed in Allah's name,
Who said, "How lovely are its teeth, so sharp
And white as pearls!"—then went His way.

MAKE THE MOST OF YOUR BEST.

There is only one religion. "Make the most of your best" is common sense and morals. "Make the most of your best for the sake of others," is the Catholic faith, which except a man believe faithfully he cannot be saved. . . . If we believe that things as they are can be made better than they are, and in that faith set to work to help the betterment to the utmost of our ability, however limited we are, we cannot help being children of the Kingdom. If we disbelieve in the possibility of betterment, or don't try to help it forward, we cannot help being damned.

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NOTICE OF QUARTERLY DIVIDEND.

Notice is hereby given that a dividend at the rate of Seven per cent. (7%) per annum upon the paid up Capital Stock of this Bank has been declared for the three months ending the 31st May, 1913, and the same will be payable at its Head Office and Branches on and after Monday, June 2nd, 1913. The Transfer Books will be closed from the 17th to the 31st May, 1913, both days inclusive.

ANNUAL MEETING.

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,
JAMES MASON,
General Manager.

Toronto, April 16th, 1913.

BY-LAW TO INCREASE CAPITAL.

It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to $5,000,000.

The Canadian and British News of Canada (WEEKLY)

For Those Who Love the Old Land and the New

Edited by ARTHUR HAWKES.

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Arnprior, Ont.—Noel Bridge.
Ayr, Ont.—Mrs. Kneller.
Bartonville, Ont.—Mrs. W. G. Davis, The Rectory.
Belleville, Ont.—Rev. J. F. Fraser.
Belleville, Ont.—C. M. Stork, Box 980, Belleville P.O.
Blenheim, Ont.—Rev. E. C. Jennings.
Brockville, Ont.—John Mason, 30 Pearl st.
Caledon East, Ont.—Mrs. D. Herman.
Calgary, Elbow Park, Christ Church—Miss C. T. Sells, Edenbridge, Elbow Park.
Calgary, St. John's—J. Philip Dover, New Burns Building.
Calgary, Alta., Church of the Redeemer—Miss L. Bossange, 1717 Twelfth ave. w.
Calgary, Alta., St. Barnabas, Hillhurst—Rev. Geo. C. Montgomery, 1417 Seventh ave. northwest.
Cobalt, North—Rev. H. Bruce, the Rectory.
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Cornwall, Ont.—Mrs. Farlinger, Box 180.
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Edmonton, S. Paul—Girls' Auxiliary, care Rev. Canon Howcroft, 121 Short street.
Edmonton, S. Andrew—Mrs. Pinckney, Household Bazaar, Namayo avenue.
Edmonton, S. Faith—Mrs. Dean, 670 Kennedy street.
Edmonton—Captain S. G. Haddock, R.N., 5 Chisholm Block, 258 Jasper ave. west.
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Gananoque, Ont.—Rev. Walter Cox, the Rectory.
Gore Bay, Manitoulin—The Editor, "The Recorder."
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POSTAGE

Church Life.

MAY 26 1913
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The Librarian,
University of Toronto

TORONTO, ONTARIO — THURSDAY, MAY 22, 1913.

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IN GARDEN AND FIELD.
Our Wild Flowers.
IN THE WORLD'S MISSION FIELDS.
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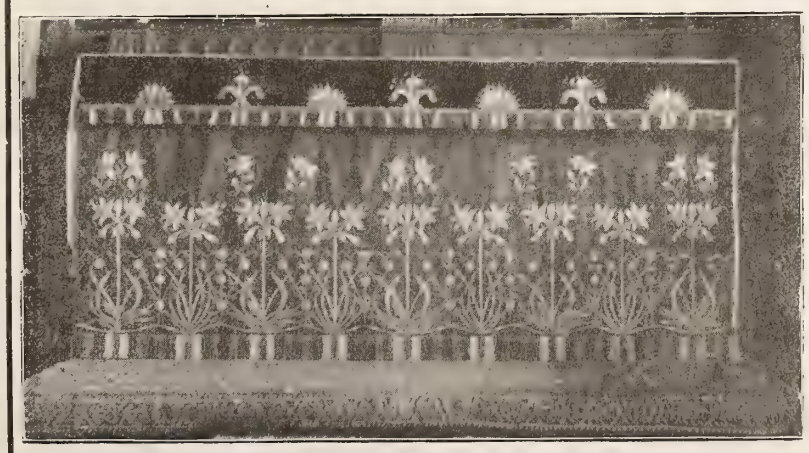

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Saturday Night

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We wish to point out to our subscribers that it is by the income we receive from our advertisements that we are able to supply them with a twenty page Church paper every week at the very low cost of one dollar a year, and that no advertiser is permitted to continue to use our columns concerning whose bona fides any complaint has been received which on enquiry is found to be just. We therefore give you the utmost protection, and we much hope that, as you may be sure of good service, wherever it is possible you will patronize firms using our columns.

When writing to advertisers, please make a special point of mentioning our paper, for by so doing you will help us very materially.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Men's Block, New Barracks, Toronto, Ont.," will be received until 4.00 p.m., on Tuesday, June 24, 1913, for the construction of a Men's Block, New Barracks, Long Branch, near Toronto, Ont.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department and at the office of Mr. Thos. Hastings, Esq., Clerk of Works, Postal Station "F," Yonge St., Toronto, Ont.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, R. C. DESROCHERS, Secretary.

Department of Public Works,
Ottawa, May 12, 1913.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.—39115.

BOOKS

Episcopacy and Unity
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Church Life.

VOL. V. No. 21 TORONTO, THURSDAY, MAY 22, 1913. 5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at $1.00 per year to addresses in Canada, or Great Britain; to the United States, $1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., one cent a word prepaid.

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Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed.

Correspondents—All matter for publication in Church Life should be in the office not later than Saturday morning for the following week's issue, addressed to the Editor.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Communications respecting advertisements should be sent to the Business Manager.

Office: Rooms 140 and 141, Confederation Life Building, 7 Queen Street East, Toronto. Telephone Main 4793.

The Week

TRINITY Sunday, which follows Whitsunday, and is in a way its octave, is observed as a separate festival with its proper preface besides. The English way of reckoning the remaining Sundays of the year is to number them as the Sundays after Trinity, but the Roman Church begins its reckoning from Pentecost. The doctrine of the Trinity—the three persons in one God—is the stupendous mystery of the Christian religion. We are sure of the fact that the scriptures teach that the one living and true God is in some inexplicable manner triune, for He is spoken of as one in some respects and as three in others. Nor is it by any means a fanciful thought that the other main facts and teachings of scripture are presented to us under the form of trinities—groups consisting of three important constituents. For instance, the death, the burial, and the resurrection of our Lord are the three great facts of the Gospel. Again, in the Gospel which we have received we are to stand and three principles are necessary to standing—Faith, Hope and Charity. The three are essential, in both cases, to the perfectness of the unity which they form, and the last is absolutely necessary to crown the series. Besides our experience outside the Bible brings us constantly into contact with triune divisions of things. In the world of nature we have the three kingdoms — animal, vegetable and mineral. In the realm of matter we have existence under three forms, solid, liquid and gaseous. In our own being we have body, soul, and spirit. In the heavens we have sun, moon and stars, and in the earth, air, land, and sea. And so in approaching the revelation of God we are prepared for it by noticing the same revelation in nature.

TRINITIES.

⁂

MANY people are under the impression that the doctrine of the Trinity is a development peculiar to Christianity. Like so much of the great teaching of the Church, it is to be found in outline and expectation all over the world. Almost every mythology has a threefold deity. For instance, the idea is found among the American Indians, Brahmins, Celts, Chinese, Druids, Egyptians, Peruvians, Romans, Scandinavians, and others. The three days, Wednesday, Friday, and Thursday, are probably named after three gods who formed a Trinity in the belief of the Gottes. So when the Church defined the doctrine of the ever Blessed Trinity, she merely put right that which so many minds had dimly and imperfectly realized. Trinity Sunday is said to have been first established as a festival in England by Thomas a Becket. The following extract from the Lambeth accounts in the year 1519 is curious:

THE TRINITY.

	£	s.	d.
Item, for garland and drink for the children on Trinity even.	0	0	6
To Springwell & Smyth for singing with the Procession on Trinity Sunday..	0	1	0
For four ounces of garnishing riband at 9d. an ounce	0	3	0

⁂

WE are all naturally imitators of others from the time when, as children, we called each other copy-cats, and then when as young men and women we all wore the same style of clothes, used the same shibboleths and slang, right on to old age when we adhered to custom and usage just because we had copied them all our lives. The other day we had an amusing instance of this in a tram car. The car stopped for some unknown reason, and stayed there for quite a while. Presently one passenger got up and looked earnestly out of the window, so earnestly that shortly another got up and looked equally earnestly. In less than three minutes nearly every one in the car was gazing out just as earnestly, when the car started with a jerk and upset the balance of half of them. There was nothing to be seen, and everybody subsided looking solemn and confidential. What is the queer instinct that makes people do this? Is it a strain that has survived from the old days when dangers lurked in every bush, and every man was keenly on guard, so that the fixed look of a friend was sufficient warning to gaze round for danger? Or is it the root of curiosity that is so strongly implanted in the human breast? Nearly every one in a car stares at a new-comer—why? They have never met before, and will probably never meet again. You can inspect a thousand new-comers in as many days and never see anything to reward your curiosity, to satisfy your thoughts, or to interest you, and yet you will keep on doing it to the end of the chapter. Is it because you are a creature of habit, or a copy-cat? It is rather like another curious habit. Why does everybody look round after sitting down? Probably to see if they are safe, to look defiance at every one in the neighbourhood, and because they feel strange. When they get up they do not look round.

IMITATION.

⁂

IN response to a request for information as to the rules governing the eligibility of women to vote in vestries throughout the Dominion we have received the following replies: Calgary, Caledonia, Nova Scotia and New Westminster, allow women to vote, and Caledonia allows them also to sit as elected lay delegates. This privilege of voting was granted in Nova Scotia Diocese in 1911, and in New Westminster in 1912. The following dioceses have not granted the privilege, Newfoundland, Fredericton, Qu'appelle, Keewatin, Columbia, Rupert's Land, Huron, Quebec, and Toronto. In Fredericton the proposal was turned down by a large majority, and in Columbia it has been twice turned down. Kootenay, we presume, is governed by the procedure of New Westminster. Athabasca has only one self supporting parish and so the question so far has not become a very acute one in that diocese. The following dioceses have not replied to our desire for information: Niagara, Ontario, Yukon, Mackenzie, Moosonee, Montreal, Algoma, Ottawa and Saskatchewan. Of these it is to be presumed that the question has not arisen in Yukon, Mackenzie, and Moosonee. We beg to thank very cordially those bishops who so courteously answered our letter of request.

WOMEN'S VOTES.

⁂

THERE will be the usual Retreat for Women at Bishop Bethune College, Oshawa, from Monday evening, July 7th, till Friday morning, July 11th, the conductor being the Rev. H. P. Bull, of Boston, Mass. Anyone who wishes to be present will address Mrs. W. E. Bigwood, Byng Inlet, Ontario. A Retreat is a time for prayer, silence, self examination, and communion with God. In the rush and hurry of our modern life such times of quietness are both a necessity and a privilege. When people cannot always find sufficient time for their daily prayers, and still more frequently cannot find time for going to Church it is a great thing to have offered to one the opportunity for three days of rest and recollection. Many people are scared from a retreat, because they do not know what it means, and fear what it may require them to do. Any one at a retreat is just as free to do what they wish as they would be in a church only they are under the same obligation in both places to practice silence and to worship.

RETREAT.

⁂

WE have received from the Superintendent of Immigration a copy of an order in council passed with the object of preventing unscrupulous employment agents from imposing upon immigrants seeking work. All people engaged in employment or labour agencies must obtain a license from the Superintendent of Immigration renewable every year. These licensed persons are required to keep a record of the names and addresses of immigrants, and of the people to whom they are sent for employment, with a further record of the immigrant's next of kin in case of need. This is a great improvement in the conditions governing the admittance of new comers to this country and ought to correct many of the difficulties arising from irresponsible persons acting as employment agencies for the sake of making money out of the unfortunate and ignorant immigrant. Its contents should be brought to the notice of all immigrants, and also it should be studied by all those who are in the habit of employing the services of immigrants. To the latter it affords a right of redress in case of false information or criminal negligence.

IMMIGRATION.

THE following is interesting, coming as it does so closely on an article in our issue of May 1st:—"On Thursday, May 15, the provisions of the recent amendments to the marriage act come into force. On that day it will not be possible for parties who are desirous of entering into the blissful state to procure a license without one of the pair having resided in the district for at least fifteen days prior to the date of the issue. This provision can be overcome if a notice of the application for license is advertised in a local paper once a week for three weeks preceding the application, and, failing that, the registrar-general may waive these provisions if the circumstances warrant such procedure. Under the new law parties coming from distant parts and meeting at any specified place, may secure the issuance of a license upon application to the department if the facts are properly established. But the amendments will seriously affect the business of marrying parsons at border towns, as, unless good cause is shown, runaway couples will have difficulty in getting the necessary license that will comply with all the provisions of the law of Ontario."

NEW MARRIAGE LAW.

Our Old Country Letter

May 6th, 1913.

ASCENSION DAY—May 1st this year—is of late much more nearly in its rightful place than formerly, as a major festival of our Church, so far as the opportunity for attending services goes; but numerically the congregations do not seem to be increasing. The Bishop of Truro remarks that Ascension Day really ranks with Christmas Day in importance. Christmas is, of course, a general holiday, and so would Ascension Day have been, if its place as one of the great festivals of the Church had not gradually come to be disregarded. Without the cessation of work its full observance is hardly possible; but on the other hand, it is open to risk now to make an ecclesiastical holy-day synonymous with a public holiday.

—

Much interest, and many thoughtful comments will appear about China's recent appeal for prayer to Christian nations. Certainly Christian ideals must strongly have impressed the Chinese. During the last revolution, when the Royal family, and all the adherents of the Manchu Dynasty were spared by the revolutionaries, keen and ardent as they were, one could trace reminiscences of the spirit of Christian mercy learned from missionaries. And now this request for prayer at a crisis in their country's progress, proves that they realize the power of Christian living, and have grasped that prayer is its mainspring. Truly it is the day of opportunity in China. Lord William Cecil says "All these young Chinese thinkers are trying to understand Western civilization. Now, if we could but show them the true aspects of our civilization, what a lot of misery we might save millions upon millions of people later."

—

The bill to create three new English dioceses, to meet with increased organization the needs of the overwhelming increase of population in the existing dioceses of St. Alban's and Wakefield, is being obstructed in Parliament by the bigoted action of a small knot of members. The new dioceses would be Sheffield, Chelmsford and the county of Suffolk. Meanwhile leaders are breaking down, and the rank and file of nominal Church folk in the congested districts drifting into godlessness. But at Canterbury Convocation the Primate took an important step towards meeting this grave need by appointing a committee of the highest ability (including the Bishops of Worcester and St. Albans, and Lord Shaftesbury) "to consider the question of the creation of new dioceses in the province of Canterbury." With such backing, and since most of the money required is already forthcoming, we may hope that opposition of a personal and obstructionist nature may succumb.

—

The Bishops have appointed a special committee to consider the report of the advisory council for the training of candidates for Holy Orders, and the date at which possession of a university degree will become indispensable is postponed till 1920. It is hoped that in their reconsideration the Bishops will take measures to standardize the training given at theological colleges throughout the country.

—

The thirty-second anniversary of the Church Waifs Society was observed last week. There was a festival service in St. Paul's Cathedral on Monday evening, and next day at the annual meeting the Bishop of London, addressing a large audience, congratulated the society. He said 85 per cent. of the children who had passed through the houses had done well in after life. Many of these were building up the Empire in Canada. One interesting branch of the work was that carried on among cripples, the expenses of the Cripples' Houses being met by the contributions and exertions of the "Children's Union," representing a great band of happier little ones.

—

Other interesting anniversaries have been those of the Missions to Seamen, and the Church Lads' Brigade. Work amongst our sailors covers a wide area, and is met by a system of chaplains and lay agents at the great ports. Institutions are provided in which to welcome the men as they land, and to counteract the many dangers and allurements to evil which beset them. Near to the Institute is the Mission Church or Chapel with priest or pastor to raise and to befriend.

—

The Church Lads' Brigade was a valuable and far-spreading organization long before General Baden-Powell evolved the now almost world-wide, and every-way excellent, Boy Scouts. And though it covers somewhat similar ground, it has even a more intimate title to our regard, in that it belongs to our own communion, and gives opportunity for the highest teaching. It is splendid to see the manly young fellows it often manufactures out of most unlikely material.

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The Church of England Men's Society also goes ahead, and continually enlarges its sphere of work and influence. In Ireland too, it is now well established.

—

The Central Church Committee, which is organizing great demonstrations in London, and in many other centres throughout the country to protest against Welsh Disestablishment is progressing rapidly, and such a great and grave expression of public opinion should have some effect even on the determined promoters of this grievous Bill.

WM. O'CONNOR.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. Does one of our Church papers insert advertisements of liquors? If so, what paper? A. B. C.

A. This paper inserts an advertisement of Labatt's stout, which is advertised as for the use of invalids. Even stout is recommended by some of the medical profession as a good tonic, and for that reason the advertisement is accepted.

—

Q. In the present agitation, is it only in churches where the pews are free that women wish to have votes in the vestry? Have women pewholders already the right to vote? Have women in Toronto diocese the right to vote? A. B. C.

A. According to the old constitution the holders of pews had a vote in vestry and we suppose that this right would be exercised by women when they held the pew in their own name, indeed under the Church Temporalities Act this right was conceded. Since then there have been several changes made in the conditions so that we suppose no woman can vote now under this condition of holding a pew.

—

Q. Why is an assistant Bishop necessary in Toronto diocese? Would it not be right to subdivide the diocese if it is too large? Was not the matter discussed some time ago? Why was it dropped?

A. B. C.

A. An assistant Bishop is necessary because the work is too much for one man to do. We think that the diocese ought to be divided, but there comes in the question of endowment, and how the new Bishop would get his stipend. It would mean raising a large sum of money, and outside of Toronto there does not seem much chance of getting the money. It has been discussed over and over again, in fact it is a sort of perennial subject of talk.

—

Q. Is there not authority in the Word of God both from example and precept for non-fasting communion?

Z. Y. X.

A. We presume that the Institution was non-fasting, and we also presume that St. Paul's strictures pointed to a need of correcting the prevailing abuse that had become common in so short a time after the Institution as a result of non-fasting communion. Beyond this there is nothing in the New Testament to indicate what the use was either by word or precept.

—

Q. Canon Plumptre quoted from the Preface to the Prayer Book "On Ceremonies" in his letter on "Unity and Episcopacy." Is there any distinction between Rites and Ceremonies and how does this quotation apply?

A LAYMAN.

A. Rites and Ceremonies are very different. The former has to do with the words of any office, and so has to do with the doctrine; the latter has to do with the manner in which the Rite was performed, such as whether it was sitting or standing, or what gestures were to be used. Consequently anything to do with Ceremonies would be unlikely to be of such a nature as to cast any light upon the question as to whether Episcopacy was held as a doctrine or not.

—

Q. Can you tell me where I can secure a form of service for the laying of the corner-stone of a new church building? Also whether it is customary to enclose a document in the stone, and if so what particulars should be recorded in it?

RECTOR.

A. We would advise you to apply to your own Synod office as most Bishops have their own form of service. As regards what is enclosed in the corner-stone there is no fixed rule, but generally a paper containing the names of the Bishop, rector, and wardens is enclosed.

ACCURACY

WE have been asked by correspondents several times lately to give our opinion editorially on certain sermons, appeals and statements made on behalf of Unity. When a subject like Unity, Episcopacy, or Orders comes up for discussion in a newspaper there is always the difficulty that people are writing or talking about a matter on which very few have definite knowledge or wide reading. They are intensely in earnest; they have certain ideas which they are sure are absolutely essential to the truth of the matter in hand, and they are more concerned with finding or fitting arguments to their view than with the supreme accuracy of what they write. People read articles or letters on one side and are temporarily convinced or troubled; then they read a reply on the other side and are temporarily disillusioned or worried, and as a consequence they do not know whether they ought to be for or against the movement. Some sum up the matter by saying that all men are liars. One reason for this trouble is that people who write on one side or the other make general statements of such a character that they imply more than they ought, and perhaps more than the writer intends to be implied. All that Unity means requires a knowledge of history, of doctrine, of the Fathers, of liturgiology and of human nature that very few persons are qualified to employ. This lack of definite knowledge is made up for by great earnestness, by special pleading, and by a straining of small excerpts from other writers that is dangerous. But to the man in the street these arguments, if they agree with his own predilections, seem incontrovertible, and are used by him as a sort of sledge hammer, until the handle breaks, and then he is liable to lose all faith in the whole matter, and doubt. We will give a few instances of the rash statements that we refer to: "To embrace the whole Catholic Church you must take in all who have been taught by the Spirit of God to call Jesus Christ, Lord." Among those whom this definition would be capable of including might be mentioned Mahommedans, Quakers, Unitarians, Theosophists, Swedenborgians, some Positivists, some Christian Scientists, and some Christian Spiritualists. That is to say, that these forms of faith would in some sense call Christ Lord, but then there comes the more difficult point to be settled as to whether these persons are guided by the Holy Ghost to make the form of belief that they hold about Our Lord. If we say that they are, then we have to try and harmonize the very different doctrine of Mahomet and of Mrs. Eddy. A statement like the one quoted is so broad that to the ordinary man ignorant of theology it is a pitfall instead of a help. Take another: "Bishops and Archbishops have not only privately, but openly in their Synod charges, expressed their desire that members of other communions should join them at their Lord's Table in the Holy Communion." Such a statement to be worthy of value ought to give at least the names of two or three Archbishops, and of a dozen Bishops, for otherwise it is so indefinite as to be misleading. Here in Canada two bishops out of twenty-two are said to be in favour of this special movement, and if we follow up this with the supposition that it is a fair proportionate representation of the minds of the rest of the episcopate in the Anglican Communion we should get a proportion of about twenty-five out of two hundred and twenty-nine, and that is not counting the Bishops of the Church in the United States. We even doubt if the proportion would be anything like as great as this. This makes the argument assume a very different appearance and not as favourable as it seemed in the way it was quoted. We also find a common use of arguments that attribute motives that are lacking both in charity and in proof. Take the following: "The spirit of objection is really the spirit of 'I am holier than thou.'" As a personal opinion this is possible, but as a public utterance it is unwise; it imputes motives that cannot be proved or disproved; it is the old argument of trying to show that the other side is wicked anyway. Here is another: "The Confirmation Rubric is probably a mere domestic rule of the Anglican Church." The suggestion would at once appeal to the reader who does not know much about the matter one way or the other, and would close the question up as being nothing but hair splitting. It has not generally been supposed that rubrics are mere domestic rules of a Church, and while the idea is brilliant it is also unfair and removes the argument from where it really belongs. We came across another that said that if the sermon was not a part of an "office" there was nothing to prevent it being preached by one who was not an ordained minister of the Anglican Church. We are not supposing that any of these are said from *malice prepense*, but only that they show a slipshod way of writing and arguing that is most confusing to the man in the street, and leads to all sorts of wrong conclusions. We are all convinced of the need of Unity, and we know that it will not come by force or argument, but only by prayer and by living up to the teaching of the truth. As long as we show a desire merely to have our own individual way, to find arguments for that way at any price, facts or charity notwithstanding, we are doing harm. The worst of controversy is that once committed to it we feel that we are in it to stay, and the price that we pay for victory is often a disastrous one.

Brotherhood of St. Andrew

The meeting of the Toronto Assembly of the Brotherhood of St. Andrew, which was held in St. Clement's Church, Eglinton, on Saturday afternoon and evening, was attended by a large number of representatives from the different city chapters and local clergy.

In opening the meeting, the chairman, Mr. John Harris, read a letter from the Bishop of the diocese, regretting his inability to be present. The meeting was then given over to receiving the reports of the various committees that work under the direction of the local council. A conference on the closer co-operation with the parochial men's club, was led by Mr. J. W. Lawson, president of the Men's Association of the Church of the Epiphany. He explained in detail the workings of the club, three hundred members strong, which has been built up in that church.

At the evening meeting Mr. John Bowstead, of Hamilton, spoke on "Consecration and its Meaning." He brought out many beautiful and helpful thoughts, the whole being summed up in the fact that God demanded the whole man all the time.

The Rev. G. B. Doherty, of St. Luke's Church, closed the programme with the kindred topic of "Consecration and its Results." Showing that consecration was an act, and not a process, the speaker developed his theme, and set forth the power of the indwelling Spirit to sanctify men to the work of God.

OUR EARTHLY LIVING.

No doubt even the angels have errands and tasks given to them which in themselves would be hard, but which become easy, a delight, because they are accepted as parts of the will of God for them. This is the great secret of joy in service. . . . The angels fly swiftly on the errands on which they are sent, doing with equal alacrity the most stupendous thing and the smallest ministries. It is told in the Koran that Gabriel was once sent eastward to save King Solomon from the sin of pride, and at the same time to help a toiling, weary ant to get home to her people with her load of food. So it is ever in heaven—the will of God is done with joy. It consists in happy activities, in joyous services. It is this heavenly standard that is set for our earthly living.—Dr. J. R. Miller.

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Historical Sketch of the University of Bishop's College, Lennoxville

(Continued From Last Issue.)

IN 1900 the Rev. J. P. Whitney, M.A., of King's College, Cambridge, was elected Principal and Vice-Chancellor, and for five years the College enjoyed the benefit of his exceptional culture, scholarship, and executive ability. Soon after his arrival the Hamilton Memorial was completed at a cost of $21,000, by which great improvements were secured in the accommodation of the Arts building. Under Dr. Whitney's direction the Arts course was thoroughly revised and placed upon a basis consistent with the developments of modern education. He returned to England in 1905, and is at present Professor of Church History in King's College, London.

The Rev. T. B. Waits M. A., of Lincoln College, Oxford, succeeded to the Principalship in 1905, but a promising career was cut short when he died of pneumonia in the following May. His successor, the Rev. H. D. B. Gibbons, M.A., Litt.D., only held the position for one year when he resigned through ill-health and returned to England, where he died shortly afterwards.

In June, 1907, the Rev. R. A. Parrock, M.A., LL.D., late senior classical scholar of Pembroke College, Cambridge, whence he graduated with first-class honors in classics in 1891, was elected Principal. Dr. Parrock had held the chair of Classics in the College since 1895, and consequently was thoroughly familiar with the position and needs of the University. He had been elected Vice-Chancellor on the day before he was appointed Principal. In 1908, owing to the large increase of students and the lack of sufficient accommodation, the Principal raised $7,500 as a College Extension Fund and $2,000 was added by the Trustees. The Old Lodge was thrown into the Arts Building, thus providing rooms for twelve more resident students as well as additional lecture rooms and a large common room, while a new Lodge was built on a beautiful site overlooking the College. In 1909 the long-talked of Library Building and connecting corridor were completed together with considerable improvements in the Arts Building at a total cost of $12,000. In 1910 Earl Grey visited the College and received the degree of D.C.L., similar Vice-regal visits having been made to the College before, by Lord Monk in 1867, by Lord Lansdowne in 1887, by Lord and Lady Aberdeen in 1895, and by Lord Minto in 1902.

The staff has been considerably strengthened during the past few years, and the three years course for the B.A. degree gives an excellent course in classics, mathematics, English, history, modern languages, philosophy, and the elements of natural science, while there are honor schools in theology, classics, mathematics, history, modern languages, and philosophy. There is also a preparatory class for matriculation. The two years course in divinity for the title of L.S.T. has been recently revised with a view to present-day requirements. The medical faculty which did excellent work in Montreal from 1871 to 1905 is now fused with the Medical Faculty of McGill University in accordance with an agreement dated May, 1905. A law faculty was conducted in Sherbrooke between 1880 and 1890, but lectures, etc., are now in abeyance. The University has a course for musical degrees, the examiner being Dr. A. H. Mann, of King's College, Cambridge, England, and in 1895 the Dominion College of Music in Montreal was affiliated.

Library and Dining Hall.

No sketch of the College would be complete without mention of the energetic work of the late Venerable Henry Roe, D.D., who was for many years Professor of Divinity and Vice-Principal. Dr. Roe was one of the earliest graduates of the College, and no one was ever more devoted to its best interests. In 1884 Dr. Roe raised the Harrold Fund of $25,000 for the Professorship of Divinity, and later a fund of nearly $20,000 for the endowment of the Principalship. In 1889 he raised $11,000 towards the endowment of the Professorship of Pastoral Theology, while as a scholar and a teacher he was justly celebrated throughout the Dominion. His successor, the Rev. Canon Allnatt, D.D., has for a quarter of a century devoted himself unsparingly to the work of his important office, and through his pupils has exercised a great influence upon the Canadian Church.

Among the prominent benefactors of the College should be mentioned the venerable societies of the S.P.G. and the S.P.C.K., Thomas Churchman Harrold, a friend of Bishop Mountain, who gave $30,000 in 1847; Mrs. Davies and Mrs. Davidson of

The Arts Building.

Quebec, Dr. J. J. S. Mountain, The Hon. E. J. Price, Dr. Robert Hamilton, Capt. James King, the present Bishop of Quebec, the late Chancellor, Dr. R. W. Heneker, and the present Chancellor, Dr. John Hamilton, and Mrs. and Miss Reid of Sherbrooke.

During the present Diamond Jubilee year a determined effort is being made with the assistance of the Alumni Association to raise a sum of $100,000 for further endowments with a view to strengthening the more modern subjects of education in the Arts course. While Bishop's College is a University of the Anglican Church, her doors have always been open to students of all denominations without any religious test; residence within the College is the rule and characteristic of the system of education followed, the common collegiate life after the model of the great Universities of Oxford and Cambridge being regarded as a training of the greatest importance.

The Divinity House.

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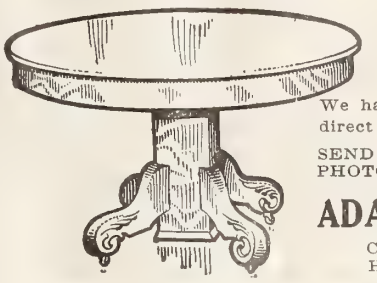

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In Garden and Field

OUR WILD FLOWERS

By E. T. COOK

Lifting and Transplanting Wild Flowers.

Before further descriptions are given of Canadian wild flowers it must be again insisted upon that wanton waste is inexcusable and even flowers gathered to press for a botanical album should not be lightly thrown away. As most of the plants must be lifted when seen in bloom during the spring or summer ramble, there need be no failure if a good ball or quantity of soil is taken up around the roots to prevent the slightest unnecessary exposure of delicate fibres. Pack them into a cool can with damp moss, keep away from the sun, and plant as soon as possible after home is reached, selecting a similar place to that in which they were discovered. Then these living thoughts of happy sunlit days will recur year by year and bring the dewy fragrance of the woodland to the home garden.

Rose with the Shining Leaf. Rosa Lucida.

Canada should be proud of its roses, and none more so than the *Rosa lucida* of breezy cliff-sides and rough tangled woodland. With its strong stems smothered over with leaves that shine in the sunlight and pink flowers, it is a wild beauty, defiant, pleasantly aggressive, and yet a friend in the garden. It seems strange to one who has been accustomed to this rose on the rock gardens of Europe to see its beautiful growth and flower colouring in some rugged copse, where one would think nothing could grow. I discovered a mass of it last fall on the edge of a field, and it seemed to have been left as a sort of dividing line; at any rate, there it was, and the large oval heps or berries glowed with an intense crimson colouring as evening approached. It was this peculiarly fascinating hep splendour that attracted me. I could not think what it was until I saw the plants apart by themselves, and many of the stems did I gather to fill vases in the house, the berries remaining fresh for several days. This is one of the most important of our wild flowers, and should be lifted in the spring. It is not too late now if great care is taken in transplanting. Writing of roses brings to mind the precious attribute of many flowers—fragrance; and in an address given recently by the president of the National Rose Society of England, he alluded to its absence from some of the most recent additions. He said, in summing up the qualities that should dominate the rose of the future: "Size? Well, it may be overdone. Size at the expense of beauty is worth nothing. But what must be regained and retained in the new introductions—and retained at all costs—is the perfume of the Damask, the Musk and the Tea."

"Oh, how much more doth beauty beauteous seem,
By that sweet ornament which truth doth give!
The rose looks fair, but fairer we it deem
For the sweet odour which doth in it live."

A Pretty Little Shrub to Plant Now.

There is always a danger of getting into ruts in life, of copying one's neighbour and not seeking things out for oneself. It is true of gardening, and the flowering time of the shrub will show this: Lilac, Pink Honeysuckle and the spiraea called *Van Houttei,* among a few that may be named. Nothing can be urged against them, of course, but as in the case of hardy plants or perennials a hundred kinds of exquisite beauty are either overlooked or their existence is unknown. I have been planting a group of a shrub which is little seen, and this gave rise to the note. It is a spiraea *S. Anthony Waterer,* a low-growing shrub with wiry growths and small deep green leaves which act as a perfect foil to the numerous little deep rosy, crimson clusters which seem to continue with us for weeks. It is not a case of one burst and then all is over for another year, and that is one reason why Waterer's spiraea should appeal to the amateur gardener, whose garden space is restricted to a few things; these must necessarily be the cream, and last in beauty as long as nature will let them. Fortunately, the spiraea seems to have won over the love of horticulturists in the Dominion, as it is to be found in most lists at a reasonable price. I have planted it in large groups with success.

The Real Amateur Gardener.

I was reading lately about roses in the old country and of a well-known amateur who wrote as follows, and his words may be quoted as a source of inspiration to others. He has in mind the National Rose Society's annual exhibition. "The greatest treat of the year for me is the annual show at Regent's Park, and although I do not recommend other novices to purchase the newest sorts of roses which may appeal to them solely because of the exhibition blooms they see, I am afraid I must plead guilty of often doing this myself. I like to try experiments, but it is expensive. Hobbies always are, if one is enthusiastic about them. I know I have achieved by dint of hard work a certain measure of success, which only spurs me on to greater efforts. No gardener is ever allowed to come into my domain to work, not even to cut the grass. I do not think I ever felt so much satisfaction from anything I have ever done as I did when I was informed upon two occasions that enquiries had been made for the name and address of the 'man who did our gardening, as a job was waiting for him if he would take it.'"

THE YOUNG MEN'S CHRISTIAN ASSOCIATION EXTENDING ITS ACTIVITIES.

It is interesting to note that the Young Men's Christian Association is advancing another step in their great work of assisting young men.

A new department of the work recently organized in the Toronto Central Branch of the Young Men's Christian Association is one which should be known to every one. It is a co-operative effort between the Christian Churches and the Young Men's Christian Association in which they unitedly undertake to look after all young men coming to Toronto as strangers, putting them in touch with employment, good rooming and boarding house, proper companions and with prominent young men of the Church, etc.

"Key-men" are being appointed in every Church in Toronto, men who assume the responsibility of looking up young men whose names may be sent to them by the Secretary of the work. "Key-men" are also being appointed in outlying municipalities whose duty it is to notify the Secretary of the Inter-Community work, of any young man leaving his home town and for whom he is to work, etc. Information is also being sent in from many other sources in Canada, United States and the British Isles as to young men coming to Toronto, and hundreds are already being looked after.

So long as we dare to think that secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purposes of God, contradicting the majesty of our true nature and denying the efficacy of the gospel.—H. W. Webb-Peploe.

The House of Prayer

By ABBOT SAMSON

SOMETIMES one is almost tempted to think that a kind of a curse hangs over this British race of ours. We believe that man is a praying animal. We believe that the faculty of prayer is as much a part and parcel of his general constitution as is his jointed backbone. But sometimes we are scarcely able to help hazarding the conjecture that the English form of the human animal represents a very distinct variation from the usual type.

Of course, here, as everywhere else, there is something to be said upon the side of the Britisher. He does not deserve to meet with unmixed reprobation. It is a curious fact which has been remarked by more than one acute observer that the further one travels away from the Equator the more difficult does it appear to be for man to see God. Near the Equator the whole air, the entire thought of man is simply brimful of the supernatural, but as we proceed northward or southward that overwhelming sense of the supernatural seems to recede ever further and further into the background. Even if we simply confine ourselves to Europe alone, we are compelled to admit the truth of this contention. Somehow or other it is the Southern races of that continent, more especially those of Romance origin, which so far as outward appearances go, give the more abundant tokens of the realisation of the supernatural, a more whole-hearted desire to take an active and even an enthusiastic part in the public worship of the common Father of all. When we get away up north, however, to colder latitudes, a change speedily becomes apparent. True, the Britisher hates to wear his heart upon his sleeve, and this is a sentiment which we cannot but respect, provided that the religion is there deep down all the time. Is there not, however, some reason for thinking that our Britisher carries this would-be sincerity and straightforwardness of his altogether too far, till it becomes next door to an affectation. The suggestion that we should clear our minds of cant is one which may be profitably applied to ourselves as well as to other races.

But to go back to the theme with which we set out. Why is it that so many of us have such an inborn constitutional dread of ever entering a church save for the purpose of public worship? Why is it that so soon as divine service is concluded we beat such a speedy retreat, and seem altogether too timid to remain one solitary minute longer in the House of Prayer than we are positively obliged? Why is it that it never occurs to the vast majority of us Britishers to make our way to God's House, and there lay our petitions before Him in its solemn silence, in an atmosphere which surely cannot fail to be infinitely more conducive to habits of spiritual devotion than one's own bedroom or study? Why is it that in so many churches it is impossible for us to go down on our knees without being stared at or being regarded as singular? Is it due to some ingrained dread of Popery, some distant legacy from the fires of Smithfield? Whatever be the cause, it is to be feared that the remark attributed to one of the vergers of Westminster Abbey, not so very many years ago after all, was but an index of the mental attitude which then prevailed and to a large extent still prevails in the minds of his fellow-countrymen. Seeing one or two persons upon their knees in that noblest of all sanctuaries, this high and mighty functionary strolled up to their side and ordered them to resume an upright posture once more, "for," he exclaimed, "we don't allow no praying here!"

Of course, there are many reasons which can be adduced by way of explanation of all this unfortunate state of things. Our older parish churches in England and elsewhere were originally built on a large scale for small bodies of people, on the assumption that all or the majority of the parishioners would attend church as a matter of course. There was plenty of room and to spare. Then, little by little, the parish came to increase. A population of hundreds frequently came to represent as many thousands. Accommodation had to be found somehow or somewhere. Hence a church, which at the outset possessed any amount of space in which chairs could be placed in the delightful haphazard fashion characteristic of continental churches of to-day, came to be replaced by permanent immovable pews. The whole floor-space came to be crowded up with seats, so that all freedom of movement was seriously impeded. Buildings of modern origin, too, are in similarly evil case; for, they have almost invariably been erected without any regard to such trifling questions as that of space. All the builders cared about was to provide seating accommodation, and that only at a bare minimum rate.

We must get rid of the stiffness which pervades parish churches of British origin. We must bring to an end all that wretched formality of appearance which acts as a kind of cold water douche to true heart-felt devotion. Rows of seats which are permanent fixtures are anything but an unmixed blessing. There must be plenty of space, here, there, and everywhere. The interior of a parish church should be kept clear as far as possible; movable chairs, the position of which can be altered at will, ought as far as possible to take the place of the ugly, inartistic pews of pitch-pine or polished deal which wreck the whole interior of many a church to-day.

Something can be done to attract people to God's house by thus altering the general character of the external appearance thereof. But there are further and deeper considerations than these. We must manage to create an entirely new way of looking at the subject. The churches must stand free and open to all comers and at all hours. The main portals must be open, as well as the little side door, which often is the only means of entrance and which is so frequently overlooked by the stranger, at any rate. Of course, the argument is sure to be advanced that the danger of burglary is ever present, but it is doubtful whether that argument possesses very much weight. I venture to think that the loss of a few articles or the pilfering of an occasional alms-box would be a small price to pay if by running an infinitesimal amount of risk we were really to succeed in bringing it home to God's people that the church was their spiritual resting place at all times, not only at Sunday Matins, and that their Father's House was indeed a House of Prayer.

WHAT IS A LAYMAN?

A Bishop's Definition.

What is a Church layman? It seems a simple question that could be easily answered, but many definitions have been given from time to time. The Bishop of Manchester, speaking at the annual meeting of the Manchester Diocesan Societies, said that he was told that in another diocese a layman had been defined to be anyone who had been baptized and confirmed in the Church of England. That definition was not very satisfactory, because, of course, it would include a great many who had, unfortunately, from different reasons, drifted away from the Church. It would include some who were in active opposition to them. It would include not a few Nonconformist ministers who had been baptized and confirmed as members of the Church of England. It was unsatisfactory, because it seemed to set aside a very plain rubric of the Church—that every parishioner shall communicate three times in the year at least, of which Easter shall be one, and he pointed out to the inquirer that for any satisfactory definition of a Church layman they ought in some way or other to include the requirements of the Church of England. "I am afraid," the Bishop continued, "that if I speak my heart before this meeting, and am allowed to commit myself rashly, I should go even a little further, for I should be inclined to say that in order to get a satisfactory definition of a Churchman we ought to have something or other included in it that looks beyond the narrow purview of the parish. There are many people who still, I am afraid, are inclined to think that the parish in which they reside is the whole Church of England. It always is a very exceptional parish; it always is a very remarkable parish, and the work which it is doing is always singularly praiseworthy work, but they are blind to anything that lies outside of it. Now I am afraid that at all events, as the Bishop of the diocese, I should be inclined to add that a layman should be baptized, confirmed, a communicant, and one who supports the work of the Church in the diocese as a whole. For this I would plead very strongly, and I would ask you to look upon it, not as a merely academic question with which we may amuse ourselves if we like, but to show that we earnestly desire to bring every layman within the work of supporting the Church, and to acknowledge those as our laity who really will support the work of the Church in the diocese."

SOUTH AFRICA'S NATIONAL ANTHEM.

A hospital nurse at Modderfontein, South Africa, Miss H. O. Pagan, who belongs to the Isle of Bute, in the Firth of Clyde, Scotland, has just won the prize offered by the Rhodesian Eisteddfod for a South African national anthem. Miss Pagan's verses have a touching reference to the ever-present dread of a dry season in that sub-tropical land, and run as follows:—

God bless and keep our land!
When foes against us stand
  Our strength maintain.
God bless each heart and home,
In town and veldland lone,
And those in wilds unknown
  Protect, sustain.

Lest we should tend in vain
Our herds, our flocks, and grain,
  With bounteous hand
Bless with Thy love and fear
Statesmen and pioneer,
Draw Thou in mercy near,
  Our chosen land!

PRICE OF THE "TIMES."

The announcement in England that the price of the "Times" to the general public after May 5 was to be reduced to 2d. was received with much satisfaction. The "Times" has long been a valuable national asset, and has never been conducted with more enterprise and ability that at the present time. Its wonderful special supplements are a much-appreciated feature, and the highest traditions of British journalism have been unswervingly maintained. The last reduction in the "Times" was so long ago as 1861, when the price was changed from 4d. to 3d. When the "Times" was founded in 1796 the price was 4½d., but this gradually rose, until in 1815 it was 7d. It remained at this figure until 1836, when it dropped to 5d.

Every day that is born into this world comes like a burst of music, and sings itself all day through, and thou shall make of it a dance, a dirge, or a life march, as thou wilt.—T. Carlyle.

Among The Eskimos

By THE REV. C. E. WHITTAKER

(Continued from last issue.)

IN every new field, pioneer work has occupied many years, and this one was no exception. No message is ever accepted until the messenger has won the confidence of the people. All our acts and words were

A young Eskimo with his wife and child.

looked on with suspicion, but by attending the sick, teaching the children, feeding the needy, and, at the same time avoiding all assumption of authority, suspicion changed to confidence, and the word of the preacher was heard with respect, as having knowledge they had not. Twenty years of work have been abundantly rewarded,

In a recent book, *The New North*, the author gives an excellent appreciation of the present condition of the Arctic Eskimos, and protests against sympathy for them, calling it misapplied. Such an attitude ignores history. Every writer who mentions the Eskimo is a witness to their native degradation. Sir John Richardson, Captain Hanbury, Captain Amundsen, all bear testimony to their moral laxity, to the lack of respect of life or property, to their physical uncleanness. And if, in those places where missionaries have worked among them, a difference of character and manner is seen, the cause of this transformation is not far to seek. The Eskimo, like his distant cousin, the Jap, is very imitative. He is not strictly conservative and is ready to change the old when he is shown the new is better.

The snow house, incapable of being heated, was never a comfortable place. Two families generally lived in each house, and overcrowding meant bad air, and no privacy. The introduction by the whalers of cotton tents, and camp stoves, enabled the Eskimos to move easily and to have greater comfort. And later, when the decreasing demand for whalebone dispersed the whaling fleet, and the increasing prices of furs led the Eskimos into fur-bearing regions, they found good timber, and began to build houses of wood. These are much larger than the snow houses, have doors and windows, and while they are still communistic, and several families may live and eat together, each family has its own sleeping place—curtained off from the main room. Still very primitive, it marks a great advance, securing a degree of privacy. Progress in one line inevitably calls for progress in others. Houses and stoves called for culinary articles. God's house required decent clothing, which meant soap and washing and bathing. The Saturday bath has become an institution among the Christians, and the daily morning washing of face and hands is preceded by a prayer that God will wash and keep them clean within.

The Eskimo folklore is legendary and verbal. The Christians' doctrines are in books. To be wise it was necessary to learn to read and write. By means of a roman alphabet and syllabarium a few were started on the path of learning. These in turn have taught others. Among the Christians there are few illiterate except the very old. They read eagerly anything translated into their speech. The accompanying group shows Messrs. Whittaker, Fry and Young, and several of the natives who are acting as helpers and teachers.

Messrs. Whittaker, Fry and Young and some native helpers.

More than 250 persons, chiefly adults, have been baptized during four years past. This means about three out of every four of the inhabitants of that region. Nine adults have been confirmed, and last July partook of their first communion. Then twelve were chosen to accompany Mr. Fry to work among the blonde Eskimo, and the manner of their choosing was marvellous. At a service of over 200, Bishop Stringer spoke to them of the newly-discovered people, and of their ignorance of God and His love; spoke of the long voyage and its hardships; spoke of the risks to be undertaken, then called for volunteers for this forlorn hope, to be taken at their own risk and cost. The reply was, "Once we knew not God, we were poor and miserable. Now we know, and light has come into our life. We know it is right for Christians to tell the good news to the ignorant. You ask for volunteers. Because it is right, we are all willing to go, but some are not fit for the work; will you choose the best ones?" When the best ones were chosen, they began at once their preparations for the long journey. Five men with their wives, and two sons, in young manhood, composed the party, and at last accounts they were well on their way, with continuous fair winds, and it is reasonable to hope they reached Lambert Island, in Dolphin Union Straits, where they wished to establish quarters. There it is expected the Christians will hunt and fish and trap for their living, and as occasion serves, by example and precept, endeavor to win their heathen brethren to the truth.

A very urgent need in this connection is for a motor auxiliary boat to connect Herschel Island, or Fort McPherson, our base of supplies, with Lambert Island, the base of operations. The season of navigation is very short, and the thousand miles of coast between is subject to both storms and calms. Sails do well for the storms, but the calms call for power. I should be glad to hear from anyone who would care to help in this matter. The extension work will be virtually at a standstill without it. Also, the present is the critical time. For just now two parties of Roman priests, from Great Bear Lake and from Chesterfield Inlet, are entering the field, and though they have never won an Eskimo, they surely will unless we well occupy the ground. It is critical, too, because just now we have a large number of Christians, in the ardor of their new faith, needing only direction and moral support, ready to our hand for the evangelization of the utte-most isles.

Unlike the North American Indian, the Eskimo is a thrifty person. Last summer the Eskimo fleet consisted of about forty boats, owned by themselves, valued at from $200 to $800 each. They are fairly well supplied with implements of the hunt, and household needs—guns, nets, steel traps, harpoons; stoves, dishes, musical instruments, clocks, sewing and washing machines, thermos bottles and knitted ware are all to be found in regular use. Another picture, a young Eskimo with wife and child, shows a transition period in dress. Deerskins are scarce, and their place is taken by muskrat skins, ready-made suits or cloth by the yard. The art of writing has made such progress that any traveller, in any direction, is also a carrier of numerous letters, and week by week, at Herschel Island, in the Delta, along the coast, wherever a Christian family is located, the sacrifice of prayer and praise will be attended with utmost regularity. To lead a people from a life of sensuous indulgence, to find their chief pleasure in religious exercises, to an intense interest in a broader horizon, and to a firm hope of a life with God, should compensate any man for the lack of a few fleeting pleasures.

(To be Continued.)

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YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

BURK'S FALLS.

Whit Sunday was duly observed at All Saints' Church, and the services were very well attended. The Rev. Canon Allman, B.Sc., was assisted at each service by the Rev. J. L. Cotton, B.A., of Toronto. The Incumbent preached in the morning and the latter read the lessons, assisting also in the celebration of Holy Communion. In the evening the incumbent said the prayers, and the Rev. J. L. Cotton again read the lessons, and preached from the words: "Father—Thy kingdom come." The musical portions of the services were well rendered, and the beautiful hymns of the season were inspiring, as they were led by the choir, so that the congregation took them up earnestly and heartily.

COLUMBIA

Mr. Godfrey P. Wells, a student of St. Mark's Hall, Vancouver, is assisting Rev. G. A. Bagshaw, Nanaimo, during the summer months. Mr. Wells has charge of Chase River where it is hoped a small church will be erected during the summer.

HURON

A. Y. P. A.

Reports on the work of the season have been received from nearly all the branches by the Diocesan Secretary for Sunday Schools and Young People's Work. Last season may be characterized generally by saying that there was a decided advance in the interest taken in those things which make for active and intelligent Church connection. "Church Study" was placed on the model programme of last year, and at least one-fifth of the branches in the diocese arranged a place for it on their programme. Many are enthusiastic about the value of it and the interest taken in it by the members. One corresponding secretary writes as follows: "We have all agreed that 'Church Study' has been most helpful to us, and decidedly interesting. So many of our young people know practically nothing of the different offices, dignitaries, and the history of the Church architecture and its meaning. The meetings were taken by the rector, who conducted them in a manner interesting to all. It is our intention to continue the study next season."

The emphasis at the present moment is on outdoor work, and a great many branches are organizing tennis, baseball and other clubs.

LAKESIDE.

The vestry meeting of Christ Church showed that it was in a prosperous condition with a balance in hand. J. F. Mills was re-appointed people's warden and P. A. Baker the rector's warden. D. Q. Calvert was re-appointed secretary and treasurer. The matter of relighting the Church was left in the hands of the finance committee. The rector expressed his appreciation of the loyal co-operation of the faithful and devout members of the Church, those who were always to be relied upon to do their part in a quiet way and to do it well. A hearty vote of thanks was extended to the rector for the good work done during the past year.

LONDON.

All Saints'.

The feast of Our Lord's Ascension was fittingly observed in All Saints' Church, London, by a celebration of Holy Communion at 9.30 a.m., and Evensong at 8 p.m., the rector, the Rev. T. B. Clarke, M.A., being celebrant and preacher. At Evensong the choirs of both All Saints' and its daughter Church, St. David's, were united in singing the responses.

St. David's suffered a severe loss by the removal of the Rev. Mr. Trumper, but Mr. McKechnie, his successor, is winning golden opinions.

MONTREAL

MONTREAL.

The members of the choir of St. John the Evangelist have decided to take steps to raise the amount of $5,000 for the renovation of the church organ. As a start to the fund the male members of the choir have promised subscriptions amounting to $750.

RURAL DEANERY OF CLARENDON.

At the annual meeting of the Deanery of Clarendon, which was held in St. James' Church, Hull, the following resolution was unanimously passed in behalf of Rev. R. F. Taylor, of Aylmer, Rural Dean of Clarendon:

"Resolved—That the members of the Deanery desire to place on record their high appreciation of the work and character of the Rural Dean, and wish to assure him of their confidence in his ability and faithfulness in the performance of the duties of that office, hoping he may be able to continue the work he loves so well."

NIAGARA

His Lordship, Bishop Clark returned on May 15th from an extended trip to the following places, where he held Confirmations: Wellington, Erin, Grand Valley, Arthur, Elora, Fergus, Mount Forest, Guelph and Palmerston, when about one hundred in all were confirmed. He has also made the following changes, Rev. Dr. Kyle, of West Flamboro, has moved to Arthur and Damascus. Rev. T. E. Chilcott, of Arthur and Damascus, has moved to Grand Valley; Rev. W. P. Lyon, from Fonthill and Port Robinson, to Caledonia; Rev. J. F. Carson, from Marshville to Port Robinson and Fonthill.

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In response to his Lordship's appeal for the Church of St. John, Nassagaweya, which was totally destroyed by the wind storm on Good Friday, also St. George's, Lowville, which had the roof taken off at the same time, some $600 has been received up to date. Much more will be required to replace the work of destruction wrought that day in these two parishes. He gives twice who gives quickly.

ST. CATHARINES.

For the first time in the history of this diocese, the annual meeting of the Synod will take place in this city, convening on the 28th, 29th and 30th of May. On Tuesday evening a Sunday school conference will be held in St. George's new parish hall, where an address on the work of the Sunday school will be delivered by Rev. Mr. Hiltz, general secretary of the Anglican S.S. Commission. At 11 o'clock on Wednesday morning service will be held in St. George's Church and the Synod will convene immediately after the service. On Wednesday evening a service will be held in St. Thomas' Church, where an address will be delivered by Rev. Dr. J. M. Ericsson, rector of St. John's Church, Yonkers, N.Y. On Thursday the delegates will be entertained at Rodman Hall, the home of the Mayor, Dr. W. H. Merritt. The St. Catharines committee which have the details in hand have arranged to take the delegates to Niagara Falls, and Chippewa on Friday morning, and in the afternoon the delegates have been invited by Bishop Clark to go to Homer, where the ceremony of laying the corner stone of the new church will be proceeded with.

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GUELPH.

While at Guelph the Bishop of Niagara and Mrs. Clark were accorded a reception at St. George's Parish Hall. The Church of St. James also giving welcome.

HAMILTON.

All Saints' Church was unable to accommodate its congregation, and the 13th Royal Regiment (some 750 men and officers), who attended service there on its annual spring church parade. Major Forneret preached a forceful sermon on the qualities that go to make up a good soldier and urged that it was the duty of all Canadians to serve their country. In closing, he made reference to the untimely death by drowning at Kingston, of two of Hamilton's cadets, James Logie and Arthur L. Smith, the latter was a member of All Saints' Church, and on his Easter visit home, the family for the last time received the Holy Eucharist together. To the stricken, widowed mother, this remembrance is full of comfort.

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St. Luke's Church kept Whitsunday with three celebrations of the Holy Communion, when some one hundred and eleven persons joined in the Feast. The services were unusually bright and hearty. There was appropriate music and the proper colours of the season were used. In these days, when every Sunday, but the Church's, is kept, it is comforting to know how her faithful priests accentuate her days.

—

Rev. C. A. Sparling, M.A., B.D., curate of St. George's Church, Guelph, has been appointed to succeed Rev. Canon Sutherland, as rec-

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tor of St. Mark's Church. He will assume his new duties about the middle of August.

WOODBURN.

CHRIST'S CHURCH.

Rev. Mr. Ten Eyck took the services at this church May 18th, when there was a celebration of the Holy Communion. Tapleytown had an afternoon service and Rymal one at half after seven in the evening, conducted by the same clergyman.

NOVA SCOTIA

TRURO.

In loving remembrance of the late Archdeacon Kaulbach, and of his wife, Sophia Kaulbach, St. John's Churchmen's Society of Truro, Nova Scotia, have inaugurated "The Kaulbach Memorial Fund."

A committee has been appointed to receive subscriptions, and acknowledge the same, and any amount, however small, will be thankfully received as it is not the amount but the spirit of giving that is most appreciated.

All moneys received for this fund will ultimately be used in the building of a stone Parish Hall at Truro, which will stand as a memorial to Archdeacon Kaulbach and his wife. The committee appointed to manage this fund are: Rev. George R. Harrison, Dr. E. A. Randall, W. H. Theakston, W. L. Conner.

Subscriptions may be sent to Dr. E. A. Randall, Truro, Nova Scotia, either in cash or by pledge, time extending over one or two years.

(If pledge, please state when it will be paid.) All subscriptions will be acknowledged by letter from the committee.

ONTARIO

CARDINAL.

A very pretty brass cross presented by Mr. G. F. Benson, of Montreal, in memory of his mother, was placed in St. Paul's Church last Sunday, being the fifth anniversary of her burial and was dedicated by the Rev. C. A. French—"To the glory of God and for use in this church and in memory of the late Helen Benson, who died on the 21st April, 1908."

PICTON.

CHURCH OF ST. MARY MAGDALENE.

The dedication festival of the new Church of St. Mary Magdalene in the parish of Picton, Ont., has just been concluded.

The services commenced on May 1st, Ascension Day, when the dedication service was conducted by the Right Reverend W. R. Clark, D.D., the Bishop of Niagara, who officiated for the Lord Bishop of the Diocese, who was unable to attend owing to his recent illness. The vested choir singing "The Church's one Foundation" proceeded around the church, and then headed by the wardens and building committee formed along the aisle, while the clergy and the Bishop passed onwards to the altar, where the dedication service was conducted, the following gifts being solemnly dedicated to the worship of God: the altar and altar steps—presented by Messrs. Hepburn Bros.; the sanctuary floor, by Mr. T. Kinney; the hangings, by the young girls' guild; the altar rail by Mr. and Mrs. Grant; the credence table and Sedelia Chairs by Miss L. Owens; the choir stalls, by the Sunday school; the rood screen by Mrs. Beringer; the pulpit, by Mr. and Mrs. T. Owens; the Litany desk by Mrs. Dr. Wright; the west window by the men of the Church, and the east window by the W.A. After this followed the Holy Communion, when upwards of 150 communicated.

In the evening, a Confirmation service was held, when 37 candidates were presented by the vicar to the Bishop. The service was both solemn and devotional, the earnest words spoken by the Bishop seemed to reach all hearts. The choir won for itself great praise for its beautiful rendition and expressive singing.

The church is a handsome cement structure of imitation cut stone, and presents a noble appearance, the furnishings are of dark mission effects, and the memorials of natural oak finish, presenting a pleasing contrast to the rest of the church.

The building was commenced about 18 months ago, when the foundations were put in—work re-commenced last spring and now the church is nearly completed, some little yet remains to be done, but the congregation is to be congratulated upon their noble effort, for though there is a heavy debt, it is hoped that sufficient money will be forthcoming to meet the needs as they arise.

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Canon Loucks, a former rector of the parish, preached in St. Mary Magdalene's Church last Monday evening. Archdeacon Carey was the preacher Tuesday night, Rev. Canon Starr, Wednesday night, Rev. W. L. Armitage of St. Mark's Church, Toronto, Thursday night. Friday night, Rev. Gerald Despard, a Picton boy, was the preacher. The dedication festival closed on Sunday, when Rev. T. Stannage-Boyle, Dean of Trinity College, Toronto, preached both morning and evening.

BROCKVILLE.

A joint meeting of the rural deaneries of Leeds and Grenville was held at St. Peter's school house. Almost all the clergy were present from the various parishes. The afternoon was spent in discussing diocesan and parochial matters. In the evening choral Evensong was sung at St. Peter's Church, a large congregation being present. The sermon was preached by the Very Rev. E. J. Bidwell, Dean of Ontario. The full choir was present, singing the canticles to a setting by Marks, and leading in the rendering of the familiar hymns. Next morning the business meetings were resumed, when the Dean gave a brilliant paper on "The Supernatural Element in the Gospels," and Mr. Cox, of Gananoque, an exposition on some points of the Acts of the Apostles.

Before adjournment the meeting passed a hearty vote of thanks to the rector of St. Peter's and the congregation for their hospitality to the visitors, enjoyed and appreciated by all.

BELLEVILLE.

The Sunday school conference for Hastings and Prince Edward deaneries was held in St. Thomas' Parish House on Thursday 8th inst. The conference was opened by the Rural Dean of Hastings, after which the Rev. Mr. Hiltz addressed the conference on Sunday School Organization in Diocese, Deanery and Parish. After the address many present took part in the discussion.

Mr. Hiltz's second address was on "The Preparation of the Lesson," in which he gave many good suggestions to teachers.

The organization for the district was left over until after the meeting of the S. S. Committee in June. In the meantime and before next conference meeting, the following were to be taken up:

Teacher Training.—By Rev. Mr. Geen and Mr. Jackson.

Home Work.—By Rev. J. Lyon and Mr. Barber.

Missions.—By Rev. F. Kirkpatrick, Mr. J. Elliott and Mr. Griffith.

Cradle Roll.—By Miss Simons.

It is expected that the next meeting will take place at Picton in October, at the time of the meeting of the Bay of Quinte Clerical Union.

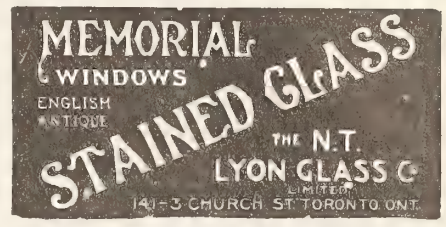
KINGSTON.

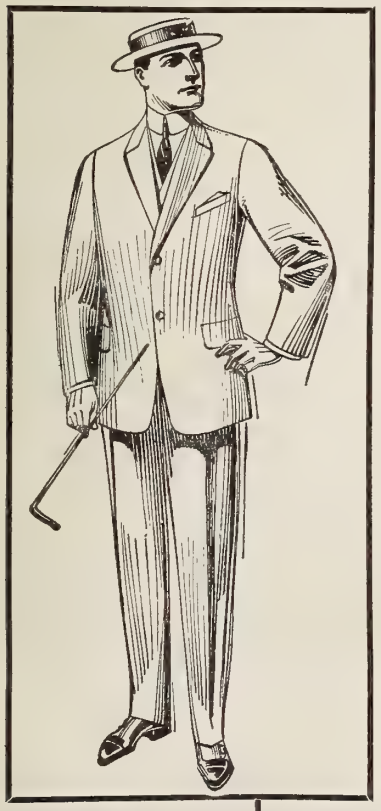
ST. JAMES'.

Mr. J. A. B. Smith and family will place a prayer desk in the Church in memory of the late Mrs. Smith.

ST. GEORGE'S CATHEDRAL.

An ordination service was held on Sunday morning. The Rev. A. E. Smart was raised to the priesthood, and the candidates for deacon's orders were K. O. Ernest Tesky, R. Bulteel, F. Williamson, G. Goodhand, all of Trinity College, Toronto; R. Hurford, of Wycliffe College, Toronto, and Herbert Pringle, of Dur-





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ham College, England. The Bishop of Ontario officiated.

CAMDEN.

St. John's Church, Newburgh, was re-opened for worship on Whitsunday, after being closed for some time for repairs, re-decoration and refurnishing. Three memorials—a three-light chancel window, subject: "Christ's Sermon on the Mount;" a weathered oak altar and reredos, and a weathered oak pulpit—have been placed in the church and the chancel and nave have been refurnished and the interior re-decorated to harmonize with these.

The re-opening service took place at 8 a.m., followed by a celebration of the Holy Communion and the dedicatory service at 11 a.m., followed by morning prayer and sermon. The Very Rev. Dean Bidwell, D.D., D.C.L., co-Adjutor Bishop Elect of Ontario, officiated and preached.

In the afternoon a dedicatory service was also held in St. Luke's Church, Camden East, when memorial windows, altar and reredos, alms basin and lectern were dedicated.

OTTAWA

SMITH'S FALLS.

The Easter vestry meeting of St. John's Church was held in the Parish Hall on May 7th, the rector, Rev. Forster Bliss, presiding. There was a large attendance, and the financial reports, and the reports of the various organizations were all very favorable, showing encouraging progress in every department of church work. The total revenue reported by the wardens was $7,150, an increase of more than $1,000 over the previous year, and the missionary contributions had considerably improved, the M. S. C. C. apportionment being fully met for the first time in many years. The rector submitted a proposition designed to hasten the payment of the parish hall debt with a view to the early employment of a curate in order that extension work may be undertaken and a mission chapel erected in the southern district of the parish. It was referred to the advisory committee with approval. Families reported, 502; church population, 2,050; communicants, 708; Sunday school, 400; parochial organizations, 10 with a membership of 631. The largest organization is the men's club, with a membership of 225. The Woman's Guild, a new organization, raised nearly $1,000. It has recently undertaken to canvass the parish for CHURCH LIFE, thus doing a good work and augmenting its own funds. After seven years of faithful labour the two wardens, Messrs. B. E. Sparham and H. B. Wilson, desired to retire, and a resolution was passed expressing the high appreciation of the parish of all that they had done, special reference being made to the labours of the financial warden, Mr. Wilson, and the sincere sympathy of the vestry was conveyed to him in his prolonged illness. The rector nominated Mr. J. F. Montgomery as his warden, and the people elected Mr. J. T. Pearson, Sr., and to assist the wardens the following advisory committee was appointed: Messrs. H. B. Wilson, B. E. Sparham, Wm. Johnston, Jas. Johnston, J. E. Frost, Henry Layng, A. Ridewood, C. Timlin, A. S. Malcolm, R. Hawkins, Ed. Bolton, W. H. Pierce, R. Tassie, J. O. Drummond, Joseph Moorehouse, H. H. Layng, E. Rowan-Legg, J. A. Johnston, L. O. Herring. The rector, wardens and vestry clerk (S. H. Lewin) to be ex-officio members of the committee. Mr. E. Rowan-Legg, manager of the Bank of Ottawa, has been appointed church treasurer, and Mr. H. B. Wilson, manager of Molson's Bank, delegate to Synod. Communions made during the year, 3,037. As a memorial of the mission held last year by Dr. Lloyd a weekly Eucharist has been established for every Thursday morning at 7.30. There are always a few in attendance and special intercessions are offered by name for all the known sick in the parish. Requests are frequently made to the rector for these intercessions, and the knowledge that this special service is held every Thursday is a great comfort and help to those afflicted and they are invited, though absent, to join in the service by following it in their Prayer Books if they are able, or, if not, to fix their thoughts on what is then being done before the altar in their parish Church.

OTTAWA.

Rev. Lenox I. Smith, curate of Christ Church Cathedral, has accepted the rectorship in succession to Rev. Canon Kittson.

Mr. Smith is the second son of the late Dr. Larratt W. Smith, K.C., of Toronto, and was educated at Trinity University. He was ordained deacon in 1886 and priest in 1888, and was incumbent of St. Matthew's, Hamilton, from 1888 to 1891; St. Thomas, Toronto, from 1891 to 1897; and St. John's, Montreal, from 1897 to 1899. He was curate of Holy Trinity Cathedral, Quebec, from 1899 to 1904, and since that date has been vicar of Christ Church Cathedral.

W. A.

The seventeenth annual meeting of the W.A. of the diocese was opened May 13th with a service in Christ Church Cathedral. His Grace Archbishop Hamilton and a number of clergymen were in attendance. The sermon was preached by Rev. R. J. Renison, M.A., D.D., of Hamilton.

The first business meeting opened in Lauder Memorial Hall, May 14th. It was preceded by a celebration of Holy Communion in Christ Church Cathedral, at which there were about two hundred communicants, Archbishop Hamilton being the celebrant.

Mrs. Geo. S. Green, the diocesan president, was in the chair. Archbishop Hamilton welcomed the delegates and spoke of the splendid work being done by the W.A.

Miss Bogert, general secretary of the W.A., gave an address of welcome to the delegates, and Mrs. W. H. Stiles replied in an earnest address.

Mrs. E. H. Capp reported on the general state of the work, which showed many evidences of progress. The W.A. is now represented in twenty-seven parishes of the diocese, a number of branches having been opened in the past year.

The appeals from the Bishops in Western Canada have been very pressing, and these appeals have come from twelve dioceses. Two young ladies in the diocese had offered for missionary work since the last annual meeting, and one is now training for the Northwest field.

Mrs. George Green, the president, in an eloquent address reviewed the work of the Woman's Auxiliary for the past year.

Every branch of the Woman's Auxiliary in the diocese, with the exception of two, was represented at this meeting, about one hundred and twenty-five delegates being in attendance.

DEANERY OF LANARK.

The May meeting of the Deanery of Lanark was held at Smith's Falls on Wednesday, the 4th. There was a Celebration of Holy Eucharist, the celebrant being the Rural Dean. The Chapter met at 10.15 a.m., and until noon reviewed the financial returns for the past year. In the afternoon arrangements were made for holding the next conference in Carleton Place, after which the Rev. R. A. Hiltz, general secretary S. S. C., discussed with the superintendents various courses of Sunday school teaching, and gave much practical information. In the evening the general secretary gave a most helpful address to Sunday school teachers on "The Planning of Preparation of a Lesson." The following clergy were present: Rural Dean Fisher, Canon Elliott, Revs. C. F. Bliss, J. Osborne, T. L. Aborn, and A. D. Floyde.

The Rural Dean tendered the cordial thanks of the clergy to Rector and Mrs. Bliss for their much-appreciated hospitality.

RENFREW.

In honor of the 25th anniversary of his ordination to the priesthood, Rev. W. H. Quartermaine was presented with a cheque for $50 by the Women's Guild of St. Paul's Church, Renfrew, and a like amount from the members of the congregation.

AULTSVILLE.

The dedication service in connection with the window placed in St. Paul's by Mr. Empey, took place on Tuesday, 13th inst., when the Rev. G. S. Anderson gave an address.

QUEBEC

W. A.

On Tuesday morning, May 13th, the Cathedral was largely filled with a congregation of women when the Holy Eucharist was solemnly celebrated by the Bishop of Quebec, the Gospeller and Epistler being Bishop Grisdale and Dr. Williams. The occasion was the annual assembly of the Woman's Auxiliary of the Diocese. Father Van Allen, the well-known rector of the Church of the

(*Continued on Page* 16.)

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Women's Work and Social Service

I DO not wish to be drawn into the pitfall of over free generalisation, but my thoughts have been running a good deal lately—from time to time—upon the one fact of the apparently wide-spread interest in religion and in religious questions of all sorts, and upon the other fact which so often seems to accompany this, of impatience and distaste for what one must describe as organised Christianity. You find very free speculation, everyone claiming the privilege of "thinking for himself"; you find great impatience with any form of religious authority, and still more curious, you find that the very people who will not attach themselves to any organization calling itself a Church, fall with little or no resistance under the sway of some individual leader into whose keeping they will trustingly confide their happiness and even their reputation. The history of Lawrence Oliphant's later years supplies a well-known illustration of this latter tendency in real life, as does one of Katherine Cecil Thurston's striking stories in rather recent fiction. But there is scarcely any need to quote special examples of what is so often to be observed.

For instance, the papers are continually recording strange delusions, —or what appear so to those who look on,—"Three Londoners called to Jerusalem to meet their Lord," preparing to dispose of all their possessions and to leave their children behind them in the care of friends—constant records of religious mania due to loneliness and brooding—sad stories such as that chronicled the other day, of a young farmer who after solitary pondering and self-questioning, cut off his hand in obedience to what he had come to believe was the command of the Lord; frequent reports of Christian Science theories, which as has been said, often set forth much in which a Christian finds no disloyalty or harm, but which also contain a great deal that will lead him, very gradually it may be—often, perhaps, quite unintentionally—to fall away from the Lord.

Or take the question: "Is Krishnamurti to be the new Messiah?"—"this sixteen year old boy with a remarkably beautiful face, whom thousands of men and women will hail with reverence; who is believed by some to be the new Messiah, a being through whom the spirit of Christ will manifest Himself to this generation; who has already published a book called 'At the Feet of the Master,' which is the creed of those who believe that he may really be the prophet of the Way, the Truth, and the Life."

Or again, in regard to a question concerning the bodily Resurrection of the Lord: "If I wanted to believe anything, I would try and find out what the Christians taught about it, but they disagree among themselves so much that no common ground can be found." This sounds as if it must be just an excuse, yet it occurs in the course of an evidently earnest article dealing with some of the theories of the theosophical faith.

These are just a few illustrations gathered more or less at random from current newspapers, and I think they may be regarded as fairly typical of certain tendencies in vogue amongst us. Events and utterances similar to the above come of course from different causes, and it would not be fair to quote them in support of any particular theory. No doubt many people are moved principally by the desire for novelty and excitement; it is not only the Athenians "who spend their time in nothing else, but either to hear or to tell some new thing." In spite of that, St. Paul treated their speculations seriously, and one of his most magnificent utterances is his declaration of the Divine Being to Whom the Athenians in ignorance had dedicated their altar.

I believe in the hearts of many people who would not call themselves Christians, there is an unconscious homage to religion, and an unexpressed belief in its supreme place in human life.

There have always been many critics of those who spend time in studying and explaining the mysteries of Christian thought, as no doubt there were of old critics of those who gave their lives to the work of defining the Christian faith. "Why spend so much time upon religious discussion, upon doctrinal teaching? Why not devote all your energies to the practical side of Christianity, to the social service of the community?"—an important question, which one might answer in more than one way. It is enough just now to remind ourselves of Horatio's conviction,—

"Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To rust in us unused,"

for if religion is of any interest to us, it cannot fail to appeal to our thoughts and minds as well as to our hearts and actions.

* * *

Perhaps we Christians, we Church people, do not always concern ourselves enough with this side of our religion. If we had clearer and more adequate conceptions of the teachings of Christianity, of its history, of its place in the development of human life, we should be able more often to seize opportunities as they present themselves, of answering the questions of those who question in perplexity, or waver in uncertainty, and of helping those who would be glad to discuss such things with us if we were sure enough of our ground to enter upon a discussion with any hope of profit. I do not refer to controversy or to argument, but to the friendly discussion in which many people, especially the young ones, delight—just "talking things over," learning what you think, drawing forth your views—you can often give help in this way if you have prepared yourself beforehand for such occasions.

But if we have never learnt anything about our religion since we left Sunday school—and that probably means if we have by this time forgotten most of what we then knew—we cannot be of much use in helping another mind to think more clearly or to apprehend what we ourselves fancy we believe.

Don't let us undervalue the fact that while Christianity is a system of conduct, or rather while it is a life—it is also a system of thought, and though to most of us the practical side is and must be the closest and most real, still we should always keep in mind that our faith has its basis of thought, and we have the authority of the Sacred Scriptures for endeavouring to know the reason of the faith that is in us. I do not venture to refer to real doubt, or to those who are struggling with the agony of its assault, and are striving to make their way through its darkness into the clear light and true knowledge of God. Giants of the faith we know have fought their way through doubt to victory and have been stronger for the conflict. This is too solemn and difficult a question to be dealt with here. But there are many people, I believe, whose difficulties could hardly be dignified by the name of doubt; it is not so much that their faith is assailed by doubt—it is not that they have let their faith go; it is rather that they can scarcely be said to have ever possessed it, or that they have parted with it carelessly because they have never realized what it was, have never valued it, and so have never perceived that it was slipping away from them, until they had altogether lost their hold upon it.

* * *

Many of the strange cults and theories that are more or less current, gain their hold upon us because we know little or nothing about the rational basis of our faith. Church people are drawn from the Church into other Christian bodies—Christians are drawn from Christianity into some fantastic system, often for this reason. We were born into the Church and we have just accepted its teaching as a matter of course, from custom or inheritance—a good way to begin, but not strong enough as a foundation for life; and so we fall a victim to some apparently new theory which owes its strength in all probability to its emphasis upon some aspect of the truth that we have not before apprehended. "We never heard that before," we say when all the time very likely that very thing is part of the teaching of the faith of our fathers, only that we have never taken the trouble to examine and see.

* * *

Another cause for this uncertain hold may be found in the system of education which trains young minds in everything except religion. Children are permitted to grow up ignorant of the Bible, ignorant of the most elementary teachings of Christianity, ignorant of what it is and of what it is not, and so they are ready to accept any travesty upon its teaching, to be overcome by the most obsolete arguments. How many people for instance have built up a whole structure of argument against the Church upon the statement that it is "the enemy to progress, for does not the catechism teach that everyone is to stay in the position in which he was born?"—a mis-statement that has been corrected, I suppose, hundreds of times, but which nevertheless continues to pursue a prosperous if questionable career.

* * *

It is true, no doubt that even among orthodox Christians—and by that I mean just now, those who hold fast to the truth of the Godhead of our Lord Jesus Christ, for they in contradistinction to all other people are orthodox—even among them are very serious differences of belief, yet there is a body of truth which all these hold in common, and which certainly contains within it a safeguard against some of the most fantastic theories, and a protection in that "homesickness of the soul" which has been described as the essence of the religious consciousness.

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life, and in a real sense it is so, yet it is our Lord Jesus Christ who is not only the guide of life, but the life itself; and the Christian faith, in its beautiful synthesis, sets Him forth at once the Divine Saviour of men, and the Divine Reason robed in flesh. Surely the more we realize Christianity in its essence and in its completeness, the more we understand and use the Church's beautiful system, the more securely shall we be guarded against the persuasions of vague philosophies and vain deceits. It is not that we should brood perpetually upon isolated texts or passages of scripture, but that we should take the Bible with some simple commentary, and with the Prayer Book, particularly the Creeds, as its chief interpreter. Here, it was once quaintly said, "are shallows in which a lamb may safely wade, and depths in which an elephant may swim;" here is nourishment for the simplest child and for the deepest scholar.

* * *

These fragmentary remarks were intended to be introductory to two or three rather striking quotations in connection with the subject; but as space will not admit of anything further, the quotations shall follow next week.

Honour Bright.

Maple Leaf and Oak

or Three Sisters

By Irene Strickland Taylor.

(*Continued.*)

SHE had crossed the first belt of pine woods, and had emerged therefrom with her hands full of simple treasures upon a stretch of open heath, when she caught sight of a man seated beneath the shade of one of the small whitethorn bushes that grew in abundance on the commons round Shirley Court. A man to all appearances of the nondescript tramp order, since a bulky bundle done up in a red handkerchief reposed on the ground at his side, in company with a large and knobby stick. Myrtle stopped in her brisk walk, and her hand flew involuntarily to the watch and chain she was wearing. From her childhood she had been very timid, and her nervous dread of tramps and vagabonds was a well-known fact to her more courageous sisters, who laughed at her cowardly fears rather unmercifully, and now as she stared at the unwelcome vision beneath the bush, she wished she had kept to the road, rendered safe by means of the traffic, even if dull, or that she had Eleanor's powerful retriever to protect her defenceless state. Hoping that the tramp would not notice her change of direction and take advantage of it, she summoned all her courage to her aid, and gathering up her skirts in order to be ready to run swiftly should he show any signs of giving chase, she turned to her right and began making her way cautiously past the bush, giving it a wide berth, and casting frightened glances at the disturber of her peace every few moments.

She had safely passed the dreaded spot, and was sending up a little song of thanks from her throbbing heart, when to her dismay one of these nervous glances betrayed the fact that the tramp had risen and was picking up his bundle and stick in a hurried manner. Then he had seen her after all! And throwing courage and calmness to the winds, Myrtle took to her heels and fled along like a terrified deer, careless of dignity and everything else except her personal safety, and escape from the obnoxious tramp. She dared not glance behind to see whether she was widening the distance between him and her or not, indeed she was careless of all things except escape, till she found herself running down a decline rather too swiftly to be comfortable, and at the same time became aware that the figure of a man was at the foot of the slope of a few yards distant, staring up at her in astonishment. Another tramp? Myrtle tried to stop her hasty descent, slipped, and losing her balance fell helter-skelter down the hill with a little cry of surprise and alarm. She was up again in a moment to find that the unknown man was hastening to aid her to regain her feet, and almost at her side.

"Myrtle!"

"Lloyd! Oh, Lloyd!'

She sprang towards him, forgetting the tramp in her joy and surprise, and before she was well aware what was happening his arms were round her, and he had kissed the face that dropped against his shoulder, as she burst into excited tears of relief and apprehension.

She tried to draw back afraid, but she was utterly out of breath with running and fear and delight, and tears and excitement were hardly conducive to self-possession and propriety, so she remained passive and Lloyd's arm still held her closely in a tender clasp.

"You dear little thing, I am glad I met you," he said delightedly. "I was entirely lost on this endless heath, so it was most lucky I came across you. What were you running after? You're quite out of breath! And where in the name of all that is sensible and orderly is that blessed Shirley Court?"

But Myrtle had regained a little of her breath by now and she looked up at him with a great anxiety in her tear-filled eyes.

"Lloyd—it isn't true, is it? Oh say it isn't true! You never did do such an awful thing, did you? Oh, do say it was all false and not true?"

"What isn't true? My being here? Oh that's true enough; am I not substantial enough to please you? Didn't you get my telegram?"

"No—no—not that!" gasped Myrtle, torn with conflicting emotions. "I mean it isn't true — about Mr. Sylvester, is it? I wouldn't believe it, but tell me it isn't true! He said you were a thad beef — I mean — I mean—"

"My dear Myrtle don't please!" begged the bewildered Lloyd, as she began to laugh in the midst of her tears. "You are getting quite hysterical—please don't for my sake, because I shan't know what to do. Nothing is true, nothing at all, if that will satisfy you, except that I am with you again you poor little trembling darling! Really nothing is true at all."

(*To be continued.*)

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In the World's Mission Fields

AFRICA.

SEPARATE CHURCHES FOR WHITE AND BLACK.

THE Bishop of Zululand, at the anniversary meeting of the S.P.G. a fortnight since, stated that his diocese contained 400,000 natives, of whom not more than 20,000 were Christians. The Bishop foresaw a time when the Church in Africa would be self-supporting, but for the present it needed material help from the motherland. There was a debt the Church at home owed to the Church in Africa, for the latter was proving, among other things, "the rightness, the lawfulness and the soundness of the Anglican position." Freed from whatever may be crippling in the Church's relationship to State in the mother country, the Church in Africa is experimenting in a way that is not possible in England, and, says the Bishop, "we are proving that she is a true part of the Catholic Church. We are showing and giving proof of the validity of her ministry and the grace God gives in her Sacraments . . . and we believe that the blessing of the Holy Spirit is resting on our work."

The "black and white problem" is not an easy one for the Church in Africa any more than it is for the Church or any institution in any part of the world where the "dual colour scheme" is in strong evidence. It is an offence to many earnest Church people to learn that in some dioceses, as in Zululand, there are separate churches for white and black. If this carried with it any idea of spiritual superiority or was an outward sign of social or ecclesiastical ostracism, condemnation could not be too pronounced or too speedy, but there is a point of view not realized by most of those far removed from the spots of the earth where these perplexing problems are set, and who are prone to consider them as abstract propositions and discuss them in an academic manner Practical Christianity must be the characteristic of the missionary work among native races, *i.e.*, there must be recognition of the difference between Christianizing and denationalizing and of the fact—surely learned by experience—that the most effective way to bring home to the hearts and minds of native races the universality of Jesus Christ's redemptive work is to bring it and make it a power in, and make Him approachable through, their temperamental peculiarities and racial idiosyncrasies. These factors are recognized in theory and in practice by the Church in South Africa, and this recognition includes separate churches for the white and black. The Bishop of Zululand says: "Black and white are different peoples. They were made so by the Creator. If they were made different, there can be no harm in our treating them as different, especially when their ways of entering into a service are of a different kind, when their languages are altogether different, and when the methods of ministering among them must necessarily vary."

INDIA.

The Bishop of Rangoon says a great problem to be settled is whether that great mixed community the Eurasians, or as they are now being called, "Anglo Indians," is to be come Roman Catholic or not. The Church of Rome was bidding for them through their educational work. Once the main body of the community were Anglican; the reverse obtains now, and this was due to the work of the teaching Brotherhood of Rome—among the boys by the Christian Brothers. Children of Eurasian parents had been gathered in by this means. No less systematic and thorough must be the Church's educational work among the young if she would hold the future generation of that numerously great section of the Empire. In what had already been lost many people saw not only a loss to the Church and to those thus taken from her, but a danger to the Empire. The Bishop, who is at present in England, hopes to take back with him at least two men who would "go out in the Brotherhood spirit" and take up definite educational work among the young.

"BECAUSE I CRIED FOR MY MOTHER."

In "Until the Shadows Flee away: The Story of the Church of England Zenana M.S. in India and Ceylon," by A. D., just published, the author emphasizes the paradox in India regarding women. In no country is woman more despised and in no country are there more goddesses. "Not objects of compassion but considered accursed" are India's 26,000,000 "widows." Worse still, if possible, is the lot of the child wife. A missionary heard a piteous cry while passing through a city lane. Enquiry revealed that it "was only the cry of a little wife just arrived." She had been beaten because — "because I cried for my mother." "And the poor little face quivered afresh with the recollection of lost love and care."

CHINA.

THE CHURCH'S REPROACH.

Speaking at the annual meeting of the S.P.G. in London, Dr. C. H. Graham Aspland (Peking), from a recent article by whom, on the rightful position of the medical mission in the Church's propaganda, we quoted last week, sternly denounced the "age-long apathy" of the Church at home in respect of medical missions. In China the Church of England was represented by one missionary in every ten, but in medical missions the proportion was hardly one in a hundred. China, said Dr. Aspland, is going ahead and developing nationally. She was well disposed towards Christianity. The medical missions had saved her from the epidemic of the Black Death plague, and during the recent revolution the whole of the Red Cross work had been carried on by medical missionaries. In twenty years China would not need medical missions—the time for them is nearly gone. The Church of England had had her opportunity, and it was gone. It was gone in Japan, where medical science had advanced nationally, and had left a bacteriologist whose name would go down to posterity, but was given over to Atheism. One field was open, and that was medical education. If they could not leave the mark of Christianity upon that, the Church would suffer a loss from which it would take generations to recover. The work would pass into the hands of those who had not, perhaps, so much claim to take it up. He appealed now for them to get hold of men and women who would go to China and save the Church from the reproach of which he had spoken.

"THE CLAIM OF SUFFERING."

"In the first place, the man who says 'I don't believe in Missions' uncrowns his King; he says that Christ is not King of the world. If a man imagines or thinks that there is one tribe or one nation not meant to be Christian or not fit to be Christian, he uncrowns Christ." So spoke the Bishop of London recently, and his second proposition was that if they did not believe in Missions they were lacking in love, and to be lacking in love was to be lacking in everything. Anybody who heard of the call of the world's sufferers and not believe in Missions must be lacking in love. "The Claim of the Suffering," by Mrs. Paget, points out there are more than 200,000 lepers in India, 600,000 in China, and 200,000 in Japan; 200,000 deaf and dumb in India; 458,000 blind in India, and 500,000 blind in China.

CHINA'S LIQUID THOROUGHFARE.

The rivers flowing through Canton, China, have upon their waters practically a separate city, composed of about 330,000 souls, living on sampans and house-boats. These floating homes are moored together in such a way that streets and squares are formed, through which the tradesmen ply their wares. Kitchen boats move along the liquid thoroughfares, barbers and doctors paddle about ringing bells. There are fish boats, clothing boats, vegetable boats, and even floating biers to convey the dead to earthly graves. There are floating hotels, floating restaurants, floating dance halls, and even floating leper boats, from which emerge pathetic figures who hold out trays for alms.

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Have you read the notice, "To Our Readers" on page 2?

The Church in Canada

(*Continued from Page 12.*)

Advent, Boston, preached the sermon, dwelling on the general missionary question, alluding to the motives that impelled one to take up this work. He referred to the request from the Republic of China to Christian people for their prayers as one of the greatest events in Christianity for centuries and described a service held in this connection at his own Church in Boston largely conducted by Chinese students of Boston themselves. Referring to the suggestion nowadays made to sacrifice principles such as the episcopacy in order to promote a supposed wider expansion of Christianity, he said, "Shall we break the cistern?" and continuing said, No, assuredly not. We shall preserve it carefully in order that through the conduits coming from it may flow the precious waters for the healing of the nations. He appealed to the women to forsake the mere vanities of life which made them think their days were too "busy" for the work of God.

Many clergy were present in the choir, amongst them being the Archdeacon, and Canon Gould, of the M. S. C. C.

After the Eucharist was over, the annual meeting then began.

COOKSHIRE.

The Very Rev. Dean Alexander Hume Robertson died at St. Peter's Rectory, Cookshire, on May 13th, never recovering from an apoplectic stroke with which he was seized on May 5.

The deceased, who was fifty-eight years of age, was a native of Scotland, but had lived in Canada since early manhood. He was first employed in the Bank of Montreal, subsequently entered Bishop's College, Lennoxville, where he was trained for the ministry.

Dean Robertson was especially interested in Sunday school work, and was one of the small committee on this line of endeavor of the General Synod of the Church of England in Canada. He has also held the office of Secretary of the Diocesan Synod.

Before becoming rector of St. Peter's Church, Dean Robertson had charge of South Durham parish. He is survived by his widow, who was Miss S. Jennie Sutton, of Hatley, and two brothers, Mr. James M. Robertson, of Montreal, and Mr. John Robertson, of East Hatley, Que.

It is somewhat pathetic that only two weeks ago we were writing in CHURCH LIFE to commend Dean Robertson's work as a parish priest and as a citizen. We join our regrets to those of the diocese of Quebec at the loss of so valuable a life.

QUEBEC.

Rev. Dr. Griffith Thomas gave a series of addresses at Trinity Church of this city, the titles being, "What is Protestantism?" "The Certainties of the Bible, of Christ, of Experience."

—

The Lord Bishop of Qu'Appelle spent Whit Sunday in Quebec, and was the celebrant at the High Celebration of the Holy Eucharist at St. Matthew's.

Rev. Dr. Van Allen, of Boston, gave three lectures in St. Matthew's Church on the "Divine Constitution of the Church" during the week of May 13th.

We quote the following extract from Dr. Van Allen's first lecture:—

We must look into the whole case from the beginning—how the divisions arose. We must be humble as miserable sinners ought to be, for we know we are such. But at the same time we must be very careful how we reproach our Mother the Church. He is not a pious son who, instead of confessing his own sins, stands up in public and rails at the Mother that bore him. I read in a paper a sermon by one of our priests, who devoted his abundant rhetoric to the purpose of showing how intolerant, how ignorant, how unchristian the Church of England had been for the last three hundred years. Let him speak of himself, accuse himself of all these sins. But let him beware lest he besmatter with mud the white-shining vestments of my Mother the Church. It is a cheap and easy way of gaining applause from those who are really the enemies of our Mother Church.

—

The Immigration Chaplains, Revs. M. La Touche Thompson and W. H. Moorhead are busy at their work meeting the immigrants, and the rush is as great as ever.

—

The Rev. Fr. Pearse, C.R., and Fr. Millard, C.R., arrived last week, and will spend a short time in Montreal and Ontario, returning via New York.

—

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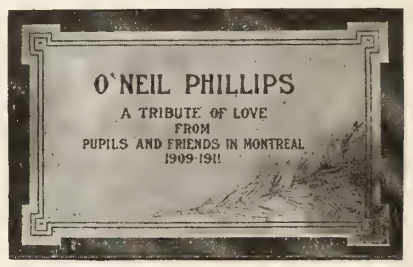

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tine, granting liberty to the Christian religion, was solemnly observed during the past week in the Roman Catholic churches of this city.

RUPERT'S LAND

OAK LAKE.

At the deanery meeting of the Sunday school held at Brandon, May 13th and 14th, the delegates representing St. Alban's Parish were the rector, the Rev. M. A. Custance, Miss May Stevens, Miss Mary Hockin, and Miss Tessa Parsons. The rector gave a paper upon "The Home Training of Children."

WINNIPEG.

News comes from North Battleford that the Anglican Church of St. Paul's, of that city, has elected Rev. R. S. Lound, at present curate of All Saints' Church, Winnipeg, to be its new rector. This church is proposing to build a new and larger edifice, and with the extension of its work wishes to have a rector who will be able to take charge of it from its inception. Mr. Lound has been at All Saints' for about two years.

TORONTO

TORONTO.

The Bishop, May 15th, confirmed a class at St. Andrew's Church, Chester, while Assistant Bishop Reeve held a similar service at St. Mark's Church, Parkdale.

Dr. Geo. B. Archer, M.D., who has been at Ranaghat, India, for the last five or six years, has arrived in Toronto on furlough.

Miss Louy Thomas is leaving next month for England en route to her field of labour in Chili, S. America.

Two offers were made to the Synod for their Danforth avenue acreage which had been offered for public tender. The fifty-four rectors of the Toronto diocese, to whom the proceeds of the sale will come, held a meeting on Wednesday to decide on what course to pursue. The Synod has not bound itself to accept tenders, and the rectors may make some arrangements to retail the unleased land themselves. One of the bids received came from a Weston company, the other from a local corporation. The property owned by the Synod consists of 103 acres. The bids were for only 60 acres.

St. Martin's.

The Bishop administered the sacrament of confirmation to the candidates of this Church on May 13th. Owing to the fact that the Church was burned last fall the service was held in Perth avenue school. During the summer a new Church will be built.

TODMORDEN.

Last week a confirmation service was conducted in the Parish Church, the first confirmation service to be held here. Eleven candidates were presented. Bishop Reeves, assistant Bishop of Toronto, gave an impressive address.

ISLINGTON.

St. George's.

The old wooden cross, which has hung for some years at a varying angle from the steeple, is no longer a danger or an eye-sore, having been replaced by one of copper, a memorial gift from Mr. R. H. Tier. Another needed and welcome offering just made is a handsome oak and brass cover for the Font, from Mr. W. Martin. The interior and the exterior of the church have been renovated, and an entrance and staircase for the choir from the Sunday school to the church porch has been erected. On the Sunday before Ascension Day, ten boys were added to the choir, the cassocks and surplices being provided by the Y.P.S. The reopening services were held on Sunday, April 20, the church being crowded at each of the three services. The service in the afternoon was a special St. George and Sons of England service, the local members attending in a body. The sermon was preached by the rector. On the afternoon of Whitsunday the Independent Order of Foresters attended service in a body, the sermon being preached by the Rev. Canon Walsh, Rural Dean of Peel.

Palestine in Toronto.

The Palestine Exhibition in the Transportation Building of the Exhibition is becoming increasingly popular as it becomes better known. Apart from its special appeal to Bible students, the spectacle is attracting people because of the faithful portrayal of many incidents in Oriental life. In addition to the local people taking part, there are a number of other helpers who are skilled in the use of the primitive implements which are still to be found in the East. One exhibit that attracts a

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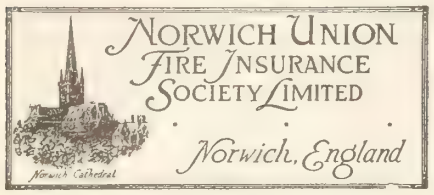

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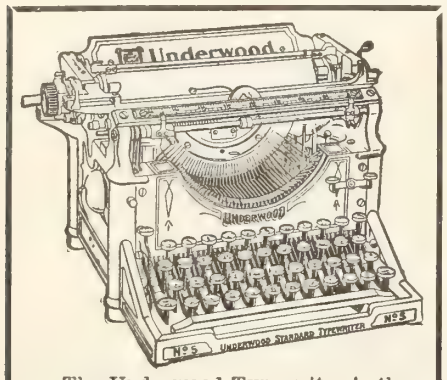

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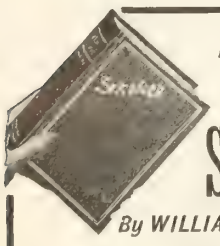

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great deal of interest is a weaving loom, which was brought from Damascus, where it was in actual operation for over three hundred years. The exhibitor gives frequent illustrations of its use, and by means of the loom explains passages in the Bible which have reference to weaving. Another primitive craft exhibited is that of the potter, a potter's wheel exactly as was used in Old Testament times being employed. Here are turned out little oil lamps similar to those which are spoken of in the parable of the ten virgins, and with them small vessels such as were used to carry the olive oil for the lamps. All these articles are on sale, the proceeds being devoted to the general fund for the conversion of the Jews. The great raised map of Palestine, the modern Jerusalem, the gigantic Tabernacle, the Street Bazaar, the Home in Bethany, and the realistic scenes of modern life and hosts of other attractions will all delight and instruct. Several visits will be necessary to take in even partially all of "Palestine in Toronto."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

Letters must be written on one side of the paper only.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

UNITY.

To the Editor:

Sir,—The following extract from a letter in the "Free Press" of Winnipeg presents the question of unity in a different and important light.

"I think, however, that it is the assumptions of the Church of England that have hindered the cause of organic Christian union, and until these assumptions are cleared out of the way it is futile and a great waste of time to discuss the subject of Church union with the several Protestant bodies.

"Reams of paper have been used up by numerous divines trying to prove the divine right of the 'historic episcopate,' and the hypothesis of an apostolic succession of manually consecrated bishops as the necessary channel of grace in the Christian Church. Both are without warrant in the Holy Scriptures. The former is no earlier than the second Christian century, while latter originated with Cyprian of Carthage, and has been elaborated by Romanists and Anglicans from age to age until the present time.

"Both assumptions are held firmly by Anglicans, especially by the clergy, and no self-respecting non-prelatic Church could meet in conference with the Church of England except on the basis of parity, but this is just the ground which Anglicans will not admit. Hence the futility of it all. It could only end in talk.

"The better way, it seems to me, is that each Church keep on in their respective spheres doing the best they can, witnessing to the world by the lives of their peoples, the divineness of the Gospel and its power to recreate men and women into the image of our Lord and Saviour Jesus Christ, that they may be all one in Him. Christ never desired unity of Church organization of any particular brand, and it is very stupid of any one to read that into the Holy Scriptures." Onlooker.

ECCLESIA ANGLICANA.

To the Editor:

Dear Sir,—Mr. Macklem's letter in Church Life of 8th May contains a quotation from Mr. Wilson's book which seems simply, though monstrously, absurd in its apparent ignorance, to an old sea-faring man. He quotes the ordinal as making a transition from "The Church of Christ" to "The Church of England," as if that were the first mention of "The Church of England." Is Mr. Wilson ignorant of Magna Charta, and Stephen Langton's compelling King John to accept "Ecclesia Anglicana"? And surely he must know that in the fourth century this same Ecclesia Anglicana was represented at the Council of Arles! 'Tis a pity that, in order to carry out "faddish" views, men should forsake the narrow path and branch out into the wide road with its many pitfalls. The Ecclesia Anglicana has always been "The Church of Christ."

Your obedient servant,
Fred. O. L. Patch.

A BISHOP'S TITLE.

To the Editor:

Sir,—In reply to your correspondent from England who calls attention to the fact that there is already a Bishop of Kingston, England, may I point out: (1) That my old friend Dr. Cecil Hook's title is strictly Suffragan, of Kingston-upon-Thames and (2) That the use of a territorial title for a Bishop in one part of the Empire in no way precludes the same title being employed in another part. Thus, there has been a Bishop of Newcastle, New South Wales, since 1847. In 1882 the English See of Newcastle was founded. So there is evidently no objection to the same name being used in different countries. Yours faithfully,

E. J. Bidwell.

Kingston, May 16th, 1913.

WOMEN AS MEMBERS OF HURON VESTRIES.

To the Editor:

Sir,—The time is drawing near when the petition of the women of Huron for "a voice which counts" upon the business councils of their parishes will be brought before the Synod of the diocese. In sending out the supplementary papers for signatures, each accompanied by an explanatory message regarding the extension of time, the date for returns of the same was fixed as the 31st May next. We are grateful for the large number we have already received, and each day brings more with words of good cheer regarding the effort we are endeavouring unitedly to make, but there may be others which from oversight or other causes have as yet done nothing definite. To such I would say, "Better late than never," and that I am prepared to guarantee the forwarding to the special committee of any returns which may reach me, at 513 Dundas street, London, Ont, even as late as Monday the 9th June, of the week before the Synod of 1913 meets in London.

Thanking you for so kindly giving space for our message.

Gratefully yours,
H. A. Boomer.

London, Ont., 15th May, 1913.

CHURCH LADS AT CADET CAMPS. CAMPS.

To the Editor:

Dear Sir,—The camping season will very shortly be with us. May I appeal through your columns to the parochial clergy to see that every Church lad going into camp this year shall bear a letter from his pastor addressed to the chaplain of the camp which he attends. My experience as chaplain of the Cadet Camp at Grenfell, Sask., last year showed me that this is very necessary. Such letters will bring the lads into immediate touch with the chaplain, will enable him to gather the communicants for a camp celebration of Holy Communion, and will also give him a band of willing helpers in the social and religious work in the camp. I know many a young man who first realized the keeping power of Grace in the atmosphere of camp life. The Church has to make up her mind if the camps are to be a good or bad influence in the lives of her sons. I am sure the camp authorities desire to see the "spirit of the camp" maintained at a high level.

It will be the fault of the Church, not of the military authority, if the camps are dominated merely by the

military spirit. The officers of the Lads' Camps have especially difficult work to fulfil for us as a nation, and if the Church can raise the tone and ideals of the camps and bring in a spirit which makes for holiness, a great weight will be lifted for them. To do this effectively we must all bear in mind that the one or two chaplains in the various camps need the help I mention above from the clergy whose lads attend. Lads respect and respond wonderfully to the influence of manly religion. I was quite surprised how many lads came and told me last year that the officer who had ridden with them to the butts, before the time of camp prayer parade, had lined them up for a morning prayer before beginning their shooting practice.

The soldier-like act of that Christian father will never fade from the memory of the lads of that shooting squad. And may I add that if the parents of any of those lads present had from any motive withheld their boy from training for his country's service, he would have robbed his lad of an ideal which will never fade. The soldiers of our country are striving to do their part well. If the tone of the camps becomes a low one, I do not think it will be the soldiers' fault—they look to us.

Yours truly,

W. B. Parrott,

St. John the Divine, Rector.
Indian Head, Sask.

A STICKLER FOR POLITENESS.

A man who is a stickler for politeness in his home, such as "if you please" and "sir" and "beg your pardon," left New York for a trip abroad. At the date of leaving, his son was in the midst of his college finals, and the father was rather anxious to know whether the lad passed. The boy was asked to cable his father in London immediately upon receiving the examination report and state whether he passed or not. It was weeks after when the report was published, and the boy cabled his father: "Yes. Tom." The father had forgotten all about his request and couldn't make out for the life of him what the "yes" referred to; so he cabled back: "Yes what?" The answer, "Yes, sir," arrived in London within an hour.

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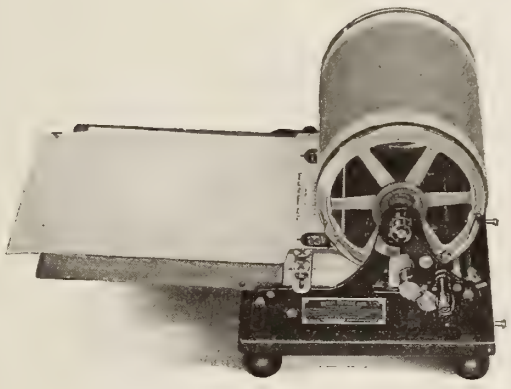
The Bishop of Salisbury, speaking at a meeting of Church people at Marlborough, to discuss the financial needs of the diocese, said: "I had a letter recently from a firm of agents offering to purchase the Bishop's palace, Salisbury, for a wealthy client. My reply was obvious. It was that if he was prepared to include the cathedral as a little extra I might possibly consider it." It is said the offer came from an American.



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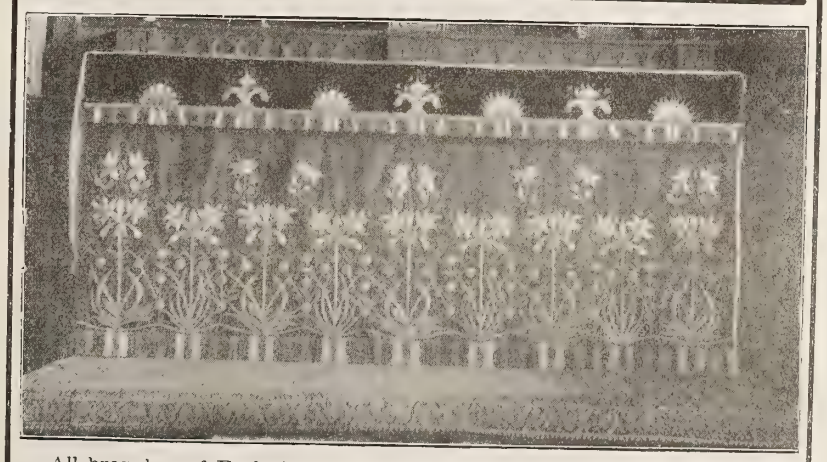

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Church Life.

VOL. V. No. 22 TORONTO, THURSDAY, MAY 29, 1913. 5c. PER COPY

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The Week

WE heard the other day that personal religion was so essentially a matter between oneself and God, that to talk about it to other people was an infringement upon the sacredness of religion, and that therefore all endeavour to spread one's own opinions upon the subject was unwarrantable intrusion. The fallacy of this idea is shown by the practice of sharing all other great joys and benefits with our fellow men. What would love be worth as a world factor if we treated it as so sacred that we might not tell it out among even the heathen—indeed the real joy of love comes from sharing it, and the knowledge of what it has done for us, and the happiness it has brought to us, with every one we come across. What really lies behind such a statement is that we either have no definite religion to share with other people, or else we have so neglected to cultivate it in our own lives that in sharing it we should be offering the dry skeleton for the living organism. The essence of true religion is that it is such a great joy, so metamorphoses life, and flames it with gorgeous colours that it must be blazed abroad. One sometimes marvels at the amount of time people spend in trying to criticise, or to explain, when they could be much better occupied in trying to be a real influence in the world by spreading wide the knowledge that the best part of life is the spiritual, and that it is the only part that appeals to all people, and wherever it appeals it makes for good, and that is more than can be said for all knowledge of art.

Personal Religion.

❦

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The Rest Cure.

❦

THE "Churchman" of New York comments upon the use of opium and drugs in the United States. The annual consumption of both in the last ten years has averaged 400,000 lbs.; in Germany with 60,000,000 people the use is not more than 17,000 lbs.; in Italy with 33,000,000 it is only 7,000 lbs. It is agreed that the amount required for all medical purposes in the States would be in the neighbourhood of 50,000 lbs., or one-eighth of the quantity used. The use of morphine and cocaine is steadily on the increase, and the deleterious effects are allowed on all sides to be great, and yet very little that is effective is done to prevent the increase of its use. Those who have had to do with the victims of drug poisoning know how hopeless such cases generally are, and also know that the only safeguard is the inability of the victim to obtain the poison. We have been told by such persons that those who want drugs have a kind of freemasonry by which they can always get the address of vendors of drugs, and by which they can make themselves known to the trade. Why should not the sale be limited to the production of a physician's order, which could not be used for a repeat sale by any druggist. The patient has the right to keep the original order, and take it from place to place, and so obtain any amount of the poison. We know of a case where the patient in one morning obtained the drug from no less than three different druggists and so got enough to satisfy the craving which he could not have done on the one use of the prescription. If legislators could see the broken lives and the unhappy homes that owe their misery to the drug-fiend they would soon pass such a measure of restraint that such drugs could not be obtained. It were better that two or three peeople should die from the want of them than that hundreds should be killed by the abuse of them.

Drugs.

❦

A JUDGE at the Criminal Assizes, in which he sentenced a man of 19 years of age to twelve years imprisonment for a crime against a girl, made the strong statement that a disregard for all authority whether religious, domestic or civil, is growing in our midst, and that the result is most harmful. It led, he said, to a forgetfulness of all restraint and was a matter of serious consideration. This forgetfulness was especially productive of offences of the kind that he was called upon to deal with. We all know that regard for authority is or ought to be founded in the home life when the child is impressionable, and here we notice the first failure, for the desire that children should have what is called a good time leads to a selfish disregard of all home ties and duties. Add to this that religious instruction is the most important support of authority, and that this is being eliminated from the home course and also from public school course and we have the two fruitful sources of the evil, of which the judge complained. The increasing neglect of religious worship by the adults has begun to have its effects upon those who are growing to manhood and womanhood, and we are seeing the results in the law courts. There is a sort of *noblesse oblige* in these things and we have often wondered why those who have a serious regard for their country do not think more about the example that they are setting to the rising generation, and about the duty they owe to their fellowmen in a question like that of religious education. If for no other reason it would pay to have a regard for what religion can do in the bringing up of the future controllers of the welfare of the Dominion.

Authority.

❦

IT is the little things that cause the most annoyance in life, for there is more feeling of aggravation produced by the worry of a mosquito than by the breaking of a bone at times. So we sometimes think that the annoyance produced by bad or peculiar pronunciation is not enough thought of by the clergy, who have to be listened to year in and year out. How prevalent this variety of pronunciation is, becomes clear when we think that of nearly every preacher we hear, one of the comments is that he comes from such or such a place because of his way of pronouncing his words. If he drops his words at the end of his sentences, or says his words in a kind of sing song that goes regularly up and down, then he is likely to be an Englishman; if he speaks with a certain amount of nasal accent, and a tendency to keep his voice up high all the time he is probably an American or Canadian. It is not a question which is better, or which is right, but a question as to whether a man ought not to speak in such a way that his hearers only think of him as pleasant to listen to. It is quite uncommon to find such a man, and yet he has no excuse, for any person can with a little patience find out the proper way to get a true pronunciation, and one that is without the hall mark of peculiarities. Very few

Pronunciation.

clergy try to obtain a good pronunciation as if they thought it beneath their dignity to bother with such a trifle, but we remember a man some years ago whose diction was so beautiful that all that he said appealed far more than some of the material was intrinsically worth.

THE executive of the Junior Clergy Missionary Association, England, attempted last St. Andrew's-tide to discover men of missionary ardour for Western Canada. Thirty men answered the appeal and applied to the Archbishops' Western Canada Fund for service in Western Canada. Four were accepted at once and have proceeded, or are shortly proceeding, to Western Canada. Five offered and then withdrew their names for purely personal reasons. Four offered and could not be accepted by the Archbishops' Western Canada Fund on account of their physical health not being fit for the strain of pioneer work on the prairie. Two of these have been referred to the Bishops in British Columbia, where the climate is not so severe, and one has already gone to seek scholastic work in Canada. Six did not offer to go immediately, but are prepared to go in 1914 or later. Six of the thirty wrote for information, but did not definitely offer, although several of these will eventually probably go out. Five were married men. Three of these were passed on to the S. P. G., and have been accepted for work by the Bishop of Qu'Appelle. One has been put in touch with the Bishop of Calgary, and, it is hoped, will be accepted by him. Thus, although only four out of the thirty were immediately accepted by the Western Canada Fund, the offers of eleven others have been accepted, and it is confidently felt that many of those who have as yet only written for information will eventually offer themselves.

Men for Western Canada.

A PRIVATE meeting of the executive and others of the "Church Unity" movement was held at Toronto. At the afternoon meeting there were about 26 clergy and 12 laymen; at the evening session 23 clergy, 112 laymen, and 13 women.

The New League.

The public announcement of the future policy of the League is far removed from the object and aims of the "Circular Letter." The League will now be a subdivision of the "World Faith and Order" movement. Canon Plumptre, in his reported speech, did not anticipate any future union with those Christians who are known as Roman Catholics, or Greek Catholics. This lops off about 378,000,000 Christians from the Unity movement at one fell swoop. Other opinions, as reported, were that each should follow his own idea, admit the unconfirmed, and invite the preacher he wished.

The Church in the West.

THE sad experience of a clergyman from the diocese of Saskatchewan has enabled me to gather some information, that will, I trust, prove interesting to the readers of CHURCH LIFE. The wife of my informant, tried beyond her strength by the strenuous life of the open prairie, was finally told that she had but a short time to live; hoping against hope and waiting only to obtain leave of absence by telegraph from the Bishop, her husband brought her to Winnipeg, where the resources of science, one of God's good gifts to man, give grounds for hope that a grave operation and months of careful nursing will restore the sufferer to health.

The strain and anxiety he has undergone have obviously not destroyed my friend's enthusiasm for his diocese and affectionate loyalty for his Bishop. It was a pleasure to mark the unconscious pride with which he spoke of distinctive forms of work in the diocese, and of the manifold activities of the Bishop and his brother clergy. Unless the impression undesignedly left on my mind is mistaken, his is, in his opinion, the best diocese and his the best Bishop in the Dominion.

As I recalled a dreary march from Swift Current to Battleford in 1885, it seemed to me that the physical features of Saskatchewan must be depressing in the extreme. The weird loneliness of the unbroken prairie, indeed, and the fathomless blue of the skies, emphasized by the unearthly clouds that veiled and revealed another world, had a fascination that well nigh thirty years has not diminished. But I had thought of these charms as destroyed by shrieking railways and uninteresting towns or villages. But if this is so, there is a new spiritual atmosphere which some can breathe exercising a charm more profound than that of the wilderness.

"What is to be said of the Bishop?" I asked, in my new role of interviewer. "Nothing too good for the Bishop," came the reply with a snap that seemed to accuse me of irreverence. I was told that the Bishop's visits were hailed with delight, and were all too few on account of the distances to be travelled in the diocese. His presence drew people to church. The secret of the power in his addresses was his transparent sincerity and deep sympathy with his flock. He knew the lives of his people, their difficulties and needs and has the gift of ministering to their necessities.

In social life, also, the Bishop is an ever-welcome guest. His genial humour brightens every circle in which he is found. As illustrating the affectionate regard he inspires, an invitation was mentioned from the bachelors of a certain town asking the Bishop to attend a smoking concert they were holding after a week-day service. He accepted the invitation and his stories were the feature of the evening.

At a safe distance from Saskatchewan I may venture to add the information given me that Mrs. Newnham is as charming as the Bishop and is "practically adored" by the whole diocese.

All this has recalled a delightful evening spent in Toronto years ago, and I am set wondering whether the younger members of the family can recall the horror with which they first saw the statue of Queen Victoria. They had come from the bleak shores of James Bay—the youngest packed in moss bags—and supposed that the statue was used by the heathen Torontonians for purposes of worship.

Coming back to the West of to-day, I am told that the work of the diocese is under the supervision of two Archdeacons. Archdeacon MacKay is in charge of the work among the Indians, while the rest of the work is the care of Archdeacon Dewdney, formerly rector of Prince Albert. Both are free from parochial responsibilities and devote their energies entirely to superintending the work committed to them.

The work among the Indians carried on by the Church is said to be the most effective done in the territory covered by the diocese. It extends far to the north of the river Saskatchewan. There are industrial schools at Battleford, Onion Lake, north of Prince Albert, and at one other point. In education, in pastoral care of the Christian Indians, and in work for the conversion of the heathen, excellent work is being done. The varied nature of the efforts in behalf of the native tribes is shown in the monthly publication by Archdeacon MacKay of a paper in the Indian dialects.

Saskatchewan is at a disadvantage in the small number of large towns it has. Saskatoon is the only one to be classed with the leading towns of the West, though Prince Albert, a particularly strong Church centre, might dispute this statement. In the honor roll of the self-supporting parishes in addition to Saskatoon and Prince Albert are found Rosthern, Lloydminster, Old and New Battleford, and Melford, with one or two others. Vermilion is at present taking steps to be placed in this list.

It has been with peculiar pleasure that I have written this letter. The sunny optimism of my brother from farther west has given me a sense of elation. Now I am asking myself whether after all conditions differ much in different places. May his happy outlook not be largely due to a more sensitive perception of the good hand of his God upon himself and his brethren, to an eye more open to the glories of the Lord. In my next letter I look forward to writing of some special features of the Church's work in the diocese.

G. H. B.

MEN'S MISSIONARY CONFERENCE

St. Catharines, June 27-29.

A week end away from the city and its rush! Many men plan several such brief respites from business during the summer season. Why not use at least one week-end to forward the rising tide of missionary interest among men?

The National Committee of the Laymen's Missionary Movement is arranging a Missionary Conference for Anglican men at Bishop Ridley College from Friday evening, 27th of June, to Sunday evening, 29th of June. The object is to gather Churchmen from all over Ontario from city, town and country parishes for thorough and intimate discussion of the problem of arousing our laymen to larger activity in missionary work. Among those who will take part in the programme are: The Bishop of Niagara, Rev. C. Ensor Sharp, Rev. Dr. Tucker, Rev. Canon Gould, Mr. G. C. Coppley, Mr. Dyce W. Saunders, Mr. R. W. Allin, Dr. Archer of Ranaghat, India. The Chairman of the Conference is Mr. W. D. Gwynne, of Toronto, the first Chairman of the Anglican Laymen's Missionary Movement.

The expenses will be:—

Registration fee	$1.00
Board and lodging at Bishop Ridley College	3.00
	$4.00

It is expected that arrangements will be made with the railways for reduced rates.

Registrations should be sent to David M. Rose, 158 Confederation Life Bldg., Toronto, from whom programmes may be obtained.

The psalmist says, that when he considers only the heavens, he cries "What is man, that Thou art mindful of him?" So do all of us; it is a very bad thing to keep the eye exclusively on masses of matter. Whenever you are oppressed, he says, by the glory of the heavens, you ought to remember that there is a "glory above the heavens." Whenever you feel dwarfed by the strength of nature, remember that there is a strength which, though ascribed to the babe, is higher than nature. What is that strength? It is the thing called meekness—the thing that stills the avenger in the breast. We uncover our heads in wonder before the stilling of a natural storm. But the stilling of a soul-storm is more wonderful far.—*George Matheson.*

HAVING A GOOD TIME.

AFTER the long round of Fast and Festival that begins on Advent Sunday and ends with Trinity Sunday—taking up nearly half the ecclesiastical year—we have to settle down to the long period of from 23 to 27 weeks that are marked by no special observance. They are Sundays that are unmarked by any ecclesiastical characteristic of importance, and are merely numbered from one to twenty-five as the case may be. The Gospel for the first of these days has always had a sort of fascination for us, the way it was chosen, the what does it stand for, the question as to whether it has a special meaning more distinctive than the other twenty odd that come after it. Of course the Gospel itself is very fascinating with its account of the nameless rich man, so contrary to the modern "On dit" columns of our newspapers, and on the other hand the beggar with his repeated name as if we were by no means to forget it; the man who died, and the man who died and was buried by, we presume, the biggest undertaker in the city; and then the future correction of all present difficulties. The rich man was a type of the unthinking, the materialistic, the unromantic present day person who has so little imagination, and such poor ideals. For after all, the people who make money, or who have it, are most unromantic in their lives, and get but a poor return for their labour and exhaustion. If there is any truth in the saying that more evil to self and others is caused by want of thought than by want of heart, then the modern rich man is the type that best fulfils it. He is a creature of habit and not of thought, from his dress which is ruled by fashion, his life which is ruled by business, to his thoughts which are ruled by his fellow rich friends. He has hardly any claims to be called, what is rightly termed, a thinking man, and would be the first to agree that he had no time to waste on thinking. No doubt he is a smart business man—he has to be—a popular friend, a respectable taxpayer, just as certainly as the fact that he is well dressed and knows how to live, and it is very instructive that these two last qualities were the ones that drew the notice of his Creator, and to which God directs our attention. We are particularly bidden to think of his purple and fine linen and to dwell upon his house and the admirable cook which he kept. These two things bulked large in his life, and if they did, they go to show that he was not a thinking man. No thinking man would let such things be the distinctive marks of his life; he would not let them take such an important place in his life that they attracted the notice of Heaven, which was probably the last kind of attention that the rich man wished for. If he had thought he could not but have realized how glaring and crude a comment his clothes and meals made upon a life that was meant to be the life of an immortal. You can dress a doll any way that you fancy and you break no canon of art or taste, and hurt no feelings of the right sense of proportion, but put Dante in a silk hat, or Shakespeare in a motor cap, and at once you realize the difference and the incongruity, painfully, and if you are a thinking person, angrily. Yet this unbalanced method of living and being is what so many of us are guilty of from want of thought. You find it in the society circle where no attention is paid to religious days, religious observance, or sometimes even to moral law. It grows from the idea that everyone should do as they please, and go as they please, and as religion is not an impressive or perceptible part of the social scheme of life, there is no room or place made for it. The young who are being launched into society are thus subjected to a cruel strain in which they often drop all their religious duties which they have learnt at home or at school. It is unthinking, but it is also a shame. It is very perceptible in the people who go for their holidays, when we see the Church people who spend weeks without any recognition of their religious duties, who lapse into a kind of heathendom simply from want of thought, not from want of heart. The church is a long way off, or they are out for a holiday, and so they do not think of duty, or example. They do not think of the harm they are doing to themselves, or of how they are stultifying their profession of loyalty to their Church. In the pursuit of recreation, of muscle, and tone they do not think that they are immortal and have immortal souls that need constant refreshment. They hurt others unthinkingly by their neglect, and never think of it perhaps until the end of the days has come. To think and especially to think for others is the way to avoid the sad end of the rich man, to escape the rude awakening out of soft indulgence into a bitter regret, when regret is too late.

Match me a thousand griefs with this one joy,
To think and do for others' sake; and glad
The linked lot I take for the joy's worth.

Our Old Country Letter

May 14, 1913.

THE keenness displayed on both sides in the late contest about Divinity Degrees at Oxford and Cambridge, seems to prove a real need for readjustment, and it is at first sight a surprising result of the voting as to whether or not the examinations for these degrees should be thrown open irrespective of religious qualification, that Oxford should have proved more conservative than Cambridge. But the scale was turned at Oxford by graduates of past years, beaten up to throw their weight against the innovations. Opponents of the proposed new statutes maintained that if the examinations and degrees were "unchurched," they would be "unchristianized." It could not be denied that a Buddhist or Mohammedan, versed in comparative theology, would be eligible. On the other hand, the old bounds would appear almost as much too narrow, excluding all but priests from being examiners or candidates. Most European universities have a Faculty of Theology without dogmatic restrictions. We can but hope that the just *via media* will be found, for the standpoint of our old universities, in this grave matter, must tell upon the Church.

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The appointment of Dr. Kempthorne, Bishop Suffragan of Hull, to the newly vacant See of Lichfield, is a most satisfactory one. The only regret about it is incidentally a testimonial, being disappointment in the northern province that they have not been able to keep him for the expected new See of Sheffield. The Bishop-elect is indeed, a man of most attractive personality, and of proved excellence in the successive spheres so far, of a varied career. He is barely 49 years old, and was 26 when he first sought ordination, having begun his career as a master at Harrow. He has risen rapidly from one busy post in crowded centres to another, always a strenuous worker, organizer and leader of men, always a happy and inspiring presence; and withal bringing an atmosphere with him of vital spirituality which is his peculiar power. The light in this Bishop's face recalls what native Africans said of General Gordon—that he had lamps behind his eyes—and the present writer, who knows something of him personally, is rejoiced to bear testimony to the good fortune of Lichfield diocese in his appointment. Just recently the visit of our King and Queen to the Staffordshire Potteries has brought the industrial life of this great district into prominence, and one realizes the difficult problems, and scope for his best gifts, which await the new Bishop. And Mrs. Kempthorne, who has made her mark for good amongst the Yorkshire women, is not only an enthusiast also, but combines ability and spirituality in a high degree.

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During the last week, some very noteworthy meetings have been held in London, in connection with "Labour Week," arranged by the authorities of the Browning Settlement at Walworth. Addresses were given by well-known leaders in the Labour Movement, with which the Church desires to be in close touch. A main object of these meetings is to define the attitude of labour leaders to religion. Browning Hall seats about 800, and was steadily well filled. "Personal Religion in the Labour Movement" was the dominant note throughout. The form for declaration of membership is as follows:—"Jesus said, 'If any man would come after Me, let him deny himself, and take up his cross and follow Me.' Meaning so to follow Him, I wish to

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Special attention given to Savings Accounts. A great convenience for the payment of HOUSEHOLD ACCOUNTS, as funds may be withdrawn by cheque at any time. Interest allowed at best current rates and credited half yearly.
JOINT ACCOUNT
may also be opened and funds may be withdrawn by either of the persons interested.

be enrolled in the Fellowship." More than twenty labour members of the House of Commons have signed this; while at Browning Hall, both men and women are being trained to understand, and, as "Labour Evangelists," to teach, this ideal one-ness between Christianity and the Labour Movement.

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Akin to such thoughts, one notes with keen satisfaction a growing movement to provide for busy laymen some of the advantages of "Retreats," so long enjoyed by the clergy. Of course the periods of time available would be briefer and less frequent, but, as the Archbishop of York lately put it, "to get apart from the stress of business, and, in a definite way, to spend a 'week-end with God,'" would be great gain. "Be still, and know that I am God." "It is," continues the Archbishop, "because in these days of haste and pressure, men cannot be still, that they do not know God really and personally. I look to this movement, when once understood and used, to give a real revival of strong, personal religion."

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To come to Ireland, it is good news that a legacy of £4,000 added to one, less recent, of £1,000, has been left towards the completion of Belfast Cathedral, which already holds such an important place in the Church life of the sturdy north. Belfast is still grievously under-staffed with clergy and religious workers, though the "Trinity College Settlement," from Dublin, and the older settlement of women workers on the lines of the "Grey Ladies" in England, make valiant and valuable efforts. Just as in politics and in ordinary life, the grit of Ireland is in the north, so in religious life is the golden opportunity, which if not met will mean, not only loss, but irretrievable injury to the Church.

Wm. O'Connor.

Among The Eskimos

By THE REV. C. E. WHITTAKER

PART III.

THERE is a legend current that the aged and helpless among Eskimos used to be either killed or deliberately abandoned to starve. Personally, I have never known of such a case, but have known several cases in which infirm and blind people were well cared for. A picture in last week's issue shows one, a victim of articular rheumatism, well-nigh helpless for eighteen years, who has been carefully attended, and is shown being carried to church by his brother. This deformed man, at age of about 40, became ambitious to learn to write, and through persistent effort has acquired the art, reads and writes well, and is, moreover, a teacher of these arts, and a leader of things spiritual among his neighbors. He was the first man to be baptized, four years ago.

When the permanent mission was withdrawn from Herschel Island, seven years ago, the keeping of services fell to the headman of the village, who gave more promise than most of interest in religious things. Quite voluntarily, he accepted the charge, and has been responsible for the services ever since, without stipend or remuneration. He has had his reward in increased honor and authority among the residents there. He and his wife were among the first converts in 1909.

During the winter of 1911, a tribe of Eskimos, untouched by any mission, sent 200 miles to Fort Yukon for a minister to visit them. Seven years before some of these people had been at Herschel Island, and received teaching from us. Returning, they had taught their friends, and when the missionary reached them, from the Episcopal Mission, Fort Yukon, 32 persons received baptism at his hands, fruit of seed sown by us and long lost to sight. What other fields of the same sowing will yet come to harvest, who but God can know? This characteristic desire to impart knowledge has been very helpful in evangelizing many people generally inaccessible to the missions.

Most of the Christians have made a thankoffering to God for their baptism, and gifts also for the extension of the work to the recently-discovered Eskimos in the islands to the east. These offerings for two years amount to $693, including money and boots, and every kind of fur found in their territory. They give gladly, and not grudgingly, and it will be our endeavour that they shall be trained in systematic giving, and to have them assume that burden of support which shall make them both intelligent and loyal members of the Church.

Rev. Henry Fry, the leader of the eastern party, has served a good apprenticeship. Coming out in 1909 from Bath, Eng., he began pioneer work at once. With surprising readiness he became woodman, dog-driver, fisherman, sailor. Being of bright disposition, with a good voice, he won his way quickly among the Eskimos. He keeps a good train of dogs, and makes rapid journeys. He had a narrow escape last winter, while going from Herschel Island to the Mackenzie. While sledging along shore, he noticed that on the outside of a small crack in the ice the travelling was much better, and crossed over. The dogs declined to cross, but continued, with the Eskimo driver, along the shore side. Presently Fry came near the crack again, and found, to his horror, that the ice on which he stood was moving out to sea. Leaping for his life, he fell into the icy brine, but managed to clutch the shore ice, and was hauled out by his boy. A few days previously, he had left his tent and stove eight miles from the scene of this adventure, and his only hope was to reach them. As the temperature was 30 degrees below zero, and his clothes froze instantly, he had to break them at the joints, and run for his life. At the tent he was able to thaw out and change, and he came safely through, with no greater harm than the discomfort of his frozen garments. Such accidents are likely to teach one caution.

Mr. Fry is very fond of the Eskimos, and they are greatly attached to him, and the example of his devoted life will have a great influence upon them, and it is confidently hoped that their united influence may be the means of bringing enlightenment and liberty to the Eskimos of Victoria Land. These are estimated by Stefansson to be about 2,000, scattered over quite a wide area, but all accessible from Coronation Gulf. When Mr. Fry returns in 1914, we shall hope to have much more intimate information regarding them.

In an endeavor to remedy the lack of literature, I have, during the past three years, devoted much time to translating portions of the Bible into Eskimo. Extracts from the four Gospels, arranged chronologically, form the greater part. The whole amounts to about a thousand verses of Scripture, which it is desired to put in the people's hands next year. This will give them better understanding, and will be, at the same time, our strongest bulwark against Roman aggression. The edition will be paid for by the Eskimos, who are extremely anxious to learn more of their new faith.

The mildness of the past winter in Ontario brings out, by way of contrast, the rigours of our eight months' winter in the Arctic, but now, when the spring is advancing, leaves forming, flowers blooming, and the fruit trees make this a fairy land, sights and scents we have not known for 18 years, we begin to realize the quality and depth of our long exile. But the work, with God's blessing, is a glorious one, and may not be neglected. My own work will probably still be at Fort McPherson and with the Eskimos of that vicinity; but I would urge hearty support of the forward movement among the Eskimos of Victoria Land, and am especially solicitous for the boat needed to make this movement effective, and should be glad to correspond with anyone interested in the scheme.

THE FIRST PICTURE POST CARD.

The original prototype of all souvenir post-cards came into being through an accident that caused the staining of a perfectly good card of ordinary issue with the coffee in a German cafe. Four art students were discussing sending a card of greeting to a comrade who was in Switzerland, and when the time came to write the card it was found that a drop or two of coffee had been spilled on it. While discussing the absent one the man who was to write the card absently began to spread the drop of coffee with a toothpick, drawing a figure that resembled a bearded dweller of the Alps. The effect was so surprising that the students forwarded the card as it was to their friend, together with three others made in a similar fashion. Within a very short time an art dealer in the same city published a series of cards with pen-and-ink sketches of the city. It was not until 1880, however, that an effort was made to place the sale of the cards on a large commercial basis, and now the sale of picture post-cards amounts to millions annually.—*Popular Mechanics.*

THE KING AND HIS KINGDOM.

By REV. JOHN MAY.

Had not where to lay his head.
In a borrowed tomb when dead.
Gold or silver had He none;
Yet was he the richest One
Niggard Earth has ever trod:
Heir to all the wealth of God!

Rich all plutocrats above:
Rich in pity; rich in love:
Rich in mercy: rich in grace:
Rich enough to buy the Race:
Rich in life, its Fount and Head
For the living and the dead:
Rich in sheer unselfishness;
Single aim, to lift and bless:
Rich—how rich!—in power to save:
Rich in triumph o'er the Grave:
Rich, in feeling for the woes
Man, poor mortal, undergoes,—
Maker of the worlds He is:
All in all of them is His:
Maker, Ruler Owner, King,
Everywhere, of everything,
Starry heavens, and land and sea:
Who was ever rich as He?

In the crowded inn no room
For the Arbiter of Doom.
King of Kings in stable born!
Diadem a crown of thorn!
Now His inn is all the world!
Everywhere His flag unfurled.

Rough-hewn Pillars chooses He
For the Edifice to be;
Paradox its note and sign:
Paradox, yet Truth divine:
Weakness its triumphant might:
Lowness, measure of its height:
Winner worsted in the strife:
Tree of Death its Tree of Life:
Proudest boast a cross of shame:
Life first lost, to find the same:
Pouring out, true gathering in:
Loss of all things, all to win:
Greatest in the Kingdom, He,
Humblest serf content to be:
Victory, outcome of defeat:
Highest on the lowest seat:
Loss a gain, and gain a loss;
Witness martyrs of the Cross,
Patronage of Constantine,
Harbinger of dark decline.

Such the Kingdom as designed
In the Master-Builder's mind.
Basic principles are these.—
After all the centuries
Do we find them still in force,
Governing the Church's course?
Such the Kingdom at its best:
Will the churches stand the test?

The Edmonton Mission

ITS WORK AND ITS NEEDS

By J. B. Bickersteth

IT is now three years since the Edmonton Mission, under the Rev. W. G. Boyd, began its labours in the West. As the outcome of the Archbishops' Western Canada Fund it came into being in the spring of 1910, along with the Railway Mission at Regina and Canon Mowatt's Mission in Southern Alberta. It has now passed through the first critical years and is rapidly taking its place as a living part of the Anglican Church in Canada. It is interesting, however, to note that in the renewed appeal of the Archbishops which appeared a few weeks ago in the English papers the temporary character of the Fund was emphasized, and the mission, if it is to survive, must look more and more to local support. Special circumstances call for special efforts. That special circumstances do exist will be clear from a glance at any official immigration statistics. Of the westernbound settlers Alberta receives a large percentage and is likely to continue to do so for some years to come. No one who has travelled through recently opened districts or along newly constructed railroads could deny that the need is great and we feel confident that God is using the mission to stimulate and build up Church life among people who would otherwise find themselves far from the uplifting and spiritual influences of the Church of their fathers.

S. Faith's Church. The Mission House.

Eventually all help from the old country must and will cease, but at the present time there are strong reasons why the Canadian Church should look for assistance both in money and men to the Mother Church in England. In his recently published book, "Greater Rome and Greater Britain," Sir Charles Lucas draws an interesting analogy between the relationship of the mother-land to her overseas Dominions and the bond existing between parent and child. The child may grow up and eventually will become independent, but the parent will never cease to feel some obligation towards her full-grown children and in time of stress can be relied on to give tangible proofs of her sympathy and love. What is true of mother and daughter States is true of mother and daughter Churches.

Certainly this is the time, if any, for the Mother Church to send help. The newcomer who homesteads in the bush has heavy clearing to do before he can put in a crop. Even if his land is fairly clear of timber, the market for the produce of his farm is distant. There are few railways. The roads, though improving, are almost impassable during the summer months. With everything going out and nothing coming in, ready money is naturally scarce. For six months of the year the settler without capital is forced to go out and work for wages in the lumber camps, in the railroad construction camps, and in the larger towns. Though they can give little money for the support of the Church the farmers are almost always ready to give and give gladly, time and labour, cutting logs and lending their teams to haul it to and from the mill, giving help in kind and always contriving to put something in the collection on Sunday. Only a few months ago in a settlement south-west of Edmonton a number of the younger men who were working in a logging camp during the winter took out part of their wages in lumber for a Church, in the determination that their district should no longer be without a place of worship. Where this spirit is to be found there is no danger of pauperizing the people by supplying a priest to minister in that Church until they can themselves afford to support a man of their own. In many other places served by the members of the mission practical proofs of a similar spirit have been shown, and money thus spent is surely well spent.

Members of the Mission.

In the city of Edmonton most of the parishes are entirely self-supporting. Mr. Boyd's parish of St. Kitt's, only two years old, has this year decided to become so. But with the country districts poor, and the town parishes occupied in local development (though it must not be thought that diocesan and foreign missionary claims are neglected), with Eastern Canada fully engaged in coping with her own needs, where is the money to come from for supplying missionary clergy for the farming communities, for building schools and colleges and for providing all the various instructions which are necessary if the diocese of Edmonton (to be furnished probably this year), is to become a power in this rapidly developing province, if not *from outside sources?*

The Edmonton Mission has the spiritual supervision of a large and rapidly filling part of Alberta, lying north-west of the city of Edmonton. Roughly its boundaries are these; to the south the two Great Transcontinentals, to the west the Rockies, to the north the McLeod and Athabaska rivers, to the east the C. N. R. track running from Edmonton to Athabaska Landing. The Mission consists of eleven clergy and about the same number of laymen. There are ten stations, each the centre of a large country district, with the possible exception of Marlboro, a small town growing up round the one million dollar plant of the Edmonton Portland Cement Co. twenty miles west of Edson. Wabamun, Entwistle, Edson, Marlboro and Fitzhugh are the towns along the Grand Trunk Pacific where services are regularly held, and at all of these, except Fitzhugh, there is a resident missionary. Onoway. Lac La Nomm, Swallowhurst, Heaton Moore, Greencourt, Telfordville are the centres of purely agricultural districts, and working from these places as their headquarters the clergy and their laymen travel in every direction with a radius of some twenty to twenty-five miles. Three or four times a year a general reunion of all the members of the Mission is held at the central house at Edmonton. The value of this place cannot be over-estimated. To come from the construction camps, from the lumber camps, from the lonely trail, from the apathy and indifference of many of the people, from the money-reeking atmosphere of the west straight into a chapel where everything is beautiful and where everything appeals from the aesthetic point of view, where each object reminds of

The Chapel of the Mission House.

loving friends and a loving church at home, and still more of a loving God above is a privilege and a refreshment without which the work could hardly be carried on. Beautiful things carry messages. There is peace in this little chapel of ours. It is easier here to withdraw the mind from earthly things to thoughts of God; and it is easier to see the earthly things in their true proportion to the greetings, the loving purposes and mighty activities of Father, Son and Holy Ghost. At reunions which last about a week the day starts with a celebration of the Holy Communion, and is then spent in meditation and prayer, in definite Bible study and recreation. Each man gives an account, so to speak, of his stewardship, re-arrangement of work is discussed and schemes for the future considered.

(*To be Continued.*)

It is not a sign of power, but of weakness, when one clings obstinately to old conditions.—*Lilian Whiting.*

The Bishop Pinkham College

By THE BISHOP OF CALGARY

A FEW years ago I received from a prominent Churchman residing in Calgary a four-acre site for a college to be known as "the Bishop Pinkham College," together with a sum of money, which has since been increased by further donations.

The idea was to establish a boys' school, which would provide not only a thorough high-class education on definite Church of England lines, after the type of the great English public schools and the Church schools of older Canada, to fit boys for professional and commercial careers; but also, by special attention being given to the inculcation of refining moral and religious principles, equip them to take their place in life as Christian gentlemen, and prepare them, by instruction in the principles of the Holy Catholic Church, to build up the Church in Western Canada. Accordingly the boys' school was opened in September, 1911, and during the first year forty-one pupils were enrolled, and the number has now increased, so that enlargement becomes a necessity, and it is quite evident that the accommodation must be at least doubled as soon as possible.

Up to the present a sum of over $30,000 has been expended in building and furnishing; and while the fees charged adequately cover current expenses, there is not a sufficient margin, in so short a period, to meet the cost of the much-needed extensions.

But, while it is of the utmost importance to have such a boys' school, and now that it exists and is so thoroughly filling a long-felt want, to extend and develop it so that it may meet every reasonable requirement, it does not meet all the hopes of the founder nor all the needs of the West. A theological college or hostel is a most important part of this scheme of religious education. From the year 1888, when the diocese of Calgary came into existence, there has never been an adequate supply of suitable clergymen. Men of varied attainments, some well fitted, and some very poorly qualified indeed, have come to us, chiefly from England or Eastern Canada, and most of them have gone from us without making any very deep or permanent impression upon our religious life. Of those present at the first meeting of Synod held in 1889, only two remain. We have always been undermanned. In 1909 I went to England to try and get thirty young clergymen; I returned with one. Since then, and in spite of the increase in our numbers, caused by the coming of the two groups of clergy in the north and in the south in connection with the Archbishop's Western Canada Fund, whose labors and influence cannot be over-estimated, working as they are in parts of the diocese, which, with the comparatively small numbers of our workers, could scarcely in any other way be touched. With our great development, we are still far from having all the ordained workers we need. From different parts of the diocese information comes from time to time that we are scarcely in touch with many widely scattered Church people. Missions and congregations, too, are languishing for want of a resident clergyman. We must begin to train our own men. And they are here, awaiting training for the noblest of all work, and their experience in the country will make them invaluable and also permanent workers, whose assistance, even during their preparation for the ministry, we shall know how to turn to the best account.

The College as it is.

As it is hoped it will be.

A university college has been established in Calgary. With it we hope to affiliate, so that those who receive their theological training in the Bishop Pinkham College can, if necessary, take their arts course in the local University College.

We need then, for the enlargement of the Boys' College and the Theological Department, from $50,000 to $60,000 at once. A portion of this sum we shall no doubt obtain here. But the diocese has a great deal to do for the maintenance of its clergy, (upwards of one-half of whom are supported by the congregations they minister), and the erection of church and other necessary ecclesiastical buildings. In my view, no need we have ever felt can surpass this one in importance, and I confidently look to our brethren in Eastern Canada and England to let us have the interest and sympathy as well as their pecuniary assistance.

ST. HILDA'S.

In 1888 I purchased from the Dominion Government Block 73 in the city of Calgary to constitute a site for a boarding and day school for girls, to be conducted under the direction and control of the Church of England. It was not until the summer of 1905, however, that it was found practicable to build and open this institution.

The governing board of the college was recently presented with four acres of land, beautifully situated, overlooking the Bow River some distance west of the city. The donors—three ladies, sisters of the founder of the Bishop Pinkham College—presented it in memory of their mother. They also gave $1,000 apiece. This sum the board has decided to spend upon a college chapel. It is hoped that on this new site a large and commodious building will now be erected, possessing all the appliances and improvements of the most modern residential college.

The college is doing a splendid work under its present principal, Miss Shibley, B.A.

THE ROMANCE OF BOOK COLLECTING.

The other day a dealer in second-hand books at Washington was called in by two old ladies who were in needy circumstances and wished to sell their scanty library. After looking over it he had to tell them that it was worth scarcely anything. Just as he was leaving he caught sight of a cardboard volume propping up a chest of drawers that had lost a castor. "What's this?" he asked. "Oh, that's nothing," was the reply. "It's by Mr. Poe. He used to call on Adeline and Alvina Wolfe, two women who lived in Baltimore, and he gave it to them. It fell very flat when it was published." It turned out to be a first edition of Poe's second book, "Al Araaf." The dealer was told he could have it for nothing, but his self-respect would not let him take it away without leaving £400 behind.

If thou neglectest thy love to thy neighbors, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love to thy neighbor thy love to God is nourished.—Quarles.

In Garden And Field

Our Wild Flowers—Marsh Marigolds—The Golden Cups Of The Swamp And Streamside.

By E. T. COOK

GOLDEN is the Marsh Marigold of late May days, the *caltha palustris* that shines with lucid brilliancy in swamps and hollows gray, and it is a thorough little cosmopolitan, gilding the moist places of many lands with its hosts of flowers shooting up above pale green leaves of lettuce-like consistency. It is not so common that a place cannot be found for it in gardens near large cities, and a rampant growth which cares little for obstacles means that, given a spongy soil, it will give little trouble. The species now plentiful in the country is as beautiful as any, but the maker of a streamside garden will like to know of the double counterpart, the flowers forming little golden rosettes, the Californian *C. leptosepala* and the purplish *C. purpurascens,* the stem colouring having given rise to the name. The *Calthas,* or Marsh Marigolds, form a golden cluster in the jewellery of spring. Chaucer must have had such flowers as these in mind when he sang of the coming in of summer, of the tangled hedges, of the kindling green of the oak and yew, pastures and woods by the racing brooks, lawns fresh with early dew, grassy hills looking out to the blue line of the sea, and the crisp breeze whispering in the hollows.

The Wild Roses of Canada.

I have written of *Rosa lucida,* but there are others. This beautiful country has, of course, its distinctive roses. *Rosa setigera,* the Prairie Rose, and also called the "Michigan," is common in thickets and on prairies from southern Ontario to Wisconsin, West Virginia, Florida and Texas. *Rosa blanda,* the smooth or Meadow Rose, is the flower gem of moist, rocky places, Newfoundland to Vermont and northern New Jersey, and west to Ontario and Illinois. *R. acicularis* is the Prickly Rose, and favours Anticosti to Ontario, northern Michigan, Minnesota, and in North-West Territory. Then there is the Swamp Rose, *R. Caxolina,* which has a great regard for swamps and low-lying grounds, hence the name. It scents many tracks in Quebec and Ontario to Minnesota, south to Florida and Mississippi. *R. humilis* is the low-growing or Pasture Rose. It grows in dry or rocky soils—Maine and Ontario to Wisconsin, south to Georgia and Louisiana; and then the Sweet Briar, *R. subiginosa,* the flower of waste places—Nova Scotia to Ontario, Tennessee and Virginia, naturalized from Europe. This is the Eglantine of Chaucer, Spenser and Shakespeare, though generally the Eglantine is considered synonymous with the Honeysuckle. The early flowering rose, *R. blanda,* is more faintly tinted than our own dwarf wild rose (*R. lucida*), but both are endowed with the sweet attributes of colour and fragrance. *R. lucida* is scattered widely over Canada; it is found on all open plains and lands, but shuns the deep shade of the forest. The Swamp Rose, *R. carlina,* is not uncommon at the margin of lakes and rivers, and will even climb into tall trees, smothering stem and branch with leaf and blossom. So much for our wild roses.

Rose Perfumes—A Balkan State Industry.

The history of rose scents manufacture is of intense interest. At present there are important rose plantations in France (where 4,400,000 roses were produced in one year), Bulgaria, and the Eagoum in Egypt. In France about 10 or 12,000 roses are grown on 2½ acres—the season being from April to May. Women gather from 20 to 25 pounds daily, and obtain 2d. to 3d. for 2½ pounds. Each tree will give about a quarter of a pound of roses, and the petals are distilled to make rose water. Some 12,000 people on the slopes of the Balkans at Kerzanlik and other places depend entirely upon their rose plantations, which are on light soil, fully exposed to the sun, at over 12,000 feet above the sea. It is interesting to know that the pure mountain air strengthens the perfume, for the Balkan roses are 50 per cent. richer in essences than those of lowland plants. Otto of Roses, or the esential oil, was discovered by Princess Nour Jehan at the court of the Great Mogul, and she received as her reward a pearl necklace worth 30,000 rupees. The price of Otto or Attar of Roses seems to have been about $8,000 per pound in Persia and India when the traveller Tavernier visited those countries in 1606.

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In The Diocese of Argyll and The Isles

The Church of St. John The Divine, Oban.

The Diocese of Argyll was at first part of the extensive Diocese of Dunkeld, and was made a separate Bishopric in the reign of King William the Lion (1165-1214). At the end of the 15th century, Glasgow was made an Arch-Bishopric, and Argyll became one of its suffragan sees. Bishop Hector Maclean, who died in 1687, was the last Bishop who had Argyll by itself for his diocese. The disturbed state of affairs in 1688 prevented the consecration of Dr. Alexander Monro, who had been nominated. The early history of the Diocese of the Isles—the original seat of the Bishops of which was the Isle of Man—is involved in great obscurity. In 1266 the Isle of Man and the Hebrides were yielded to Alexander III. of Scotland by the King of Norway, and the right of patronage of the Bishopric of Man was transferred to the King of Scots. Subsequent occupation by the English changed the ecclesiastical, as well as the civil, superior of the island, which became part of the ecclesiastical province of York; the Scottish line, which finally fixed its seat at Iona, became an integral part of the Scottish episcopate. As a separate see, the Scottish Diocese of the Isles ceased in the year 1688, owing to the conditions which wrought disaster for Argyll. In 1847 Argyll and the Isles were revived as a united see, and the first Synod was held in 1848 at Oban. It is here, after much difficulty and many obstacles, the Dean of Argyll and the Isles, the Very Reverend Charles Pressly Smith, M.A., who is the rector of Oban, has just completed the erection of the new parish church of St. John the Divine.

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VOICE CULTURE FOR THE CLERGY.

Churchgoers have lately been expressing themselves rather freely about the defective delivery of the sermon and other parts of the services by the clergy.

In the Birmingham diocese an interesting departure is to be made in the hope of rousing young men on entering holy orders to a livelier conception of what may be expected of them in repeating the prayers, reading the lessons, or preaching the sermon.

The Bishop, Dr. Russell Wakefield, announces that he has secured the assistance of Miss Elsie Fogerty, who will consult with those about to be ordained, so that they may ascertain whether all is well with their voice production.

The Bishop claims that the reading of the lessons has improved in recent years, but admits that "production suffers still in great measure because of the effort to monotone the services on a note for which the voice is not suited."

"LITTLE DORRIT'S" DEMISE.

By the death of Mrs. Mary Ann Cooper who passed away in London in her hundredth year two weeks ago, a further link with Dickens has been severed, for Mrs. Cooper had the proud distinction of being the original of "Little Dorrit," although the adventures of that well-known character formed no part of Mrs. Cooper's own experiences. The old lady used to live in the same street as Dickens at Somers Town, and can recall the frequent visits the novelist afterwards paid to her father's farm at Southgate. On one of his visits, she said, Dickens for a joke dressed himself in corduroys and applied to her father for work. The request was refused, but the applicant was offered a bed of straw in the barn for the night.

The Church in Canada

Canadian Dioceses and Bishops.

ALGOMA—RT. REV. GEO. THORNELOE, D.D., D.C.L. ..... Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. ROBINS, D.D. ..... Athabasca Landing, Athabasca.
CALEDONIA—RT. REV. F. H. DU VERNET, D.D. ..... Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L. ..... Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D. ..... Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D. ..... Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D. ..... London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D. ..... Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D. ..... Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D. ..... Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D. ..... Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D. ..... Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D. ..... Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D. ..... Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L. ..... Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L. ..... Kingston, Ont.
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RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D. ..... Winnipeg, Man.
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TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

SAULT STE. MARIE AND STEELTON.

The influx of population has furnished much material for work in the parish of St. John the Evangelist, Sault Ste. Marie. This parish includes the district around the great steel plant and neighbouring industries of the town of Steelton.

On Trinity Sunday the Lord Bishop of Algoma and the Venerable Archdeacon of Algoma visited the two churches—of St. John the Evangelist and of the mission of St. Peter, in the city and the town respectively.

In the city church at 4 p.m. the Bishop confirmed eight persons. The hour chosen was such as might enable the Sunday school to witness some of their own number "ratifying and confirming the same" promises which godfathers and godmothers had made for them in their baptism. Evensong was conducted by the Rev. B. P. Fuller, of the Shingwauk Home.

In the "town" church of St. Peter, Harris and Buckley, Steelton, at 7 p.m., the Bishop and Archdeacon being present, a service unique in the history of this mission was held. The day, in fact, was unique, for at 8 a.m., for the first time, the choir were vested in cassocks and surplices and the priest officiating wore linen vestments sent by one who once helped in the work, but now in the Old Country works for the same cause.

There was one person received from the Roman Church.

The Bishop congratulated the people on the improvements. A room has been gained for the overflow of the Sunday school and for the weekly meetings of the W.A. Branch. But more still did he value the promise and signs of growth and development pointing towards the transformation from mission to parish. The Bishop preached.

CALEDONIA

PRINCE RUPERT.

The Rev. E. C. Burch, rector of St. Andrew's Church, Prince Rupert, has returned after three months' leave of absence spent in California. Mr. Burch left for the South early in February on account of ill health.

CALGARY

Need For Men.

Despite the urgent appeals sent out from time to time, there is still the need for an immediate supply of clergy in the diocese. Several important missions are still vacant, and can only be supplied with occasional services as the Bishop and his Archdeacons, with the assistance of any stray clergy who can be secured, find it possible to give.

MUNSON.

Holy Trinity.

On May 8th the Bishop took the inconvenient journey to Munson for the purpose of dedicating the new church there. The journey is inconvenient, not owing to the distance, but to the time it takes on account of bad railway connections. Munson is a new town on the C.N.R. branch to Calgary, and there being no direct connection, it means a circuitous route via Lacombe and Stettler.

Archdeacon Dewdney accompanied the Bishop from Alix; the Rev. W. H. F. Harris attended from Stettler, and the Rev. M. W. Holdom rode some eighty or ninety miles from Castor to be present. The church is one of the most satisfactory small churches in the diocese, and reflects great credit on those who designed and built it. The efforts of the congregation towards supplying themselves with a "house of prayer" are worthy of every commendation. The town has a population of 175, but growing; the church adults number 24; the average attendance at the services so far held has been 20. The church and site cost $1,360, towards which the people have raised already $893, with prospects of $250 being received in the near future. There was a well-attended celebration of Holy Communion the next morning at 7 o'clock.

KILLAM, SEDGWICK AND LOUGHEED.

The Bishop spent Trinity Sunday in the above mission, of which the Rev. J. A. Partridge is the priest-in-charge. A full Sunday, good congregations, and hearty services made a splendid day.

There was a celebration at Killam at 8 a.m., followed by Matins at 11 p.m. For the afternoon the Bishop was motored by Mr. Nichol to Sedgwick for service at 3 p.m., where, during evensong, the Bishop baptized two children. The party, which consisted of Mrs. Nichol and her niece, as well as the Bishop and Mr. Partridge, then went the further eighteen miles to Lougheed, where the new church was dedicated. Here also there was a baptism. The church is not quite finished, but is very satisfactory; the services are partly taken by Mr. Deakes, an honorary lay reader. The party returned to Sedgwick not long before midnight.

The congregation at Killam have $1,100 in hand towards the building of a church there, and hope to have it completed this year.

At Sedgwick the services are held in an undedicated building used at present for all sorts of parish purposes.

FREDERICTON

At Christ Church Cathedral, Fredericton, on Trinity Sunday, there were ordained to the priesthood, Rev. C. Gordon Lawrence, B. A., Rev. Frank Gaskill, and Rev. Lewis Blackall. One deacon—Rev. Fred Howell was also ordained. The Bishop was assisted in ordination by the Very Rev. Dean Schofield, Rev. Canon Smithers, Rev. E. Hailstone, and Rev. J. T. Flewelling. The preacher was the Dean of Fredericton.

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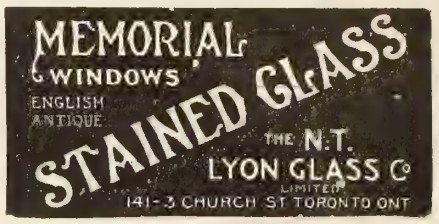
The summer school and conference for Missionary and Sunday School Workers is to be held at Rothesay, N. B., from Monday, June 23rd, to the following Friday. Among the speakers on the programme are Rev. Dr. Gould, Rev. Dr. Boyle, Rev. R. A. Hiltz, Rev. C. W. Vernon, and Miss M. A. Hamilton.

MONTREAL

SUTTON.

A simple, quiet and unobtrusive ceremony was performed in the village of Sutton, in the province of Quebec, reviving many tender recollections of a worthy and faithful man of God. On Wednesday, the 21st of May—being the twenty-fifth anniversary of his death—a tablet set up on the wall in the sanctuary of Grace Church, Sutton, was dedicated to the memory of its first rector, the Rev. John Smith, for twenty-six years in charge of that parish, and for the greater part of the time rural dean of Brome. The life and work of the late Rural Dean should form an inspiration to those who, after so long a period, are able to find it still a force in the community.



Mr. Smith was born in Manchester, England, in 1817, and came to Canada in 1840 while still a layman. Under the wise tutelage of Bishop Fulford there was developed in him so clear a vision of churchmanship and vocation that in 1862, at the mature age of forty-five, he was led to enter the ranks of the sacred ministry. He took up in 1864 his permanent residence in Sutton. There are monuments there erected to him which will not easily be effaced—a chancel to the already existing church at Sutton, a dignified church at Abercorn, the founding and development of the now flourishing mission at Glen Sutton, the endowment fund of the parish of Sutton, amounting now to about $5,000.00, and the constitution of Sutton into a self-supporting parish so soon after he began his labours there—all bear witness to the effectiveness, from every point of view, of his ministry.

The ceremony on Wednesday afternoon was very touching in several respects, but notably from the marks of earnest reverence for the name of Mr. Smith on the part of old and young, which the numbers gathered together showed. The service was taken by the Rev. Herbert Charters, the present rector of Sutton, assisted by Mr. French, of St. John the Evangelist's, Montreal. In the course of a little address made by the latter, he renewed in the minds of those who were present fond recollections of him whose memory they were called together to witness to by the erection of this tablet on the part of the family. Mr. French, though very much younger, in conjunction with Mr. Wood, had been in close touch with Mr. Smith and ever since with the members of his family. He had assisted in laying the body to rest, vested in surplice and stole, and had himself placed the chalice and paten in his hands that were buried with him. He spoke, therefore, with feeling and appreciation of him who had always been held up to the younger clergy as one of Bishop Fulford's most faithful and worthy men. The remarkable signs of church strength

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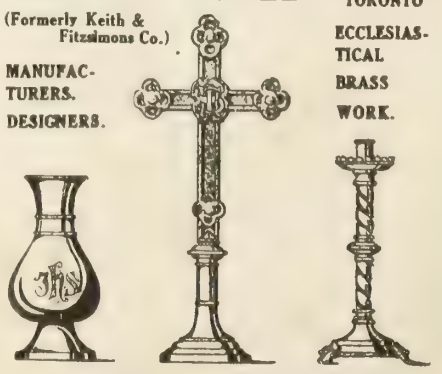

in the parish of Sutton,—the restoration of the church, its new and well ordered rectory, and its lately completed and well equipped parish hall, the zeal and warmth of church people, the dignified, reverent and well kept village church,—show that the work there has in no way gone back in the successive charges of those who have followed Mr. Smith.

NEW WESTMINSTER

On April 26th and 27th with the cordial consent of the Bishop, the members of the Greek Orthodox Church kept their Easter at St. James' Church, Vancouver. After preparatory services their great service was held at 11 p. m. on Saturday, the 26th lasting until 2 a. m. on Sunday morning. The services were conducted by the Archimandrite Stefanos Macaronis, of Portland, Ore. On the Sunday afternoon, at the last service held the Rector, the Rev. H. Edwards, addressing the Greeks, gave them a kind message of welcome and a blessing from the Bishop, which was acknowledged with gratitude by the Archimandrite. The Greeks of Vancouver so far possess no place of worship of their own in the city, and are very sincere in their expressions of appreciation of this act of practical reunion between the Catholic Eastern Church and the Sister Church of England.

On Trinity Sunday, at St. Paul's Church, Vancouver, the first two students of St. Mark's Hall, the Diocesan Theological College, were ordained to the Diaconate by the Bishop of New Westminster. The sermon was preached by Dean Doule, of Victoria. The Rev. A. B. Lane is licensed to assist the Rev. E. P. Flewelling at Cranbrook, and the Rev. E. W. Baxter goes to the Mission District of Newport. The College is just closing its first year of work under Principal Seager, a year of progress and success, meriting the warm support of Western Churchmen.

St. Mark's Divinity Hall.

The first annual closing exercises of St. Mark's Hall were held on Tuesday evening, May 20th, in the hall, 1249 Davie St., Vancouver. In the absence of the chairman of the Council, H. B. Robertson, Esq., Victoria, R. H. S. Cresswell, Esq., Vancouver, Vice Chairman, presided.

The Principal, Rev. C. A. Seager, M.A., reported an excellent year's work and good prospects for the ensuing year. There were 13 students in the Hall, 5 in Divinity, 6 in Arts, and two Special students. Many applications and enquiries had been received from prospective students for next year, and there will probably be about 20 men in attendance when the term opens in October next. Referring to the recent examinations, the Principal announced that the prize for general proficiency in Divinity had been won by Mr. G. C. P. Wells. Two students had been ordained to the Diaconate by the Bishop of New Westminster on Trinity Sunday, May 18th. One, Mr. A. B. Lane, was a Special student, accepted by the Bishop for ordination on condition of taking a year in a Divinity school; the other, Mr. E. W. Baxter, had had two years in Trinity College, Toronto, was to return to St. Mark's next autumn to complete his fourth year, and was ordained for special reasons connected with the mission work he is doing in B.C. Appreciative reference was also made to the work of the tutorial staff, which consisted, besides the principal, of the Rev. W. T. Keeling, M.A. (Cantab.), Rev. C. C. Hoyle, M.A. (Durham), and Mr. C. B. Reid, and to the work of the Woman's Guild of St. Mark's Hall, which had undertaken the furnishing of the hall.

Turning to finances, the Principal said that the sum of $14,784.00 had been paid in from all sources during the year so far. The year ends June 30th. Of this, $6,500.00 had been paid out in the purchase of the house which forms the temporary premises of the Hall. The balance, except what is still in the bank, had been spent in the maintenance of the Hall for the year. Grateful reference was made to assistance received from England through the B.C.C.A. and to valuable gifts of books for the library from individuals in the Old Country and locally. There are 122 local subscribers, which number will be very much increased during the coming summer. The fact was emphasized that the present serious stringency in the money market, relief from which in the near future did not seem likely, together with a considerable increase in expenditure next year owing to increased work, made it imperative that the Church public in B.C. should do their utmost in the support of the Hall.

Reference to the death of the late Archdeacon Pentreath was made, and it was announced that a fund is to be opened to form the nucleus of an endowment for a Chair in Church History to be known as the Pentreath Memorial Chair.

The meeting was also addressed by the Rev. F. A. P. Chadwick, M.A., rector of St. Paul's Church, Vancouver, and Hon. Bursar of the Hall on financial and other matters. Besides the information given by the Principal, he stated that the total assets of the Hall, including property, furniture, books, etc., amounted to $29,621.00. The only liabilities were $5,000.00 mortgage and a small outstanding account of $60.00.

The Rev. Dr. Cameron, retired priest, and the two men ordained on Sunday gave brief addresses, the message of the former being a word of cheer for the future of the Hall and of good advice to the recently ordained deacons. After the meeting refreshments were served by the ladies of the Guild.

NIAGARA

ST. CATHARINES.

His Lordship Bishop Clark dedicated the fine new organ of St. George's Church on Sunday the 25th May.

Rev. R. S. Mason, who is to take charge of St. Thomas' Church during Archdeacon Perry's absence in England, for a year's study at Oxford, last Sunday preached his first sermon in this church.

HAMILTON.

Christ Church Cathedral branch of the A. Y. P. A. held its annual meeting on Thursday week. The president, W. J. McGilvery, in the chair. The reports showed a most successful year. Of the balance, $259 remaining, it was decided to give $200 between foreign and home missions. Several presentations took place. Miss L. Knowles and Mr. L. Riley were given prizes in the membership contest. Mrs. Armstrong was made the recipient of a silver cup in token of her long and faithful services for the association, and Mrs. Chamberlain also received a recognition for her untiring interest in the work. With a splendid staff of officers the coming year is full of promise.

—

Church of St. Thomas held a splendid gathering of its churchmen on Tuesday evening, May 20. Some fifty-five assembling to formulate plans for constructive work in the Church. Dr. S. A. Morgan, who has taken great interest in the development of this idea was the principal speaker, and the rector, Rev. E. J. Ethrington, and Dr. Morgan were appointed to draft a constitution and report at a meeting to be held in the near future. The awakening of men to their duties is one of the good signs of the times.

—

St. John the Evangelist's people had the rare treat of hearing Father Pearcy on Sunday morning, 18th. As one of the first mission preachers in this Church some years ago his teachings were remembered with joy by the congregations assembled at both services. We also had a special service for men in the afternoon.

St Mark's.

Rev. C. A. Sparling, successor-elect to Canon Sutherland, will be inducted as rector on August 15th. Canon Sutherland's resignation not taking place until that date. Rev. Mr. Sparling's coming is looked forward to as one of continual intellectual activities for the parish so long under scholarly ministration. He was born in Toronto and educated at Upper Canada College, graduating with honours in theology at Trinity in 1904. He took his M.A. degree in 1905, and his B.D. in 1911.

Mrs, Sparling is an active member of the Woman's Auxiliary and has for three years been the secretary of the Willington Deanery W.A.

Church of Ascension had its annual A.Y.P.A. banquet Wednesday 22nd. Dr. Rennison was in charge of the proceedings. In his few introductory words the doctor spoke of the benefit of such social organizations within the Church. Mr. L. A. Hamilton, Lorne Park, gave a fine address on "Good Investments." Gilbert Johnstone also spoke, as did some of the visiting delegates from other A.Y.P.A.'s. Altogether a most enjoyable and most helpful evening was spent.

St. Philip's.

The spring church parade of the Boy Scouts of this city was held to St. Philip's Church on May 18th, and was largely attended. The service was a choral celebration of the Eucharist. The Rev. C. B. Kenrick was the preacher.

BURLINGTON.

Burlington members of St. Luke's W. A. held a most enjoyable afternoon at the home of P. Fowler. Miss Fowler, who is quite an expert with the kodak, made some very fine groupings of the party, and the afternoon brought to a close a most successful reunion of Church workers.

THOROLD.

St. John's has been again enriched by the munificent gift by one of her people, this time it is through the generosity of Mr. Keefer, long identified with Church work—that a fine set of chimes will be installed in this Church in the near future.

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ANCASTER.

St. John's.

This time another St. John's is to be the recipient of a handsome gift—no less than a carved cover for the font. The young ladies of the Sanctuary Guild have been donated the walnut lumber, and one of its faithful members will do the carving for the panels.

A practical suggestion by the rector, Rev. C. E. Belt—that the cinders from the church furnace be used to make a path to the rectory was acted upon, and a bee was held under the direction of Church Warden Brown last Thursday week, for the carrying out of this idea. On Sunday, May 18th, the I. O. O. F. held its annual church parade, to St. John's Church, in the afternoon. There was a very large attendance. Rev. C. E. Belt preached an excellent sermon on "Mutual Ministry."

NOVA SCOTIA

The Synod opened on May 27th, with a celebration at the Cathedral at 7.30 a.m. At 10 a.m. the Synod met for business at St. Paul's Hall. At 3 p.m., the Bishop delivered his address. The Synod service was at 8 p.m., when Dr. Martell was the preacher. On Wednesday, May 28th, the Women's Auxiliary of the Institute entertained the delegates at luncheon. On Thursday, from 5 to 7 p.m., the Bishop and Mrs. Worrell held a reception for the delegates and their hosts and hostesses.

—

The Bishop held his Trinity ordination on Sunday, the 18th inst., at All Saints' Cathedral. Revs. J. M. C. Wilson, F. W. Sanderson, George R. Harrison, J. D. Townsend, Frank Walker, Charles Woods and William Deathe were advanced to the priesthood. The preacher was the Very Rev. Dean Abbott.

—

Rev. W. P. Robertson, now on the staff of St. Patrick's Cathedral, Dublin, has been elected rector of St. John's Church, Truro, to succeed Archdeacon Kaulbach. He is a graduate of the Royal University of Ireland, and also holds the Durham B.D. For some time he was curate to Rev. Dr. Paterson-Smythe, now of Montreal, at St. Ann's Church, Dublin. He was ordained deacon in 1905, and priest in 1906.

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TORONTO.

President Powell has gone on a trip to Newfoundland in the interest of King's College.

—

The Diocesan W.A. annual meeting opened at St. Paul's Hall on May 20th.

—

Rev. William Nicolls has resigned the rectorship of Mulgrave. He intends to reside at Yarmouth.

LUNENBURG.

A hardwood floor in parquetry design made of oak has been laid in the Chancel. The effect adds greatly to the beauty of the old church.

Next year this church (the second oldest Anglican church in Canada) will celebrate its one hundred and sixtieth anniversary. It was begun under Royal Charter by the British Government in 1753 and completed in the following year.

The Holy Communion vessels presented to the Church in 1813, by Christopher Jessen will have their centenary in August of this year.

At the opening of King's College next September, Lunenburg will be represented by four young men, Messrs. Harry Zwicker, Charles Knickle, Frank Shape, Morris Knickle. The last three will study for Holy Orders. Not a bad showing for a country parish.

ONTARIO

KINGSTON.

St. Paul's.

The Rev. W. F. Fitzgerald has been presented with a purse of money by friends of his in St. Paul's congregation. The presentation was made in a private way by Alderman Elliott after service on Sunday evening. The congregation also increased his stipend by a unanimous vote at Easter vestry meeting. Mr. and Mrs. Fitzgerald have rented a nice residence on Brock St.

OTTAWA

OTTAWA W. A.

(Continued from last week.)

The Diocesan Thankoffering being $456.31, was devoted to completing appeals sent in by the Bishops of Yukon and Keewatin.

A generous cheque of $100.00 received from Mr. Fitzgerald, of Ottawa, was voted for a (Canadian) memorial to his late wife.

The E. C. D. receipts on hand, $178.31, were voted between the Prince Rupert Coast Mission and the Sikhs and Hindoos in Canada.

The money, $384.83, from the juniors was divided between the diocesan thankoffering, pledges, general expense fund, blind children, Palmacotta, United thankoffering and Gifu.

The treasurer's receipts were $4,153.46.

The Public missionary meeting, when stirring addresses were given by Mr. Antle, of the Columbia Coast Mission and Dr. Renison of Hamilton, was exceptionally well attended.

The Babies branch reported 551 members and their money was divided between Peigon reserve, Algoma, Bird's Nest, China, Door of Hope Orphanage, China, Kangra, India, Kindergarten, Mid-Japan, Reddoma temple child, and a part for Ottawa diocese.

The devotional address of Thursday was given by the Rev. W. W. Craig, of St. George's Ottawa.

Life members fees $225.00 were divided between Eskimo work, Rock Bay hospital and the parsonage fund in Qu'Appelle.

It was decided one-third of diocesan thankoffering for the next 3 years be given to augment diocesan funds, and next remaining two-thirds be added to United thankoffering.

The general pledge $1,000, was again accepted with the $250 for the worker at the Peigon.

The money from the delightful little junior evening was devoted to a cot in Kaifeng hospital. Another cot was given by Chinese Anglican S. S.

The "travelling fund" for diocesan officers was established, each member being asked to pay .05 towards it.

A rousing address was given by Canon Gould and the closing service was taken by Canon Kittson.

$75.00 was voted to Archdeacon McKay of Saskatchewan.

Every branch of the work shows an increase during the past year.

—

Archbishop Hamilton conducted the services at Christ Church Cathedral on Trinity Sunday, when Rev. White Burton Morgan, late of Trinity College, Toronto, was ordained as deacon.

QUEBEC

According to the agenda paper of Synod, an important matter affecting the proposed new provinces of Ontario and Quebec, will be brought up by the Chancellor of the diocesan University, Dr. J. Hamilton. He will move that, in the opinion of the Synod, the action taken at the meeting of the Provincial Synod of Canada last September was contrary to the constitution of the Provincial Synod, and will appeal to the Metropolitan and Bishops of Canada.

The executive of Synod are of one mind on this matter. The Archbishop of Ottawa is regarded as the only rightful and lawful Metropolitan of this, as well as of the other dioceses of the province of Canada and the above appeal will be made against the proceedings of the Synod in Montreal last July.

In connection with the above proceedings churchmen will not soon forget the unbecoming manner in which the sessions of this Synod were concluded. Its closing scenes have conveyed the impression that its members collectively, were regardless of the divine authority, in Synodical matters, which attaches to the lawful Synod of a Province, presided over by its Apostolic Metropolitan and of the consequent solemnity of the actions in which they were engaged.

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Yet when a Synod had lightly foresworn its constitution such a climax to its proceedings is the less surprising.

QUEBEC.

Lectures on Unity.

Dr. Van Allen, rector of Church of the Advent, Boston, paid a visit to Quebec to deliver a series of lectures on "The Divine Constitution of the Church" at the special invitation of the rector of St. Matthew's Church, Rev. Canon Scott. Considerable congregations attended the three lectures night after night, and the plain teaching of the Church on the subject of the ministry and Sacraments was given without reserve and with special reference to the false teaching now current, as well as to the misleading proposals for unity now put forth by the Circular Letter promoters.

Dr. Van Allen said that it would be a great tragedy if, after the adoption of certain proposals made toward the greater unity of Christian people, it was discovered that more and greater separations came about as the result of that unity.

"Nothing I have said is to be construed as slighting those sincere, devout and holy men who exercise their ministry in the Protestant bodies. We recognize freely the entire validity of their ministry of teaching and preaching. What we do not recognize is that they have the ministry they themselves deny—the ministry of priesthood. The trouble is that they deny the validity of our priestly ministry. Who is the bigot. Not we."

"With regard to other Christian ministers being allowed to preach in Church of England pulpits and communicants of other Christian bodies being admitted to Church altars, for many years our Protestant neighbors have been doing this same thing, and they are not nearer to corporate unity than they ever were. It has been tried over the line for 50 or 60 years without any growth of a visible organic unity. There has, however, been a growth of tolerance.

"My friend in Montreal said we couldn't get the whole Christian truth until we threw open our pulpits. That is merely a pretty epigram." What essential truth have they, he asked, that the Church has not? Dr. Van Allen admitted that they had many powerful preachers who made those of the Church of England look weak

(*Continued on Page* 18.)

Women's Work and Social Service

IN connection with our last week's thoughts regarding the strangs forms sometimes assumed by people's very interest in and curiosity about religious matters,—regarding the sometimes fantastic expression of religious belief,—the following reflections of the whimsical Chesterton, which were meant to have been included last week, are of considerable interest.

* * *

"What is the New Thought?" he asks, "and who thought it? . . I have read what is to be said about the New Thought. I have read columns and columns about it: it is the thought that I cannot find.

"A new thought is a very rare thing, and it would be a magnificent creation to catch. The only things I can think of that one would really call 'new thoughts' would be certain elaborate jokes, certain scientific discoveries, and a few less frequent cases of a really original argument used in an old controversy. As an instance of the first class, I should call Mrs. Todgers' idea of a wooden leg a new thought. As a case of the second, I think Newton's discovery of the Calculus might be called a new thought. As a case of the third, I should give S. Thomas Aquinas's argument for the resurrection of the body and the objection which M. Poincaire, the mathematician, raised against the mere logic of determinism.

* * *

"I can find nothing of this sort, big or little, light or heavy, about the expositions of the New Thought. I find some old thoughts that are true, and people take them for granted because they are true,—as that sickness and disease are due to failure to understand the laws of life.' I find some old thoughts that are also true, but which are so old that many modern people had dropped them merely because they were old, as that soul can heal the body in a manner commonly called miraculous. Lastly, I find some old thoughts that are not true at all,—as that 'in the old thought—world life was regarded as a punishment; the cause of life was sin: the purpose of life was pain and suffering.' That has been alleged of Christianity millions of times, but it happens to be a plain blunder upon a point of fact.

"But of a new idea, or even of a new way of putting an idea, or a new application of an idea I cannot find a trace. Therefore I cry aloud. 'Who thought the New Thought and what was it?' I have before me an exposition of her principles by a lady doctor who is apparently the founder of the sect. The first important statement is that she derived no benefit from any existing form of religious organizations because 'they kept things between me and God.' That is not the New Thought, I hope. Some people would be in a dreadful state if they thought that this particular argument against priestcraft was wholly unfamiliar to the world. . . . The paper proceeds to say that she practised as a doctor and 'tested every metaphysical law by scientific work among her patients.' That can't be the New Thought. There is nothing very new about doctors testing their own opinions upon the patients they are asked to cure. It goes on to say that the lady's experiments on her patients 'confirmed her belief that there is only one Substance which is given different names —matter, mind, soul, God.' I imagine that that is not the New Thought. It is one of the oldest and I think one of the silliest, of those insane simplifications which seek to escape from the problem of good and evil by merely asserting without proof that the problem does not exist. This leader of the New Thought leaves all the metaphysical laws entirely untested. She does not even ask, for instance, how a snbstance came to have a form and such a complicated form.

"Then we learn that 'she began to find that it was possible to heal the body through the mind without using drugs.' That cannot possibly be the New Thought. It is older than Christianity, it fills the Gospels and the Middle Ages, and was only discouraged on the ground of its being antiquated, until it was reasserted by Christian Scientists and many others.

"'The New Thought idea of God is that He is good. But this cannot be the New Thought, surely. The expositor then sets forth a sort of theory of Quietism or submission to all the evil and tyranny of our environment, which is a mirror of ourselves,—or in other words is pretty much what we deserve. This doctrine disgusts me, but does not in the least surprise me. Quietism is as old as the hills and as quiet. The lady then says: 'We are not reformers, but we recognize that all reforms are good from the thought-position from which reformers work.' Well, that can't be New Thought, anyhow. We all realized that reforms are good from the thought-position of the politicians who introduce them. Whatever reason Mr. Lloyd George may have had for introducing the Insurance Act, it must have been desirable from his thought-position, or he wouldn't have done it. But if it is equally right for me from my thought-position to curse, vilify and if possible destroy the Insurance Act, we can hardly say that the New Thought has brought us much further.

"The prophetess proceeds to claim that she can restore to the Church the old power of tongues, healings and prophecies which were the marvels of its first days. This is not the New Thought; it is not only old, but is repeated in all lands and in all ages. I should say that if there is one thing common to all the fierce and mystic sects that seceded between the age of the Gnostics and the age of the Agnostics, it was precisely the claim to renew the supernatural life of the Apostolic time.

"Lastly, the prophetess concludes by stating that Mrs. Eddy is quite wrong, which is far from being New Thought as far as I am concerned."

* * *

I have not quoted the foregoing in order to endorse every word of it, still less in order to cast ridicule upon anything which is seriously believed by other people,—but this way of putting things may be new to some, and its cool white light may help to clear one's mind from mists. It is well, too, to realize that this rather fantastic genius of Chesterton's is definitely ranged upon the side of Christianity.

Here again is something, on much the same subject, though utterly different in treatment from the foregoing. I quote from one of the sermons preached by the Bishop of London during the course of his last Lenten mission. After speaking of Unitarianism, and paying a high tribute to the piety of thought and devotion of life manifested by individual Unitarians, he goes on in this way:

* * *

"To me Unitarianism is a cold grip on my living faith. If Jesus Christ was only a man, God has done nothing with regard to the suffering of the world. I was for half an hour to-day with a poor woman with trembling palsy. I can say to her, 'Yes, I know it is awful; but God suffered; God came down into the thick of it all.' It makes all the difference. I have never met among the suffering poor one to whom the Unitarian faith seemed an inspiration.

"What people crave for is something about God, something of God's love and power. That is why the cold grip comes if I have to give up my belief in Christ. There would be no Atonement, no Resurrection. I do not know how I am going to cheer mourners in the same way if I am to give up my belief that Christ rose from the dead. As to any Atonement being made by One Who is not God as well as man,—well, I want to know how you are going to do it.

"But more than that, it is fatal to my own belief in Jesus Christ Himself. . . .

* * *

"Then Theosophy. What does the Theosophist think he is going to gain by this belief in another and another and another experience (for which there is no evidence) on this earth? I believe all that is leaving out of consideration the true doctrine of evolution of character. When we leave here, surely God has got other spheres at His command. Why drag us back to this little planet? It is an absolute misrepresentation of Christian belief to say that there is no evolution of character after death.

"Then I go further and say I believe it is inconsistent with the truth of the great Incarnation. If you think it out, we believe that the Great Incarnation means this, 'Christ in you the hope of glory,' but if again and again the redeemed and ransomed soul is to come back, it makes the Incarnation of Christ to my mind absolutely ineffective. I cannot reconcile this belief (of theosophy) with the mighty Incarnation and the Atonement worked by our Lord. I am not looking for another Incarnation, another Agony and bloody Sweat. Thank God for that one great revelation.

"Lastly, I hold that it is inconsistent with the glorious belief in Paradise. Ask yourself, you who have lost husband or wife or child, would you be as happy to-night to think that they were coming back to earth to work out their own salvation, or to think of them at Jesus' Feet in Paradise, learning from Him and being taught by Him, growing in character, expanding in the sunshine, and waiting in a place of bliss and happiness for the revelation of the Great Day."

* * *

It is said that no one knows both East and West London so well as its present Bishop, for many years head

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of the Oxford House and then Bishop of Stepney. During these years he was accustomed to spend Sunday afternoons answering the questions of Secularists and others in Victoria Park, Bethnal Green; disputing with them, and reasoning of "righteousness, temperance and judgment to come;" meeting their arguments and setting forth the grounds of his own faith. I suppose there is no one more completely versed in the popular presentation of the case for and against Christianity, than is the Bishop of London; no one more thoroughly conversant with Christian evidences; no one who has a wider knowledge of the needs of men and women, for he is equally at home among the slums and alleys of the crowded districts, and in the rich and cultivated gatherings of the fashionable localities; no one who has a surer grasp of the power of Christianity to meet human needs, and of its right to do so. When he speaks it is with the authority of knowledge and experience.

People are sometimes led away from the Christian faith, by some professedly new religious system, whose claims as a solvent of human difficulties they accept with an unquestioning faith which they never gave to the faith of their fathers. Perhaps they have never before thought very seriously about religion; perhaps they do not realize the weak points of the system to which they have surrendered so easily; certainly they have never realized the strength of the claim of Christianity —the religion of Jesus Christ,—to be the universal religion.

These two utterances, each so striking in its own way, have been quoted here because the one suggests some of the possible weakness in new systems, the other indicates the inherent strength of "the faith once for all delivered to the saints."

* * *

To close, let us recall the following from the writings of Sir Francis Bacon, who, if he cannot be called a great man, was at any rate a great scientist and philosopher. It is called "The Prayer of a Student," and the invocation addresses itself to "God the Father, God the Word, God the Spirit." "This I humbly and earnestly beg, that human things may not prejudice such as are Divine: so that from the unlocking of the gates of sense, and the kindling of a greater natural light, nothing of incredulity, or intellectual night, may arise in our minds towards Divine mysteries; but rather, O Lord, that by our minds thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the Divine oracles, there may be given unto faith the things that are faith's; that so we may continually attain to a deeper knowledge and love of Thee, Who art the fountain of light, and dwellest in the light which no man can approach unto. Amen."

Honour Bright.

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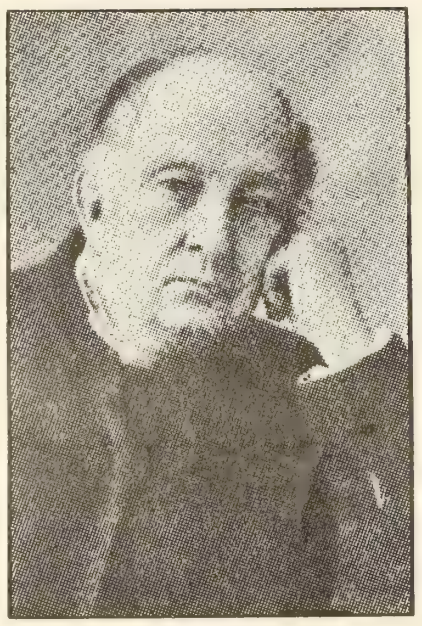
Death of Bishop Doane

Right Rev. William Croswell Doane, Bishop of Albany, died suddenly in his apartments at the Manhattan Hotel, New York, on May the 17th.

Gathered to his fathers at a ripe old age when sunset light was shining



Bishop Doane.

about him, the death of Bishop Doane comes rather as a matter of reverence than of sorrow. Second only to the presiding Bishop in length of his episcopate, he was also senior in point of years to all his brethren in the House of Bishops, of which he was dean, except one. And he also stood first—if it be no invidious reflection on his juniors to say it—in a certain reverence that had been accorded him in recent years. When in semi-helplessness, he had been wheeled on to the platform of any ecclesiastical gathering, every audience of Churchmen has long been accustomed to rise to its feet. It was partly a reverence due to his age and infirmity, and partly also to the man.

Bishop Doane was born in Boston, March 2, 1832. His was a church family, his father having been George Washington Doane, second Bishop of New Jersey. He was educated in Trinity College and Columbia University, and was ordained to the ministry in 1856. In 1869 he was elected Bishop of Albany. In that position he founded the Sisterhood of the Holy Child of Jesus and established St. Anne's School, one of the best known educational institutions for girls in the United States.

Two subjects in which Bishop Doane ever took a leading part are bound to come immediately to one's mind. One is the vigour with which he ever pressed the missionary cause. He had gone to New York in the interest of that cause, in order to attend the very important May meeting of the Board of Missions, when his body must have been exceedingly weary. The flesh was about to fail him; the heart had almost ceased to beat; natural life was ebbing from him; and because the missionary cause was so close to his heart, he made the journey from his see city to New York that he might do his part in the weighty cause. There, in the harness, he passed to his rest.

The second subject is his ardent championship of the cause of the American family. He helped to arouse his fellow-countrymen and his fellow-Churchmen to the enormity of the divorce evil. That the Church in America, through its canon law, temporized with the subject was a cause of great grief and anxiety to him. He strongly felt that even the very limited permission for the clergy to remarry divorced persons ought to be repealed. He was also a strong factor in promoting reform measures as to divorce and marriage in civil law.

The body was taken to Albany, where the funeral was held in All Saints' Cathedral, which was built through the Bishop's efforts.

God grant him eternal rest, opening his vision speedily to all that larger knowledge that the spiritual life in peace renders attainable; and may light perpetual shine upon him!

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NEW YORK CHURCHES LARGEST IN THE WORLD.

The largest churches in the world are not in Rome, not in Berlin or Paris, or even in London, but on Manhattan Island. By this term is not meant cathedrals, but parish churches in which worship single congregations. They are largest in number of members, in amount of annual gifts of their people apart from endowments, in salaries paid to clergy, and in amounts given to missions as compared with amounts paid on current work. The amount to be expended this summer is great, even for New York, and is not approached by any city in the Old World.

Churches on Manhattan Island are putting $4,450,000 into permanent structures as their answer to the question whether the church is losing its hold. Some of this represents structures to be opened this summer or early fall, but not yet completed. About $100,000 is for repairs. The bulk of it, however, represents new projects.

THE GLADNESS OF CHRISTIANITY

It is this which has made the fortune of Christianity — its gladness, not its sorrow, not its assigning the spiritual world to Christ, and the material world to the devil, but its drawing from the spiritual world a source of joy so abundant that it ran over upon the material world and transfigured it.—Matthew Arnold.

Urgent Appeal for the Diocese of Calgary

The Diocese of Calgary is in urgent need of a Theological College for the training of suitable men for the Ministry. The vital importance of at once equipping the Diocese with such an institution is illustrated by the fact that calls for twenty-five men have been received *and cannot be answered*. A Theological College will be the only sure means of meeting this *ever growing* need.

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In the World's Mission Fields

COREA.

THE BISHOP'S DEFINITE POLICY.

WHEN he decided to go out to Corea, Dr. Trollope did all that a far-seeing general could do to make things secure at the base while he went forward to capture the land over which he had been called to rule spiritually. Among other wise things, he secured from the Bishop of London a promise that he would himself take the chair at every annual meeting of the Church of England Mission to Corea, and that he, the Bishop of London, "would not forget him." With the Bishop of London "not to forget" means to definitely remember, to remember to pray for and to work for the one or the work concerning whom or which the promise is given.

The Missionary Diocese of Corea was founded in 1889, and it is not two years since Dr. Trollope was appointed Bishop. Having made himself thoroughly acquainted with the conditions, the problems and possibilities of his far distant diocese, he has enunciated and called upon the Mother Church to help him to carry out a definite policy, to the consummation of which is his vision of the Corean Church of the future, and a not very distant future.

"A NATIVE MINISTRY

strong enough in number and in power in ten or fifteen years to carry on the work of their own Church." To attain this a regular income of $50,000 (exclusive of grants) will be necessary, and to the provision of this the Bishop of London called the Church of England Mission to Corea at the annual meeting held this month. The recent development of affairs in China has a marked bearing upon Corea, particularly the change of sentiment in China evidenced by the appeal of the government of the new republic for the prayers of Christian Churches. The average man has very hazy ideas about Corea, its geographical position and its political status, it being not infrequently regarded as socially, politically, geographically and ecclesiastically as "part of China." Although this is incorrect, and Corea is not China, the countries affect each other to a remarkable degree.

THE GREAT STRATEGIC VALUE

of Corea was pointed out at the last Pan-Anglican Congress. The conversion of Corea would have a tremendous effect upon China and Japan. The political relations between these countries and Corea created one of the great difficulties and problems of the Church. In Corea are a quarter of a million of Japanese, who hate the Coreans, and whose hatred is fully reciprocated. In Corea there are eight enormous provinces, in five of which there is no missionary at all. The alternative policies for the Bishop are: to wear himself and his little band out with constant travelling (it is a favourite device of Satan, when he cannot kill the work, to kill the worker, and many earnest workers for Christ play into Satan's hands by overworking, and thus not only shorten their period of work, but reduce the quality of the work they do accomplish), or to concentrate on the three provinces, building up a native ministry in each province, and then sending the English clergy out to fight their way in and capture the other provinces. Bishop Trollope's policy

IS CONCENTRATION.

All the forces at his command,—his small band of clergy, a band of seven Kilburn Sisters, and medical missions (there are three hospitals),—are concentrated on the three provinces. The Bishop of London, speaking of the policy Bishop Trollope has laid down and its pursuing, says it is "absolutely right" and "common sense." If, however, Bishop Trollope is to carry out his work properly, he must have a training college.

THE BLOOD OF THE MARTYRS.

The story of Christian Missions in Corea is one of the most thrilling and romantic records of the fight for the faith, and if the blood of the martyrs be the seed of the Church, then indeed will the Church in Corea have a rich harvest, for the eighteenth century persecutions and martyrdoms of Christians are paralleled only by the days of Domitian and Diocletian. For many centuries Coreans acknowledged the suzerainty of China, and sent an embassy with tribute yearly to the Emperor. No member of the embassy, under severe penalty, could

HOLD ANY COMMUNICATION

with any foreigner who might be met en route. This restrictive measure, its object being to keep Coreans in ignorance as far as possible, naturally failed to restrain entirely the innate instinct to hear what was going on in the outside world. On one of these annual tribute trips the Coreans heard of the teachings of Christianity, and among the gifts the embassy took back to Corea were Christian books. For nearly 50 years these were forgotten, and then a few young Corean nobles began to read them together. They were so impressed by the Christian doctrine and practices of which they read that they began

TO TRY AND LIVE BY THEM.

Seizing the first opportunity for further instruction, one of the young nobles managed to accompany his father to Pekin on the official embassy. At Pekin he sought out the Bishop, who instructed him and baptized him, and further gave him all things necessary for the use of a Christian priest in case one should be spared before long to go to Corea. The young nobleman returned full of zeal and enthusiasm, and in spite of the peril, which was extreme for any one professing the new religion,

CHRISTIANITY SOON SPREAD

beyond the walls of the city. In their enthusiasm and desire to carry out the instructions they had received from the Bishop at Pekin, they even set apart one of their number as a Bishop, others as priests, and they even performed Sacramental rites. Further study convinced them there was something wrong in their procedure, and although the persecution of those who had renounced Ancestor worship had begun, they sent one of their number a long and arduous journey of over 1,000 miles to China in order to consult Bishop Godeva. After his return to Corea, the same messenger was sent once more to Pekin

TO ENTREAT MORE EARNESTLY THAN EVER

that a priest would come and minister to them. Again only a promise could be made. Very shortly afterwards (1791-1793)

A BITTER PERSECUTION

followed, in which numbers were put to death with cruel and terrible tortures. Among the martyrs were many of noble families. Christianity, however, was not exterminated, and in 1794 the promise given by the Bishop in Pekin was fulfilled, and a young Chinese priest was sent to Corea. Many new converts accepted the Faith, and when in 1801 another and more violent persecution broke out, it was computed that the Christians numbered 10,000.

(To be Continued.)

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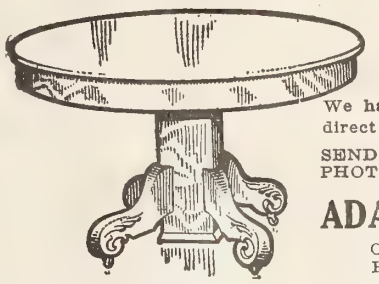

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By Irene Strickland Taylor.

(*Continued.*)

TO make Myrtle laugh, was hardly the way to improve matters or to render her gasping sentences more intelligible, but she was regaining her breath and her wits at the same time, and the look of dread in the lake-like eyes was slowly clearing away like a threatening storm that has failed to break over the waters.

"Then it wasn't true? You haven't fled from Paris, and there isn't a warrant out against you?"

"A warrant? Good gracious me, no!" exclaimed Lloyd in perfectly genuine astonishment. "Who on earth told you there was?"

"And you haven't committed forgery?"

"Great Scott, no! Forgery! Who has been defaming me in this atrocious way? I never did! What else have I been supposed to be doing "

"Making embezzlements," answered Myrtle with a gasp of joy and relief, "and cheating your firm in all possible ways. I *am* so glad that it was false! Are you sure it was not true—none of it?"

"I should think not!" returned the young Canadian, still astonished beyond measure. "Why, the business got on splendidly, and I am to be four weeks in England before I return to Toronto. My goodness, forgery! Who in the name of common sense has been spinning such yarns to you about me? Embezzlement!"

"Mr. Sylvester of Deerlea."

"That fox? He had better take care to be miles away from any horse-ponds when I meet him again and renew his acquaintance! And you actually believed him, little Myrtle?"

"I did and I didn't," sobbed the girl, beginning to cry again from sheer relief and delight. "I didn't want to and I wouldn't, but everything seemed so sure, and you didn't write, and Ruby and Doris more than half believed it, and I lost heart. But—but even if you had, I—I would—" She paused and her long eyelashes swept her crimsoning cheeks.

"You would what?"

"I would—have—have—"

"Well?" persisted Lloyd as she paused again. "What would you have done?"

"Nothing."

"You would have done nothing?"

"No—o," answered Myrtle faintly.

Although this was absolutely unintelligible, Lloyd seemed to understand her perfectly, for he laughed gaily and took possession of one of her little brown hands, that was quite hidden in his big broad palm.

"You mean that you wouldn't have sent me away even if I had done such a thing, and come to you afterwards?"

"Y—yes."

"And you wouldn't have sent me away if I had asked you a question?"

No answer, except that the pliant brim of the girl's straw hat drooped lower, until nothing was visible to her interrogator but a rosebud mouth with quivering lips and a softly rounded chin.

"Even though I haven't committed forgery, you won't send me away if I ask you my question, will you?"

Still no reply, and now only the oval chin was visible.

"Myrtle, you are a little witch I believe!" announced Lloyd, his voice vibrating with joy. "I'm sure you have already made a shrewd guess at my question, and yet you don't mean to help me out with it in the least. Will you answer it, if I ask it?"

"Yes," whispered Myrtle, so low that he could hardly catch it, although his head was bent down to hers.

"And will you answer 'yes' to it?"

Again there was no response, only that none of the sweet face could be seen at all by this time.

"It's too bad to tantalize me in this fashion! Myrtle, little princess, will you come back to Canada with me? I can't keep straight alone without you, dear. I am a Christian, Myrtle, at last, though only a poor one, and I want you to come and teach me—will you always?"

(*To be continued.*)

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Have you read the notice, "To Our Readers" on page 2?

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

EPISCOPAL ELECTIONS.

To the Editor:

Sir,—May I offer some remarks on the recent election in Ontario, and on Episcopal elections in general?

It has been widely stated that such an election on the first ballot is without a parallel in Canadian Church history. But the late Bishop Carmichael was elected co-Adjutor of Montreal on the first ballot, by a more decisive majority than in this more recent instance.

You commented editorially in a recent issue on the inadvisability of electing co-Adjutor bishops. It is a pity that the Church does not realize this, as some dioceses seem to have done. Perhaps you might have added to the reasons set forth, another consideration, the difficulty in most cases, from financial or other circumstances of the Synod's securing a free hand in the choice of the Bishop. It is quite true that, however excellent they may prove themselves afterwards, the men elected co-Adjutors would not in every case have been chosen to independent diocesan authority.

In this latest case the choice was obvious and excellent. But if reports from Kingston be true there were influences at work, as there are in most episcopal elections, which to say the least, could not be traced to the power of the Spirit. The known and expressed desire of the Bishop was widely used. Half the men were pledged, it is said, before the election. It is even stated that a room was secured in a leading hotel where voters were instructed as to their proper course. The bishop-elect had no share in, or perhaps knowledge of, these things, which were done, if they were done, by men who seek not God's guidance and glory but their own, and their own not the Church's welfare.

Can we not free ourselves from these obnoxious attendant circumstances of Episcopal elections? If we are to use the methods of the business or political world, let us frankly relinquish the claim to be guided by the Holy Spirit of God. It becomes a farce and a fiction, unless every priest and layman casts his ballot prayerfully with a single eye to nothing else than the glory of God and the welfare of His Holy Church.

SIMPLEX.

LAITY IN CANADA.

To the Editor:

Sir,—After reading your correspondence columns the last two or three weeks, I have begun to wonder what is happening to our beloved Church in this country. My wonder is increased when I read the astounding letter from Mr. Fred Mullett in your issue of the 15th inst. I have often asked myself why the Church of England in Canada is so different from what it is in England, and, after careful thought, have come to the conclusion that there is not among its members here that same feeling of Churchmanship as obtains in the old land. The devout Churchman in England believes implicitly that there is only one Church on earth, and that the one of which he is a member by baptism, not, like Mr. Mullett, because he "prefers" it. I am convinced that many Churchmen in this country look upon the Church of England as simply "one of the churches," and are members of it because they like the "style of service." Thank God that we have in this country many bishops, clergy and laymen, who are loyal Catholic Churchmen, who believe that there can be only one true Church, and will not pander to those who left us of their own accord, denying what we hold most sacred and vital to our spiritual life. Mr. Mullett speaks of the "arrogant and absurd pretensions of the Church to be the sole medium for proper and legal worship," but is not the arrogance and absurdity on the side of Mr. Mullett when he claims that "the great majority of the laity look upon the Threefold Orders, Baptism, Confirmation and the Ritual generally as being eminently useful, seemly and proper forms, but do not attach any miraculous efficiency to them?" Nay, is it not almost an insult to our Lord to say that two of the above-named Sacraments, which He Himself instituted are "eminently useful?" After reading Mr. Mullett's letter, I am surprised, but none the less pleased, that your correspondent had the good taste to leave out the Holy Eucharist from this list of essentials which he belittles in so free a manner.

But, sir, can we wonder that laymen like Mr. Mullet hold the opinions they do when they have clergy of the prominence of Canon Plumptre and Dr. Symonds telling us that our Orders are valid, but our formularies recognize non-episcopal orders. I have always believed that the Holy Eucharist, duly administered by a Priest who has been ordained by a Bishop in direct line from our Lord's Apostles, to whom the power was given by our Lord Himself, is the priceless privilege of the Churchman, and if we have to share this privilege with those who openly deny this transmitted power, as they also deny the Real Presence of our Blessed Lord in the Holy Eucharist, and admit to our pulpits men, however, exemplary their lives, who do not believe what we consider to be the "esse" of the Church, then all I have to ask is: what is the good of our being Churchmen?

CATHOLIC LAYMAN.

Fort William, May 20th, 1913.

A CHURCH PROBLEM.

To the Editor:

Sir,—In the issue of May 22nd a contemporary Church periodical "The Canadian Churchman," prints a letter headed "A Church Problem." The unknown writer objects to the habit of his rector of bowing towards the altar. This act of reverence has apparently been so misunderstood that some of the congregation have left the Church, with all her precious heritage, simply because "none dare say anything to him," whereas a simple explanation might have cleared this reverential behaviour of its mystery and fearfulness. A few weeks ago an almost equally strange letter objected to the children of the Church being taught in "Our Empire" the Church's teaching concerning the Holy Eucharist. In this latter case the editor made the unfortunate comment that the anonymous writer was a "prominent" and "representative" Churchman. It is not my intention to comment on this Church "problem," nor to ask how far such a Churchman is representative of the Canadian Church, but it leads me to make two remarks:

(1) Would such ignorance of the Church's ceremonies be found among members if the clergy had been dili-

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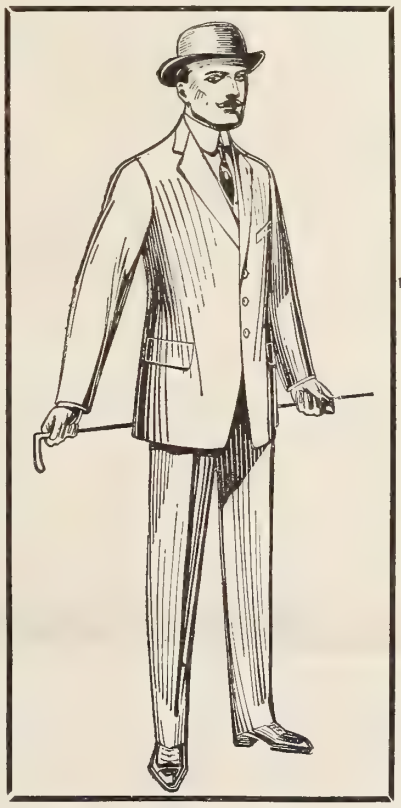

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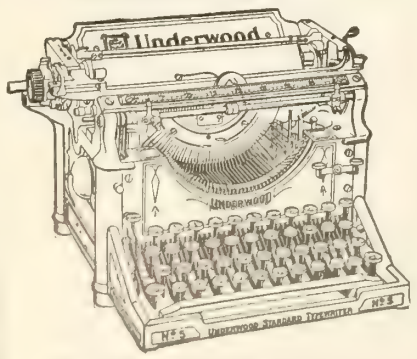

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gent in instructing their people in these matters? Do not the clergy sometimes take too much for granted and so neglect to teach these elementary lessons? Do we realize the almost incredible consequences to which such lack of knowledge leads us when we find such sentiments as "we are loth to leave our little parish Church *even under such circumstances,*" and such facts as "some indeed have left and are attending Methodist, Presbyterian and Baptist Churches."

(2) Further, I express the earnest hope and prayer, sir, that your paper may be greatly blessed by God in upholding the Catholic principle of the Church and in declaring to the Christian world that there are other Churchmen equally "prominent" and (we trust) more "representative" than the writer of the letter referred to.

E. Frank Salmon.

Cookstown, Ont.

IMMIGRATION.

To the Editor:

Sir,—One of the Church problems which immigration has brought us has for some time past engaged my attention. Into all our larger cities come great numbers of immigrants "on spec.," and the only city where the Church has any institution which such people may use as a base of operations is Montreal, where the Andrews' Home is doing such excellent work. There is the most urgent need for a similar hostel in every one of our distributing centres. It would be difficult to over-estimate the value of such an institution to a family or an individual with no plan regarding employment, etc., and no knowledge of local conditions. When such are told at the port of landing where they may obtain comfortable temporary lodgings at a moderate cost and the fullest and most reliable information regarding opportunities for employment, etc., they are at once relieved of one of their most pressing difficulties. The Churchman who steps from the immigration train upon the platform of a strange city, having no plans for work, no knowledge of where to look for lodgings, no information whatever regarding local conditions, is in a most unhappy plight. If the Church can supply his immediate needs she will probably win a place in his regard which she will hold for all time to come—if she does not he will probably obtain what he needs from some more active religious organization—possibly none too friendly to the Church—and his allegiance to his Church will be weakened, or even killed. For the cords that attach many of our immigrants to their Church are of the very lightest; there is danger in subjecting them to any strain.

But the necessity for a Church hostel bears far more heavily upon Toronto than upon any of our other cities—for between 20 and 25 per cent. of our Anglican immigration is destined here. And when the spring rush is on, and the proportion of those coming out "on spec." is greater than at any other time of the year, hundreds of men and scores of families, who have been kept in touch with their Church by our immigration chaplains throughout their journey, are dropped at the most critical moment—and—for the most part—lost sight of. By actual count 10 per cent. of the total number of immigrants interviewed by the Port Chaplains at Quebec on one day this spring were such as are referred to above: bound for Toronto, with no knowledge of what to do or where to go when they arrive here.

With the experience of the Montreal institution as a guide it should not be difficult to establish and successfully operate such a hostel in Toronto. The greatest problem confronting the Church in Canada is the care for her incoming thousands from the Old Land. There is an appalling difference between the numbers credited to the Church by the last census and the numbers returned by our various synods. There are doubtless many causes of leakage, but none, I believe, more important than that here referred to.

"Torontonian."

The Church in Canada

(*Continued from Page* 12.)

by comparison. But as far as doctrine was concerned, they had nothing that the Church had not. "I see nothing to be gained by it," he concluded, "and it can't be accomplished without the emasculation of the Prayer Book."

COOKSHIRE.

The Bishop of Quebec and twenty-two of his fellow priests were present at the funeral of the late Dean Robertson. His body lay in state in the church in which he so long ministered. The Holy Eucharist was celebrated, his body being present, on the day of the funeral, and in the afternoon the Burial Office was chanted, when the church was crowded to the doors. During his illness, Archdeacon Balfour and Rev. I. A. R. Macdonald tendered spiritual ministrations to their suffering brother, and Canon Allnatt attended him in his last moments.

May Christ grant rest with the saints to the soul of His servant,

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Whitsuntide was kept at St. Cuthbert's with all the dignity and beauty of the Anglican Faith. On Saturday festal evensong was held. On Sunday a large number were present at the early celebration. Immediately preceding the Choral Eucharist at 11.15, the parish priest, Rev. E. C. R. Pritchard, dedicated a beautiful processional cross given by friends in England, also a very fine banner worked by the G.F.S., and crimson maniple made by the Altar Guild. The procession which followed was very beautiful, and many expressions of reverence were made as cross, banners and vested priest passed by. On Trinity Sunday a valuable silver chalice and paten were dedicated.

On Victoria Day, the Servants of the Sanctuary in Winnipeg held a Choral Eucharist at St. Cuthbert's to honour the memory of Victoria the good.

ST. PETER'S,

The Men's Club of St. Peter's held their annual supper on Wednesday, 14th. The culinary arrangements were in the hands of the "Mites," a band of five women workers. The "Mites" are also having an ornamental wire fence placed around the church property, and seem to manage to finance many needed improvements. It shows what a few enthusiastic persons can do.

TORONTO

THE SUPERANNUATION FUND.

To the clergy and laity of the diocese of Toronto:

Dear Brethren,—

In furtherance of the object of a resolution moved by the Chancellor of the diocese, Dr. J. A. Worrell, seconded by the Hon. S. H. Blake, and unanimously carried by the Synod of the Diocese of Toronto in June, 1912, to increase the endowment of the Superannuation Fund, at the request of the Superannuation Fund Committee, I have appointed the Rev. A. S. Madill to undertake the work of carrying out the purpose of the resolution.

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For further particulars, apply to Churchman, Box 9, Church Life, 7 Queen Street East, Toronto.

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Facts Regarding "Church Life"

of Interest to Both Readers and Advertisers

On referring to our figures for the first three weeks of May we find that new subscribers are being added to our list at the rate of over 4,000 a year. Can any religious weekly in Canada show increase at such a rate as this?

In March we were able to state that our advertising had increased from one page in June last to five pages at that time—it has now grown to over six pages.

An advertiser just lately informed us that sales had been effected in Calgary, Edmonton, Victoria, Winnipeg, Halifax, and in other parts of the Dominion as the result of advertising in our columns. It is hardly necessary to add that this advertiser sent in a further order, renewing his contract, and that without being asked.

The amount aimed at by the committee is $50,000. No more important undertaking has been before the Church in this diocese for many years, as it touches the very heart of the efficiency of the Church by enabling the Bishop to place on the Superannuation Fund clergymen who are no longer able to carry on active service for the Church. Many of our older clergy who have served in the sacred ministry for years have been unable, out of a miserably small remuneration, to lay aside anything for the future, and have, therefore, been compelled to remain "in harness" long after the time when they might have expected to retire.

A strong, healthy Superannuation Fund is all that is needed to remedy this state of affairs, and it will, furthermore, make it possible for the Bishop to secure and maintain a staff of clergy of the highest standard of efficiency. This is what the laity of this age are demanding. For this reason, then, the fund is essentially A FUND IN THE INTERESTS OF THE LAITY. I earnestly hope, therefore, that your response to the efforts put forth will be hearty and generous.

Commending this appeal to the prayers and liberality of the Church, believe me

Your faithful friend and Bishop,

JAMES TORONTO.

Subscriptions sent to Rev. A. S. Madill, 102 Wells Street, Toronto, will be gladly received and acknowledged.

TORONTO.

ST. PAUL'S.

The Most Rev. John Charles Wright, D.D., Archbishop of Sydney, and Primate of Australia, is passing through Canada this week on his way from England to Australia. It is expected that His Grace will be in Toronto on Sunday and occupy the pulpit at St. Paul's on Sunday evening.

TRINITY EAST.

The Bishop of Toronto held a Confirmation service at Little Trinity Church, when sixty-eight men and women received the Sacrament of Confirmation. The use of electricity to throw the service on the sheet was the means of everybody joining in the responses and singing of the

NORWAY.

The Bishop held a Confirmation service on May 22nd in the Church of St. John the Baptist, Norway.

WYEBRIDGE.

Mr. P. W. Roberts, a Trinity College student, will be in charge of the Church mission of Wyebridge and Victoria Harbour for the summer.

EAST ORO.

The Bishop has arranged to visit St. Mark's Church for the purpose of Confirmation on Sunday, June 1st. Service at 7.30.

THINGS ESSENTIAL AND NON-ESSENTIAL

"What a pity that Christians can't get along without controversy! Why shouldn't they agree to disagree about everything that isn't essential? All these everlasting discussions disturb the peace. The less said about such things the better." One hears such comments not infrequently, after diocesan conventions and other gatherings of Christian folk; and at first the objection seems reasonable enough. But we have only to consider a little to see that, so long as grave divergences exist, the opposite of controversy is indifference. In every other field, politics, art, literature, economics, men contend in defense of their own convictions, and strive to convince those opposed to them. Why not, then, in this most important of all provinces? To contend earnestly for the faith once for all delivered to the saints is no small part of our duty; and that is false peace which ignores vital differences, even between brethren, and forgets the maxim, "First pure, then peaceable." We Churchmen are able to distinguish sharply between things essential and non-essential, articles of faith and matters of opinion: the Catholic creeds give us a compendium of the faith outside which is room for wide latitude as to theological opinions. But, unhappily, there are some Churchmen who deny articles of faith, yet expect us to consent in silence. This before God, we will never do. The Christian Creed is a whole: he who denys one article makes shipwreck of the whole—whether it be the existence of God, the Incarnation, or the Forgiveness of Sins. And it is folly to heap up treasure to the Church's credit with the bankers while allowing her true wealth, the divinely attested Truth she has received and should safeguard to the end of time, to be filched away from her children. The Spirit of Truth guides Christ's holy Church into all Truth; and that which she attests cannot be false, because Christ is with her to the end of the world. If men within the Church forget or deny this, our duty is clear; and by God's help we shall not fail.—"Living Church."

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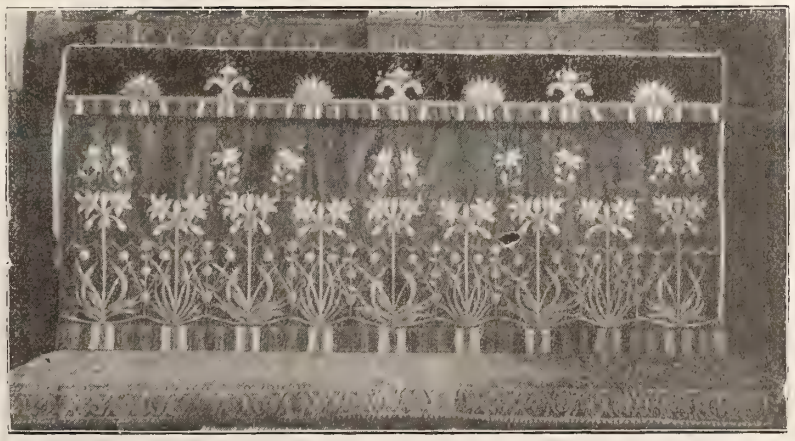

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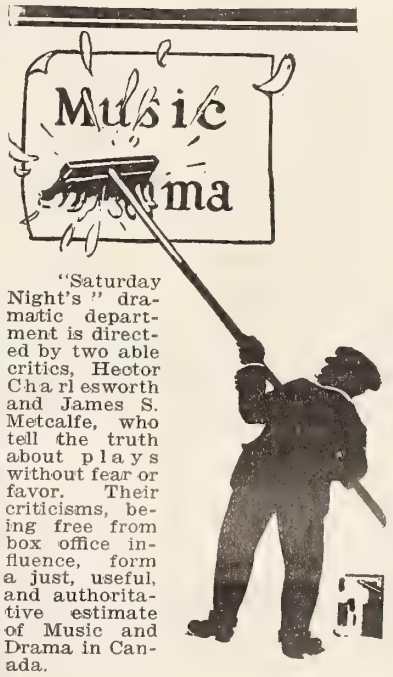

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G. C. ANDERSON,
Superintendent.

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Church Life.

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CHURCH LIFE

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The Week

THE issue of May 29, is the one that completes the first year of the publication of CHURCH LIFE under its present auspices. Just a year ago the combined CHURCH LIFE and "Ontario Churchman" of Kingston were bought by the present proprietors. The circulation of CHURCH LIFE was then 1,500, and of the "Ontario Churchman 6,000, but the latter was only a monthly issue of the former, and was published at the low rate of 40 cents a year, being a reprint of the more interesting parts of the weekly CHURCH LIFE. Several of the subscribers to CHURCH LIFE were also subscribers to the "Ontario Churchman," and owing to the cheap price of the latter sometimes people bought a number and distributed them gratis to other people, so that it was not easy to say what was the exact number of the subscribers. Under the peculiar conditions of publication the papers were able to be carried, but they could never have been carried on when they were placed on the market as a separate business, as there was a dead loss on the production. Still the Church in the Dominion owes a great debt to those who under adverse circumstances held on to the paper, and bravely continued to issue it, and among these must especially be mentioned Miss White, of Kingston, who alone was responsible for the avoidance of the death of the paper as it then stood. So much for the past.

THE PAST.

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TO-DAY the owners and workers on the staff of CHURCH LIFE feel that they owe thanks to God and their friends and supporters all over Canada for the success of the paper. We have a little over 7,100 bona fide subscribers at a dollar a year, and the actual issue every week is about 8,600, the difference being in trade copies, samples, and exchanges. The increase in the North West and in the Province of British Columbia is very encouraging and is bringing about what we chiefly desire, namely, that the paper should be a Dominion Church paper rather than a paper confined to Ontario. The present rate of increase, for the four months of this year, is 200 a month, and the tendency is to grow, for May alone has already produced over 200 new subscribers for the first three weeks. All this is both promising and encouraging, and it is an experience that when once a paper turns the corner, it grows by leaps and bounds. We are assured by those who are experts in the newspaper trade that our success so far has been phenomenal, and that we ought to feel extremely joyful. Well, we have had some very hard times, and we have had some bitter disappointments to face, but we feel that we are being rewarded for our efforts at last and so take courage.

THE PRESENT.

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WE would have all our readers bear in mind that we are not making any profit out of the paper. The cost of running a weekly paper is very great and means about $17,000 a year. This has to be met by subscriptions which now are roughly speaking 7,000 dollars and advertising, which varies week by week. The main result is that we are still losing money, and that many have to give their services to the paper for nothing. If we can bring our subscriptions up to say 12,000 a year we should be on easy street, for we should then be able to appeal to a class of advertiser that will not touch a small issue, while they are glad to make use of a large one. If then you, who read, have found the paper of interest to you, and if you can honestly feel that it is for the good of the Church in the Dominion that such a paper as this should flourish, you can show your appreciation by obtaining for us new subscribers. Should half of our present supporters do this we should be in a position to enlarge the paper another four pages, and so include many features that at present we are unable to undertake. We could add features of more general interest than at present, and we could give more local news than we now do. As it is we are obliged to cut down and to put in the waste paper basket much that we should like to publish, and we have a stock of matter waiting to be put in the paper for which we cannot at the present moment find room. You just get us another subscriber in addition to your own, and see what we can and will do for you in return.

THE FUTURE.

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IN the "Globe" of Toronto under date of May 23rd, we read that one of the speakers at the organization of the Church Unity in Toronto said that the Christian Church has largely restated its position in regard to the Scriptures, so it is now reviewing its ecclesiastical systems. We always thought that those who were behind this movement were for the Bible, and the Bible only, and that they held in the greatest detestation those who were critics of the Bible. Have they changed their attitude or are they being carried away by a wing of the new party? It looks now, if this speech is at all representative of the new League, that we are to expect to have no Bible and no Church system. When they urged the doing away with Church rules we thought that they were going a long way further than we could follow them, but when we hear in addition that they are going to do away with the Old Bible, and accept the modern conditions of criticism we feel that they are indeed taking a long step away from the old paths in which their fathers walked. What shall we have left when the Bible and the Prayer Book are both put on the ash heap?—nothing but the League and the League only.

THE BIBLE.

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WE cannot insert sermons, even when they are brilliant, unless they are of such a kind as to interest the whole Dominion. We get a good many sermons sent us in full and many in summary. Some of them are good, and some of them are like the curate's egg—good in places, but we have no room for them, and we wish that our contributors would not send them in to us, and put us to the pain of having to refuse them. We also wish the contributors would not regard it as a special personal slight when we do refuse them—why, we would refuse even an Archbishop if necessary—only they are more considerate. We do not even allow the staff of the paper to publish their sermons, and we have some on the staff who think that they can preach some. It is also a fact that a sermon that appeals very much to *Slocum Parva* is not bound to reach out to the mighty intellects of this vast Dominion. Many of us hear one or two sermons a Sunday and some of us preach as many and we do not want any more, we could even at a stretch do with less. The day may come, when we have more room, that we may be able week by week to publish a representative sermon from some great thinker in the Dominion—at present we have not found him any way. Yet hope springs eternal in the human breast.

COPY.

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WE have just received from the Bishop of Yukon a reply to our request re women's votes in vestries. He says: "In the Diocese of Yukon, there are no set rules regarding women voting in vestries, committee meetings, etc. However, the custom has always been to allow and encourage women to take part in the annual congregational vestry meetings, and to vote the same as men. So far no women have been elected on vestries, but there seems to be nothing to prevent them being so elected, if the meeting desired it. In announcing congregational meetings I have noticed that the custom (in the few parishes and missions where such are held) is to encourage and specially invite women as well as men. So far as I know, the question has never been a prominent one in this diocese, and I am sure if the women expressed a desire to take a greater part in the affairs of the church, there would be no objection whatever."

WOMEN IN VESTRY.

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THE beautiful month of June is here again. It is the month which the Romans as well as ourselves considered most propitious for contracting matrimonial engagements. May was especially to be avoided as under the influence of spirits adverse to happy households. All these pagan superstitions were assimilated in the middle ages with many others which belonged more particularly to the spirit of Christianity. The Church blamed those husbands who married early in the morning, in dirty or negligent attire, reserving their better dresses for balls and feasts; and the clergy

JUNE CUSTOMS.

were forbidden to celebrate the rite after sunset, because the crowd often carried the party by main force to the ale-house, or beat them and hindered their departure from the Church till they had paid a ransom How the ring came to be used is not well ascertained, as in former days it did not occupy its present prominnent position, but was given with other presents to mark the completion of a contract. Its form is intended as a symbol of eternity, and of the intention of both parties to keep forever the solemn covenant into which they have entered before God, and of which it is a pledge. Our marriage service is very nearly the same as that used by our forefathers, a few obsolete words only being changed. The bride was taken "for fairer, for fouler, for better, for worse," and promised to be "buxom and bonny" to her future husband. The bridegroom put the ring on each of the bride's left hand fingers in turn saying at the first "In the name of the Father," at the second "In the name of the Son," at the third "In the name of the Holy Ghost," and at the fourth "Amen." The father presented his son-in-law with one of his daughter's shoes as a token of the transfer of authority, and the bride was made to feel the change by a blow on her head with the shoe.

WORLD CONFERENCE ON FAITH AND ORDER.

A WORLD conference of every Christian Church and communion in the universe, for the consideration of questions touching faith and order, is being arranged for the near future.

At a convention of the Protestant Episcopal Church, held in Cincinnati, Ohio, in October of 1910, a joint committee reported strongly in favor of such a move, setting forth that a conference for the purpose of study and discussion, without power to legislate or to adopt resolutions would be the next step toward unity. The report was accepted joyfully by the convention, and a resolution advocating the appointment of a joint commission to bring about the world conference was adopted unanimously.

The commissioner appointed under that resolution is at present engaged in conferring with representative men in the various communions coming within the terms of the resolution, and is urging the appointment by those communions of co-operating commissions.

An interview between two members of the commission and Cardinal Gibbons was held at Baltimore by appointment, during which the cardinal expressed friendly interest in the subject, a desire to be kept informed of the progress of the movement, and a conviction both that clear statement of positions would show them to be nearer together than had been supposed, and that only good could come of the effort to promote the spirit in which such a conference should be undertaken.

Our Old Country Letter

May 19, 1913.

THERE is much trenchant criticism of the proposed new Scripture Lectionary for the English Church, according to the committee who have been at work upon the scheme, the gospels, even, are not to be read right through; but "everything that is peculiar to our gospel is read in its place, and whatever is common to two or more gospels is read once only." The Dean of Ely remarked that, "As it had pleased God to let the life of our Lord be brought before us, in four separate but complete gospels, it was natural to suppose that the study of those four gospels, as they stand, is the Divine method of instruction," and urged that the gospel of St. John, above all other books, requires to be read as a whole.

Commenting upon this, the Dean of Canterbury writes: "I feel strongly that he is right in this view, and that the plan of jumping from gospel to gospel, day by day, would produce a very confusing effect upon congregations, and would be fatal to a clear apprehension of the regular course of scripture history, whether old or new."

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Last week a deputation representing the Protestant Churches of Belfast came before the city council to urge the allocating of £100,000 for the building of schools. The Bishop of Down, the Moderator of the General Assembly, and the Vice-President of the Methodist Conference were leaders. The Bishop said that there were 15,000 children, of school age, in the city, who had no school to go to. The churches could not meet this need. He emphasized the danger of great numbers of children thus growing up without education and discipline, and the absurdity of enactments for compulsory education, without schools for the children to attend. An annual expenditure of £2,000 was required. The Moderator said this state of affairs was equivalent to a city of 90,000 inhabitants having no school or teacher. The matter is to be dealt with.

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The foundation stone has been laid, by the Princess Louise, of an important and much-needed hostel for the theological students of King's College, London.

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The keeping of May Day at Whiteland's (Women's) College, instituted by Ruskin, is not only a beautiful ceremonial, but in a real sense stands for religious education. An eye-witness says "There came in procession a great number of girls in white, with ivy wreaths on their heads, singing praise to God for His goodness, the glory of the earth and the promise of eternal spring. It was wonderfully beautiful. They were followed by the Queens of every year, ending with the original Queen when Ruskin first started it and each wore a crown of flowers. Then came about six clergy, who took their place at the altar for the short service of praise. Lilies adorned the sanctuary, as the gentle, reverent congregation sang of the fair flowers of heaven, and prayers were offered that had hallowed fairs and revels of olden time in England.

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The "Ne Temere" Decree has uplifted its ugly head again in Lancashire, where some Redemptionist Fathers who had been holding a mission in the town of Burnley have called forth by their action indignant protests from the Bishop, who writes, "Strong efforts have been made to induce parties to mixed marriages to submit to some form of re-marriage, called the 'Blessing of the Church,' in conformity with the Ne Temere decree. A couple who had been married in St. Andrew's, Burnley, had lived together happily for more than a year, and a child had been born. In consequence of the mission, the mother left her husband, taking the child with her, and on the father trying to recover his wife and child, the parties were told in the presence of a Redemptionist Father, that they had been living an 'open adultery.' Now, if the Vicar of St. Andrew's had refused to marry this couple he would have subjected himself to legal penalties, and if any ordinary person had spoken of them as living in adultery, he would have been liable to action. And the marriage is absolutely valid at law. But Papal law claims to over-rule the law of the land, and to treat an absolutely valid marriage as null and void." And then the Bishop most truly adds: "If this had occurred in Ireland, Englishmen would probably have refused to believe the facts, with that wilful disregard of fact which, to their infinite danger, they are cultivating in respect of Ireland." Apropos of this, we may mention with admiration for its courageous truths Mr. Gerald O'Donovan's new novel, "Father Ralph," which is bound to arouse strong feeling, for it is a terrible book, and terribly true, in the light it throws upon present day Romanism in Ireland. It is written from within Rome's fold, and is in sympathy with true Catholicity, but hates the rigid oppression of the Roman Church in Ireland "which spies for traces of modernism, which flourishes in the form of 'orders' to the throttling of the parochial system, which builds huge convents and ecclesiastical institutions to the neglect of the lives of the people." It is all true—and more.

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On Tuesday last the new Bishop of Tuam, the Rev. the Hon. B. J. Plunket, was consecrated in Armagh Cathedral by the Irish Primate, assisted by all the Bishops of the Northern province.

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The great series of "May meetings" in London is over. Year by year a veritable multitude of the organizations of our Church muster for these large gatherings, often keen with enthusiasm, and proving vividly the strong and vital energy that still are hers.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. What would be the best commentary to read on the Epistles?

An Enquirer.

A. If you mean the Epistles as they occur in the Prayer Book, we would recommend the commentary by the Reverend W. Denton. There are, however, simpler and cheaper ones. If you mean the Epistles in the New Testament, there are special works on each. Will you write and explain more definitely what you want.

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Q. Why is only half of the words of administration of the Blessed Sacrament used—leaving out the words of exhortation in each case?

B. F.

A. The first half of the words only appeared in the first Prayer Book; the second half only in the second book; and both in the final accepted copy as we have it now. The second half were used alone to take away any sense of a Real Presence, and so in the final edition both were used to please both parties. There is no authority for the omission, but the use has grown where there are a great many communicants. The part used is the more primitive, and lays more stress on the Real Presence in the Sacrament.

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Q. Can you give me the origin of the following verses, which, from their metre, seem to belong to the same hymn? B. F.

Thou didst once for sin atone;
Ever is Thine offering shown
Perfect, finished and alone.
Lamb of God, enthroned on high;
Saviour, wonderfully nigh,
Thus we show Thy "memory."

Jesu, Who through bread and wine,
Blest by mighty words of Thine,
Dost impart Thy life divine,
Live within us day by day;
Guide our spirits when we pray;
Lead us on our heavenly way.

All my evil I deplore;
Help me to desire Thee more,
And with truer faith adore.
Purge me from the taint of sin;
Make my spirit pure within,
Eager all Thy gifts to win.

A. We do not know, but hope that some one of our readers will be able to help you.

EXCUSES

WHAT a variety of excuses there are in constant use, which like the nickel, go round and round in circulation until they are worn and polished. There is the man who accidentally collides with you, and says "Excuse me;" there is also the lady who digs an importunate elbow into your side, threatens your eye with the ornamental harpoon in her hat, and who also says "Excuse me," but with a difference. Then there are the long list of "no excuses." The man who is really sorry and throws himself upon your mercy with the words, "I have no excuse, but I was just carried away;" the stern but pitiful sentence of the judge, "Prisoner at the bar, you had no excuse for what you have done. Your counsel, as in duty bound, has made many pleas for you, all of which, as in duty bound, the jury has set aside, and there is left nothing but the wrong you have committed and the punishment which the law inflicts upon the wrong doer." We have also the proverb, *Qui s'excuse s'accuse.* We ought to be able to live without excuses, for what are they but the palliation of real or imagined wrong-doing? And so we come to the Gospel of excuses, as set forth in the Gospel for the second Sunday after Trinity. It follows so aptly after the story of Dives and Lazarus, does it not? We can hardly read that rich man's biography without finding ourselves making excuses for the rich man; they come from all sources and are of all kinds. Yet after all, what is the good of making excuses for him, except that we are thereby doing it for ourselves? The logic of facts is that he had his time as he chose, and he paid for it. The men who made excuses in the Gospel had their reasons for what they did and they paid for them. In both cases the price turned out bigger than they wished, but that was their business. Now we notice some points about their excuses—that they were not frivolous, that they were the outcome of worldly custom and prudence, that they were good enough for us to-day and that the excuse-makers were very good men. Yet two of them felt uncomfortable, as if things were not quite right, or else why ask to be excused, while the other felt that the cause was sufficient excuse. We come across these men all the time. The man with pressing business, the man with sporting instincts who loves a good team, or a good rod, or a good car, and the man with the fine feelings of affection and home duties. There are so many of them that they fulfil the Catholic dictum of "all times, all places, and by all men." And they are such splendid reasons, the home, the future, and the present. The baby, the dinner, the rest after a week's hard toil, the recreation of golf and motoring, the week end in a country house or hotel, are all varieties of the same catalogue of excuses. And they are real—so very real—and valid, so very valid—so much so that any man who said they were not, would be telling a lie. Here is a father, a mother, and a young baby—how is the mother to go to church? Is a husband a nurse? Here is a home so popular that people come to it all Sunday afternoon, and stay on till it is too late to go to church—is a man to be a sort of chucker out of his own guests, a man who rejoices in hospitality? Here is a tired man—dead tired—he absolutely needs those extra half hours in bed on a Sunday morning—is he to get up and go to make his communion when he is too dull and dazed to understand what he is doing? What is such blind obedience worth to himself or to God? All these are questions that no one can answer except the one person concerned. We cannot answer them for other people, it would be impertinent to try and lay down the law for others in this respect. What, then, can be said, where our only feeling is that something or other is wrong, and we are not quite sure what? God never meant a baby to lead to a sort of heathenism, or the blessing of hospitality to end in exclusion from the Divine hospitality, or the day of rest to become a day of unrest and added weariness. The subtle point lies in this, that some day these very people will want what they neglect or refuse, and it will then be too late to get it. The whole point of the parable lies not in the excuses, not that they did not care whether they went to the feast or not, but that some time in the future they would give anything to go, not as guests, but as beggars, to get the very scraps and leavings of grace, and there would not be a taste left for them. If you think that you will ever want religion, or grace, or communion with God in the future—and which of us does not think so—then remember that that means that you want it *now.* What men or women want very much they get as a rule, but not if they put off the opportunity when it comes, or expect it to come to them. We get what we want in spite of babies, or business, or weariness, if we only want it enough. How you are going to get round the difficulties that are just yours we cannot tell you, but we know that you can if you want. Even the heathen allow that where there is a will there is a way.

The Two Lights

By ABBOT SAMSON

WHY is it that there still lurks in many quarters so large an amount of unreasoning prejudice against the use of Altar Lights? Why is it, on the other hand, that so many clergy proceed to stultify themselves and their churches by piling up one or more ledges behind their Altars with a vast array of branching candlesticks, three, five or seven in number? These latter are a purely Roman innovation which seems to have been imported into the Anglican branch of the Church Catholic by the ignorant ritualists of half a century ago, and by a body of equally ignorant but even more zealous church furnishers. "Vesper Lights": "Benediction Branches," and all the other specious titles by which this frippery is designated: we have no patience with them. We should like to see them consigned to some ecclesiastical limbo from which they will never reappear!

For what are the actual facts? We have before us a very distinct Post-Reformation use which simply reiterates the custom of the Middle Ages. Here and there some local usage prevailed which permitted the use of a number of lights, but with scarcely any exception one declaration after another makes mention of two and two only. Let us quote a few samples. The great Lindewode quotes the Injunction of Walter Reynolds, Archbishop of Canterbury from 1313 to 1327, which runs as follows:—"At the time when the solemnities of Mass are performed two candles should be lighted, or one at the least." Then there is an important Injunction put forward in the reign of Edward VI., which, while forbidding lights before the various shrines which in those days were legion, distinctly allows "the two lights upon the High Altar before the Sacrament." The custom at Durham Cathedral is another important case in point, for according to the "Rites of Durham," it appears that the cathedral possessed two pairs of silver candlesticks for the High Altar, one pair of a more costly description than the other, the latter of which were doubtless reserved for use on ordinary days.

The example of Durham appears, too, to have been followed in the Post-Reformation customs of Westminster Abbey. Among the many glories of the Sacristy attached to that famous church are two large and magnificently decorated candlesticks of silver gilt, presented to the Abbey, as the inscription thereon testifies, by one Sarah Hughes, who occupied at some time or another the position of housekeeper to one of the masters at Westminster School. These two candlesticks made their appearance, together with a vast

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quantity of other valuable plate, upon the High Altar of the Abbey every Sunday and great festival. They were subsequently replaced in the Sacristy, and in their stead there appeared two other candlesticks of smaller size and inferior workmanship which did duty throughout the week. It is curious to see how hard the old customs died at such an institution as Westminster Abbey. During the period of the middle ages it was the duty of the Lord Abbot to sing the High Mass on every Sunday and great Feast, when all the vast treasure possessed by the Abbey in the shape of golden plate made its appearance upon the Altar. The place of the Abbot came to be taken by the Dean after the big upheaval of the mid-sixteenth century. To him henceforth was assigned the duty of taking the principal Celebration of the week, and the custom of decorating God's Board with golden plates for this occasion still continued unchanged.

A great many contemporaneous prints have come down to us of the Coronations from that of Charles II. onwards, and the two candlesticks invariably make their appearance upon the High Altar of the Abbey. Indeed, even in the slackest times of Georgian lethargy and early Victorian neglect the High Altars of a large number, if not all of our English Cathedrals never failed to display a pair of candlesticks of their own, generally of a somewhat sumptuous character. True, the custom of lighting them had long since ceased to be observed, but the twin candlesticks continued throughout testifying to the ancient customs of the Church of England and awaiting the day when there should once more be a return to something more nearly resembling the beauty and dignity of worship in which our forefathers were wont to revel.

If anybody wants authority then for the introduction of the lights he can have enough and to spare, but in the name of all that's seemly do let him content himself with the ancient English use of two candlesticks. Nowadays we are waking up slowly to the fact that the mediaeval Church of England possessed a very distinct and a highly dignified use of its own. In the middle of the Nineteenth Century when a number of men were making the move in favour of adorning our neglected sanctuaries once more they acted sometimes hastily and always (though from no fault of their own) ignorantly, but sincerely. They embarked upon practices that were often fanciful and always erroneous, destitute moreover of any real historical sanction. Hence among other things there grew up the miserable meaningless custom of placing rows of candles, unlimited in number, which detract more than words can express from the beauty and comeliness of our east ends. A journey to the Continent, to Belgium for instance, and perhaps still more to Italy, will bring us back to the Home land sadder and wiser people with our minds simply surfeited with the execrable taste which hides glorious works of art with ridiculously tall candlesticks, of an absolutely meaningless description. May the day soon dawn when on the one hand there will be a return to sanity on the part of a number of our misguided ritualists and may the time no less speedily dawn on the other hand when the silly unhistorical prejudice against the use of altar lights, as such, may have been consigned to general oblivion.

Experiences in The Edmonton Mission

"GIT INTO THE BUSH"

By J. B. Bickersteth

PART II.

"FOR G—'s sake, Riverend, git into the bush for a couple of minutes and let me *cuss*"—the last word with great emphasis, as the speaker, a typical Westerner, with his highly coloured shirt, dark kerchief and broad-brimmed hat, stood surveying his heavily laden wagon sunk in mud above the axles. It certainly was a bad slough, and his team of oxen floundered heavily and then lay still, placidly blinking; it was neither the first nor likely to be the last experience of this kind they had had. It was a case of unloading; and disregarding my friend's request, I dismounted and started in to help lighten the wagon by removing on to dry ground a good many hundred pounds. Then the oxen, who had been got out of the hole and were resting on the further side of the slough, were hitched to a logging chain attached to the wagon, and with much creaking and splashing and shouting, we landed the other side, dirty but triumphant.

It is a scene perfectly familiar to anyone who has travelled the trails north and west of Edmonton. In bush country the mud-holes are a nightmare, and can safely be said to prevent the hauling of any big loads during the rainy months. I was on my way home to Lac La Nouve, and had got into a real bad place myself only a few miles back. My horse went in up to his belly and lost his footing altogether; snorting with fright, he rolled right over on his side and lay there breathing heavily, with head and neck stretched out on the mud. Fearing lest he should be smothered, I put some brush under his head, and then undoing about twenty-five feet of strong tether rope, fastened it to the saddle, found terra firma myself and managed to pull him to his legs again and finally out of the slough. He was light grey when he went in!

Obstacles of this kind make churchgoing in the country districts a real difficulty, and punctuality at the services is unknown. In this part of Alberta there is very little country which could be strictly called prairie. As the missionary travels from one settlement to another he rides through many miles of timber, mostly poplar, spruce and birch, and further west, plenty of jack pine. There are no small towns, such as are found even in Central Alberta. The fact that one has arrived at a certain locality only becomes patent when one has reached the post office, generally located in a homestead occupying some central position.

The homesteaders are wonderfully kind in their welcome to the preacher and his horse. It might seem that in a primitive state of society such as exists in these parts, where hotels are unknown and even rough stopping places are few and far between, hospitality was not so much a virtue as a necessity. But this would be a gross injustice to the liberality of the settlers. True, the door is never shut in the face of any wayfarer who seeks food and a night's shelter, but the missionary receives a special welcome. As one hospitable soul once said to me, "Why, King George himself wouldn't get the parson's bed if he came!" And not a cent in payment is asked or expected.

Mr. Bickersteth's Shack at Dandurand—the owner in his shirt sleeves.

In few shacks is the Bible to be seen; indeed, there are few books of any kind in evidence. Eaton's catalogue has been called, with justice, the homesteader's Bible, and certainly it would be a fine thing if the Book of books was studied with half as much diligence as the stock in trade of this famous emporium.

Throughout our districts there are considerable numbers of experienced farmers from the States, Great Britain and Eastern Canada, but it is also quite true to say that many of the homesteaders are amateurs. Here is a list of former professions—shoemaker, candy store keeper, groom, sailor, carpenter, traveller in the false hair line, mechanic, soldier, actor, street car conductor, electrician; all trades, all nationalities, all denominations—a truly cosmopolitan collection of parishioners.

The country is every year becoming better provided with churches, but in many places services are still held in shacks, stores, stopping places, or any other conveniently central place. One cannot help feeling that the work among the homesteaders, often pressed for money, and suffering many hardships, is valuable work. They need sympathy and love; they need religion. Difficulties and disappointments there are, and always will be—long tiring journeys, indescribable nights with curious people in curious beds, local quarrelings, and in some cases absolute indifference and deeply rooted prejudices. But to seek out the children in lonely farms and to teach them, to gather the people together for the Holy Sacraments, to speak to them during the course of a simple Church service, to stay with them in their own homes, to learn to know them and to love them, to watch interest grow and Church life revive and flourish, these are things which make any discomfort seem small, any effort worth while.

Very different is the work in the small towns along the G.T.P. and in the construction camps, the logging camps and the tie camps. Someone has said man made the cities, God made the country, but the devil made the small towns. Certainly the planting of the Church and the building up of real Christian character in such places is extremely difficult work. They have all the disadvantage of being on the direct road of construction. A large part of the population is of the fleeting, fly-by-night kind. Even the more respectable people are constantly changing; petty social dis-

tinctions are too apt to create ill-feeling. The temptations of a frontier town are many—chiefly in the shape of drink, immorality, and so forth.

It is not possible within the compass

A Bunk House.

of a short article to give any adequate idea of the work in the camps. Here we are in constant touch with the members of the Church Camp Mission, only hampered in their good work by the want of more men and more money. Their work lies solely in the camps—ours chiefly in the settlements and small towns which spring up in the wake of the railroad construction and along the line. As the construction moves ever westward and northward, this kind of work will tend to pass altogether out of the province of the Mission, though for some years yet railroads will be under course of construction through our districts, and gambling, whisky and women will continue to do the devil's own work and set back the efforts of the Church.

It is always a critical moment when one enters a bunkhouse full of men for the first time. Generally the men just take a glance at the newcomer, size him up and then pay no more heed to him. Indifference is far harder to cope with than hostility. It is pleasanter to be jeered at than ignored. But the magazines and papers, distributed free, soon introduce the preacher, and the welcome, if not effusive, is none the less warm and genuine for that.

On one occasion away west, I remember striking a logging camp about 7 p.m. The cook gave me some supper, though I was late. Cooks are a study; they are proverbially cantankerous, and it is always advisable to make friends with these important individuals at the earliest possible moment, for sometimes, as a walking boss once put it to me, cookology and theology don't go well together. Generally, however, one has every reason to be grateful to this autocratic personage, and to his hard-working, good-natured hash-slingers, who will almost always help the missionary in every way—granting him the use of the cook-shack for the service and bidding him welcome at every meal while in camp. On this occasion, however, I did not need the dining-room. Entering the bunkhouse, which held about seventy men, I found a square dance in full swing. Most of the lumber jacks seemed huge men, picturesquely dressed in crimson or buff-coloured shirts, open at the throat, and corduroy trousers. Two men were fiddling furiously; another was calling the dance in a voice unintelligible except to the initiated. Seeing who I was, they stopped almost immediately, and suggested finishing the dance after I held the service. I gladly accepted the offer, and the two fiddlers, now shy as school girls, and not without a few smiles, began playing a hymn tune. We had our service. Some gamblers in the corner consented to stop playing for half an hour, with perfect courtesy. We sang many hymns; the "boys"—about seventy of them—all came up to my end of the bunkhouse, and were perched along the top of the bunks, occupying every point of vantage. For the general confession we all stood. Then, after more hymns, I read from the Bible and gave an address. When the service was over, they fell to dancing again with renewed vigour.

Such services are very typical. The men are generous, open-hearted, frank, in their praise or in their criticism. Though there can be no doubt that the mere travelling from one camp to another and bearing open witness for Christ does serve to remind the men, if only for a few short minutes, of higher things, yet it is the individual work which is of real value. In every camp one comes into touch with two or three really keen Christian men, to have a talk with whom it was worth many weary miles of walking the grade. How great a privilege one feels it to be if one can be used to help and strengthen such men in the midst of much that is cruel and rough and degrading.

And how great the spell of the country, as one tramps through the mountains—perhaps after dark, with the thermometer at 10 degrees below zero, a great full moon in the sky, the mountain glittering in the clear frosty atmosphere, the valley below black as ink, the snow dry and crunching under one's feet—and then welcome lights of a camp shining through the trees. It is a country which makes big demands, but gives big rewards.

A Railway Town.

Church (downstairs) and Parsonage (upstairs) at Onoway, a country station of the Edmonton Mission.

Synod of Quebec

THE annual Synod met on Tuesday, May 27th, in the Cathedral Church Hall, after the opening service in the Cathedral of the Holy Trinity had been held. The service consisted of the Litany (sung to Tallis) and Choral Celebration of the Holy Eucharist (Merbecke's setting being used.) The Bishop of Quebec was celebrant, Bishop Grisdale gospeller, and the Archdeacon of Quebec epistler. Dr. J. Paterson-Smyth (owing to the illness of the select preacher, Rev. H. M. Little) preached the Synod sermon, his text being "the Church of the Living God." He dwelt on the divine foundation of the Church and on present-day aspirations towards re-union, and the great evil of our divisions at home and abroad, emphasizing the need of greater sympathy on our part.

The Bishop delivered his

CHARGE TO THE SYNOD,

dealing with various topics. He referred to the *attempted division of the Provincial Synod,* and said: "Since last Synod, a change in the ecclesiastical organization of the Church in Eastern Canada has been attempted to be affected, by which the dioceses comprised in the civil province of Ontario, would be separated from the old ecclesiastical province of Canada, and be formed into a new ecclesiastical province. This proposed action first received the support of the General Synod, and it has since been adopted by the provincial Synod in 1912, but it still in the estimation of many awaits final ratification by the provincial Synod."

In regard to the

CIRCULAR LETTER PROPOSALS.

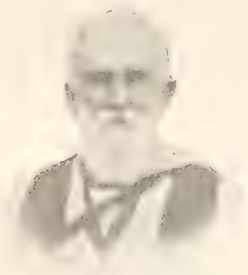
the Bishop said:—"And here I feel it to be my duty, according to my consecration vows, by which I promised to 'banish and drive away all erroneous and strange doctrine contrary to God's Word,' to solemnly warn you, my dear brethren, against any action, however charitable and however plausible it may appear to be on the surface, which would tend to lower the Church's standard in regard to the orders of her ministry, the existence of which she most clearly traces back as founded upon the Holy Scriptures. No one yearns more than I myself for an absolute unity amongst all the Christian communions throughout the world, which confess our Lord Jesus Christ as God and Saviour, and it is because I am convinced that the proposals recently put forth, no doubt with the best of intentions, in a circular letter entitled 'An Appeal on Behalf of Christian Unity' would hinder rather than forward this happy consummation, that I am constrained to utter

again to-day, with all the authority of my office, this solemn warning."

He expressed himself as being doubtful of the wisdom of

Prayer Book Revision.

and remarked: "This last subject of maintaining and upholding our goodly heritage calls up very naturally to my mind that beautiful expression of it, our noble and ancient liturgy. Prayer book revision is one of the keen topics, and since our last



The Bishop of Quebec.

Synod the prayer book revision committee of the General Synod has met for its deliberations in our city of Quebec, as well as in other places, so that we have been brought into contact with some of the thought on this subject. And while I recognize the need of some enrichment of our prayer book and its adaptation to the varying conditions to be found in our vast country, I am personally rather conservative in this matter, and am still very doubtful whether the time is yet ripe for producing a Canadian prayer book of any permanent type. It would appear to me that present conditions are able to be fully and wisely met by the exercise of a reasonable elasticity in the use of our good old prayer book, under the direction of each Bishop according to the needs of his own diocese."

As regards

Missionary Work

the Bishop hoped that each deanery would try, not only to meet its money apportionment, but also to send men to the work in proportion to the number at home. Referring to those of his clergy serving in lonely parts on the Labrador and down the Gulf of St. Lawrence he intimated that two similar posts had to be filled in the near future and called for volunteers. As regards stipends he announced that the minimum now was $800, with a $50 yearly increase till $1,000 was reached. In connection with Sunday schools he said we owe it to the children that they shall receive at our hands positive instruction in all the truths of the Catholic faith. While recognizing the technical help given by the S. S. Commission, the Bishop remarked:—

"I am convinced that whether this or any other leaflet system is adopted, or whether any other plan is followed, real success in moulding for the Church the lives and thoughts of her young members must always be in proportion to the loving and devoted labour bestowed upon this work by the individual Parish Priest."

Tribute was paid to Rev. Canon von Iffland, who retired after being rector of Bergerville for forty years. Statistical matters were then dealt with and finally the names of priests and laity who departed this life were read and they were solemnly commended into God's gracious keeping.

As regards the

Motions Passed by Synod.

the most important was the following which was unanimously carried:—

"That in the opinion of the Synod, the action taken by the Provincial Synod of Canada, at its last session, held in the city of Montreal, in September, 1912, whereby—in accordance with Canon VIII. of the General Synod—it proceeded to organize immediately a new Provincial Synod to consist of the several dioceses comprised in the Civil Province of Ontario, and to remove such dioceses from the jurisdiction of the Provincial Synod of Canada, was contrary to the Constitution of the said Provincial Synod, which declares that no alteration of the Constitution or Canons shall come into force until it has been confirmed at a second session of that Synod;

"That a copy of this resolution be communicated to the Archbishop of Ottawa, and the several Bishops of the Province of Canada as constituted before the action above referred to; also to the several Synods, requesting their co-operation."

The elections of

Delegates

to the General Synod resulted as follows: — Clerical delegates — Rev. Canon F. G. Scott, Rev. Canon Allnatt, Ven. Archdeacon Balfour, Rev. Canon Shreve, Very Rev. Dean Williams and Rev. Principal Parrock. Substitutes—Rev. E. A. Dunn, Rural Dean Stevens, Rev. R. W. E. Wright, Rev. G. H. A. Murray, J. P. B. Balfour. Lay delegates—Messrs. John Hamilton, E. T. D. Chambers, Wm. Farwell, James McKinnon, R. Campbell, G. W. Parmalee, Edwin Pope, Capt. Carter, W. H. Wiggs, Dr. Jas. Laurie, Colonel Harkom, Colonel Fraser.

Provincial Synod—Clerical delegates—Rev. Canon Allnatt, Very Rev. Dean Williams, Ven. Archdeacon Balfour, Rev. Canon Scott, Rev. Principal Parrock, Rev. Canon Shreve, Rural Dean Stevens, Rev. E. A. Dunn, Rev. R. W. E. Wright, Rural Dean King, Rev. G. H. Murray and Rev. Prof. Vial. Lay delegates—Messrs. John Hamilton, Wm. Farwell, E. T. D. Chambers, Capt. Carter, R. Campbell, Col. James J. McKinnon, Edwin Pope, G. W. Parmalee, Dr. James Laurie, W. H. Wiggs, Edward Wilson. Substitutes — Col. Farrer, St. George Boswell, Col. Harkom, Paul Owen, Wm. Dennison and J. P. Bowen.

The names of those elected as members of the Board of Management of the M. S. C. C. are Ven. Archdeacon Balfour, Rev. Canon Scott, R. Campbell and W. H. Briggs.

The two clergy elected to serve on the Sunday School Commission are Rev. Rural Dean Dunn and Rev. E. R. Roy, the Bishop's Chaplain.

The Rev. R. H. Hiltz addressed the Synod, setting forth the advantages offered the Church through the Sunday School Commission. Canon Shreve made a strong appeal to the Synod to make up its apportionment of $500, remarking that the Commissions schemes were now more churchly and less interdenominational. The Commission came in for some pointed criticism on this ground.

The Rev. R. J. Bowen addressed Synod mentioning the work in the wilds of Canada being carried on by the Bible Society.

The evening session was devoted to the religious needs of the diocese and the Archdeacon of Quebec read a beautiful paper on the spiritual needs of priests and people, dwelling on the need of parochial missions and clergy retreats and also on retreats for men and women, describing what had been done elsewhere. A very helpful discussion followed, each speaker dwelling on some aspect of the spiritual life, and the whole was suitably concluded by an appeal from Dr. Paterson-Smyth, Synod preacher, to make the end and aim of our work of edifying the faithful always to be the devout and regular reception of the most Holy Communion.

A resolution expressing the Synod's sympathy with Rev. H. M. Little, of Westmount, who was to have delivered the sermon at the opening of the Synod, in his illness was unanimously adopted.

In Garden and Field

THE LILAC

Notes By E. T. Cook

In many countries in Canada one shrub is waving its flower clusters in the wind and its name will occur at once—the lilac. This great gift from China and Japan may be accounted almost a naturalized wild shrub here, and unless its history were known few would think otherwise. Its energy is almost irrepressible as one might say of "real estate," and though the growth is not hedge-like, wherever flowering dividing lines are required with no protective object in view, the lilac should certainly be planted before all others. It must enjoy this free bracing air and glorious sunshine, to show such tenacious growth and disregard for soil, position, or extremes of heat and cold, and the great trench raiser Lemoine began years ago to bring into the world the varieties that should be planted in our gardens. Lilac-time ushers in the summer months which come to us after our long snowy winter and heralds the glowing of honeysuckle, spiraea, and thorn. The thorn is planted, as visitors to the old country are well aware, as a hedge plant, and I once saw the golden rain that aptly describes the laburnum growing with it and never a better marriage. Why not try this here? Select on the score of expense the ordinary purple lilac, as it is called, because presumably it is not purple, bearing the Lemoine hybrids for the garden proper. The most beautiful white is *lemoinei,* and the darkest souvenir *de L. spath.* A few are perfectly dotted, the individual flower like a little tight rosette and these have the merit of lasting longer, because of their great solidity, if one may write so of a flower, and density. *Marie Legraye* is the finest of these, and a true lovender is *Jules Firgex.*

Purple lilac appealed to Tennyson, and in his home at Farringdon this shrub of all shrubs scented the breeze from the sea. What a depth of meaning in those words "nature, so far as in her lies, imitates God," and in the following verses the poet writes of the purple lilac, its ripe heavy clusters that color into June days.

Nature, so far as in her lies,
Imitates God, and turns her face
To every land beneath the skies,
Counts nothing that she meets with base,
But lives and loves in every place;
Fills out the homely quickset screens
And makes the purple lilac ripe,
Steps from her airy hill, and greens
The swamp, where hummed the dropping snipe,
With moss and braided marsh-pipe;

And on thy heart a finger lays,
Saying, "Beat quicker," for the time
Is pleasant, and the woods and ways
Are pleasant, and the beech and lime
Put forth and feel a gladder clime.

OUR WILD FLOWERS.

The Fleur de Luce, Canadian Iris, or Flag.

It is not wise to set one flower apart and say, "that is the most beautiful of all," but the *Iris versicolor* of marshy lake shore, muddy, streamlet banks, and wet meadow lands is far from least in our native flora. I first saw this beautiful species wild by the water edge at Bond Lake and hailed it with affection, its silky petals painted with shades of purple and yellow. Long before the flower stems appear the sword-shaped leaves have speared through the soil and in themselves possess a certain beauty apart from the recollection they bring of gorgeous tufts of leaves and flowers to the garden borders and rock gard-

ens of the old land. Longfellow is filled with love for this

Beautiful lily—dwelling by still river,
Or solitary mere,
Or where the sluggish meadow brook delivers
Its waters to the weir.

O fleur-de-luce bloom on and let the river
Linger to kiss thy feet;
O flower of song, bloom on, and make forever,
The world more fair and sweet.

THE WILD ORANGE LILY.

Lilium Philadelphicum is a wild, wilful, impudent flower, one of those gorgeous bits of colour that bring fresh joy wherever the plant has come to stay. It is the flower that the sun itself seems to have lingered over and sent forth orange scarlet dabbed over with purple-brown, to make the blue lapine even bluer from this dashing, wonderful contrast. The artist who seeks to realize something of the richness of nature may well study these in the quivering heat of a summer day. Limpid brooks and airy willows are not in this scene—it belongs to the mellow fall days when maples are afire with scarlet and gold and dreary wastes thick with the daisy and golden rod.

A SCENT OF SCENTS.

I was looking through some notes the other day and came across a recipe for pot-pourri, the old favourite mixture made with other ingredients from the petals of the rose. The recipe is Mr. Ellwangers', the great American horticulturist and author, and represents the famous compote luxuriously. The roses used should be just flowers of the sweet-smelling kinds gathered in as dry a state as possible. After each gathering spread out the petals on a sheet of paper and leave until free from all moisture: then place a layer of petals and salt, alternating until the jar is full. Leave for a few days or until a froth is formed, then incorporate thoroughly, and add more petals and salt. Mix daily for a week, when fragrant gums and spices should be added, such as benzoin, storax, cassia-buds, cinnamon, cardomon, and vanilla bean. Mix again and leave for a few days, when add essential oil of jessamine, violet, tuberose, and attar of roses, together with a pint of ambergris or musk, in mixture with the flower ottos, to fix the odour. Spices, such as cloves, should be sparingly used. A rose pot-pourri thus combined without parsimony in supplying the flower ottos, will be found in the fullest sense, a joy for ever.

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Synod of Nova Scotia

The thirty-sixth session of the Synod of the Diocese of Nova Scotia was held in Halifax on May 27th, 28th and 29th. The services were held in the Cathedral, and the business meetings in St. Paul's Hall, as usual.

The first service was a Celebration of the Holy Communion at 7.30 a.m. on Tuesday, May 27th, in the Cathedral. A large attendance of both clerical and lay delegates was present.

The first business session was taken up with an examination of the reports of committees in charge of the various funds of the Synod. These were, generally speaking, found to be in a satisfactory condition. The Church Endowment Fund Report aroused some discussion as to the regulations provided for transferring beneficiaries from one class to another.

THE SUPERANNUATION AND WIDOWS' AND ORPHANS' FUND

were shown to be in good order, but they could do much more. About half the parishes in the diocese are doing well by these funds, and the others are either doing nothing or sending in a merely nominal sum.

The Bishop of Nova Scotia.

Judge Savary's motion regarding a change in the Constitution of the Synod, seconded by Judge Forbes, was referred to the Committee on Amendments to the Constitution.

Rev. G. M. Ambrose's motion regarding proposed changes in the

CHURCH ENDOWMENT FUND

was supported by a carefully worded speech. Mr. Vernon pointed out that the Church Endowment Fund Committee was not under the control of the Synod, but was a self-governing and self-perpetuating body, and moved that a special committee be appointed to the Chair to confer with the regular one as to changes proposed. W. H. Wiswell added some words of explanation which cleared up the matter considerably. He deprecated any change in the regulations. He was strongly supported by Archdeacon Armitage who indicated the absurdity of proposing and making changes which had stood such good service, and had been drawn up by men of large experience and whose time was very valuable. In connection with the Church Endowment Fund particularly, he showed the difference between that fund and all others, in this diocese and elsewhere, and said that the Synod owed a deep debt of gratitude to the benefactors and administrators of the Fund.

The amendment was carried, thus handing the question over to a special committee to be appointed by the Bishop.

Rev. John Reeks, of Rosette, brought forward a resolution asking that the Synod provide for an increase in all clerical stipends up to the standard proposed by the D. M. B. for men serving under their regulations.

A resolution was moved regarding the Bank Fishermen of Nova Scotia, suggesting that the Committee on the Better Observance of the Lord's Day consider the preparation of a manual of Prayers and Scripture Reading for their use while at sea.

The regular business of the Synod having been concluded, the Archdeacon of Nova Scotia took the chair, and the Archdeacon of Halifax, in his usual happy manner, moved a hearty vote of thanks to the Bishop for the very satisfactory manner in which he had presided. This was seconded by Rev. R. A. Dixon, and carried unanimously. The usual votes of thanks were passed to the press, the people of Halifax and of St. Paul's Parish in particular for the use of their hall, and a special resolution of appreciation of the work of Col. J. F. Wylde, who recently retired, and is now living in England, and the thirty-sixth session of the Synod of the Diocese of Nova Scotia was closed by the Benediction and Doxology.

At the afternoon session the first item on the order of business was the

CHARGE OF THE BISHOP.

The Bishop referred feelingly to the death of Dean Crawford and of Archdeacon Kaulbach; pointed out the necessity of putting aside minor differences and working together heartily for the common good; indicated the importance of the census statements, showing a great increase in the Church population in all Canada, and not least in Nova Scotia; mentioned the fact that the debt on All Saints' Cathedral had been reduced to $35,000, and that a united effort of the men of the diocese to the extent of one day's pay or income would meet it, and concluded by giving the usual statistics of his work, and in making the important announcement that he had appointed Rev. J. D. P. Llwyd Dean of the Cathedral and Rev. G. R. Martell, Archdeacon of Nova Scotia.

A strong committee was appointed to deal with the matters in the Bishop's charge, and to bring before the Synod such matters as required action.

The service in the Cathedral on Tuesday evening was largely attended. The Bishop inducted Rev. Dr. Llwyd as Dean of the Cathedral, and the new Dean then installed Rev. Dr. Martell as Archdeacon of Nova Scotia. The official instrument of appointment was read in each case by Rev. Canon Powell. Dr. Martell preached from Gen. xxvi., 18.

At the morning session on Wednesday, May 28th, the chief matters of importance to come up were the Kaulbach Memorial Fund resolution, and the report of the Committee on Moral and Social Reform, presented by Rev. C. W. Vernon.

The Kaulbach Memorial Fund is proposed to found an exhibition or scholarship, at King's College, Windsor, to be held by the student showing the best knowledge of missionary work, and intending to offer himself for that work. The recommendation was carried unanimously.

Mr. Vernon, in presenting his report of the Committee on Social Reform, made several important recommendations, which at the conclusion of the report he moved as separate resolutions, among others that the name of the committee be changed to the Diocesan Committee on Social Service, and that it be strengthened by the addition of several members to make it a representation committee. These were accordingly elected as follows: Ven. Archdeacon Martell, Revs. T. F. Draper, D. V. Warner, H. L. Haslam and J. A. Winnifield and Messrs. B. D. Bent, H. S. Theakston and W. L. Cotton.

The debate on the report of the special committee on

AMENDMENTS TO THE CONSTITUTION

was continued. The vote on the first paragraph was then taken, and the section was not adopted. The next two sections referring respectively to the election of lay representation to Synod for a period of three years, and to a change in the conditions under which women vote at parish meetings, were adopted.

The next on the order of business was discussion of a proposed amendment to the Church Act, under which it was provided that a newly elected rector should perform no duties in his parish until all arrears of stipend due predecessors have been provided for. The Bishop urged the policy of

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for. The Bishop urged the policy of not amending the Act hastily. The motion was withdrawn.

THE SUNDAY SCHOOL REPORT was read by Ven. W. J. Armitage. This was an able review of the Sunday school situation, recommending, among other things, that a travelling secretary for the Maritime Provinces be appointed. The report included statements from deanery associations throughout the diocese, and from the various departments of Sunday school work. Mr. W. C. Carter, Sydney, had secured replies from 98 parishes in the diocese, showing an enrollment of more than 17,000 scholars. The report on the whole was most interesting and valuable.

Rev. T. W. Powell, President of King's College, stated the case for Sunday School Commission, pointing out the excellent work being done by that organization, and discussed the importance of Bible Classes for adults. Rev. G. M. Ambrose drew the attention of the Synod to the fact that the practise of catechising in the Church, open to all the country clergy whose long drives made Sunday school work almost impossible, should receive some thought. It could not be expressed in figures, but its value was very great.

The report of the committee on the Bishop's Charge was read and Canon Powell pointed out that the method of procedure this year had been the same as heretofore. There was always the probability, almost the certainty, of the report being pigeon-holed, and no action resulting.

Rev. C. W. Vernon then moved, and Rev. S. J. Woodroofe seconded, a resolution referring to the Bishop's suggestion in his charge that one day's pay or income given by each Churchman in the diocese would pay off the debt on the Cathedral, and requesting the appointment of a committee to deal with the matter.

Mr. A. B. Wiswell read the report of the

BROTHERHOOD OF ST. ANDREW

which indicated that this useful organization continues to be of great value to the Church.

The report of the committee on Parochial Missions was read by Archdeacon Martell. It referred to the appointment of a strong organizing committee which had been at work for several months, and to the series of addresses given during Lent. The Bishop explained the scope of the Mission. The report was seconded and carried.

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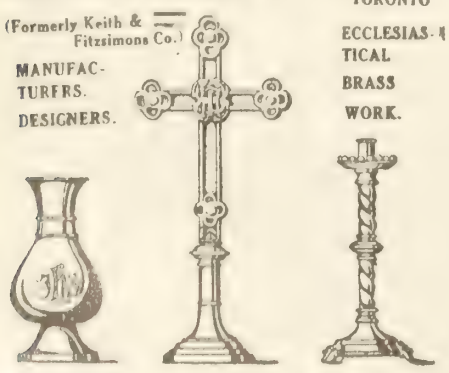

The Church and Present Day Aspirations For Unity

SERMON PREACHED AT OPENING OF QUEBEC SYNOD.

By Canon Paterson-Smyth, B.D., Litt.D., D.C.L.

"The Church of the Living God:" 1 *Tim. iii,* 15.

MY subject is the Church in our aspirations after unity. First the Church. For on right thoughts about the Church depend right aspirations after unity.

People say we talk too much about the Church. Perhaps so. Tactless people talk too much and too often about a good many things. But if any one considers that we think too much about the Church or put too much emphasis on the Church, or have too much enthusiasm for the Church it might be well to consider how much our Lord thought of it and how much emphasis He put on it and how much—if I may reverently say so—of deep earnest purposeful enthusiasm was in His heart for the Divine Society which He was founding on earth.

I am thinking of the earnest enthusiasts I have known with the eager projects for mission or temperance or housing of the poor or social service in cities. I am thinking especially of one dear old friend who shortened his life in his passionate efforts for a great noble purpose.

With all deep reverence I say that men like that suggest to me the thought of our Lord. Did you ever think of His great central enthusiasm—the special subject that seemed to bulk so prominently in His thoughts that it seemed as if everything led up to it—His great ideal for the help of humanity? For surely He had one central ideal.

It was the centre-point of all His teaching. The vision that filled up His outlook into the future of the world. It was the subject of His very first sermon. The last instructions in the forty days after the Resurrection were pertaining to it. The Twelve Apostles were sent out to teach it. The seventy disciples took it as their first subject. His whole life work was concerned with it. His whole teaching bore on it. Almost every parable was an illustration of it. If you look through a concordance, you will find the title of it about one hundred times in the Gospels. It is just as I said.

Just as every great human teacher who is capable of enthusiasm about his work has some special central subject—temperance, or missions, or child-rescue, or something that is so prominent in his thoughts that he will continually talk of it—so, in all reverence, we may say of the Divine Teacher that He, too, had one central enthusiasm, one central idea, for humanity.

What was it? He called this ideal of His, "The Kingdom of God." You remember how His very first preaching was, "The Kingdom of God is at hand": His very last teaching between the Resurrection and Ascension "Being seen of them forty days, and speaking of the things concerning the Kingdom of God." His disciples were sensible how almost all His parables were illustrations of it. The Kingdom of God is like mustard-seed, like leaven, like hidden treasure, like a draw-net, and so on and on through the series. The Kingdom of God, The Kingdom of God!

That is my first thought. That our Lord had one great central project that seemed to have been more important to Him than anything else, and that He called it "The Kingdom of God."

II.

Now, what did He mean by the "Kingdom of God"? Clearly some present thing. Something that first of all concerned this earth—that had to begin and grow and spread for a blessing to earth.

Remember how He illustrates it It is like a little mustard-seed, a very small thing, to grow by-and-by into a great, spreading tree, that the fowls may shelter in its branches. It is like leaven, which spreads in meal until the whole mass is leavened. It is like seed growing secretly. It is like a corn of wheat springing up, first the blade, then the ear, then the full corn in the ear. Evidently it is some living, growing thing, spreading gradually on earth for earth's blessing and good. Remember how He puts it in the Prayer of the Kingdom, which His followers were to use:—

"Thy Kingdom Come. Thy Will be Done." Where? "On earth—on earth, as it is in heaven."

It is easy to see that He meant the little Christian Society which He was founding on earth. I do not mean that the Church realizes our Lord's beautiful ideal. But it is the human attempt to realize it. It is the best He could do to realize it with the material available. I think it is as if a great artist with a glorious conception in his mind has to work it out in rough stone. The stubbornness of the material thwarts him and makes the result but a poor approach to the ideal in his mind. Yet it is the best attempt in his power to realize his ideal with such intractable material.

The few picked out here and there to form the nucleus of it were the little grain of mustard-seed to grow into a great tree; the little leaven that was to spread through all the ages to leaven the whole lump. That little group was all-important to Him. Everything, humanly speaking, depended on it. His beautiful plan for the lifting up of the world—for pulling the poor old world straight—was to be carried out by that society when He had passed from earth. He would always watch over it. His Holy Spirit would dwell in it. It was to be the expression and the instrument of His love for humanity. And it was to be in long procession, one unbroken body into the Unseen, and there be the Kingdom of God, in Paradise and in Heaven.

Let the sweet, fair vision arise before you. Christ's ideal for His Church. Not a selfish crowd whose supreme thought was that each for himself should escape punishment and gain happiness hereafter. No, but a band of knights of God going forth to sweeep away the evil from the earth—to pull the world straight. All noble life should spring up around that little society—cruelty and misery, drunkenness and impurity, all that was cursing men should vanish before it. It should leaven the world; it should give hope and courage.

That is the next thought I want to impress on you, that our Lord came, not to teach a philosophy, but to found a society—a great society for a great unselfish purpose, that men should grow noble, that God's will should be done on earth as it is in heaven. The society which is known to us as the Church of Christ.

Will you notice that His chief work for His three years of ministry was not so much preaching to individual people, or converting individual people, but rather laying the foundations of that society which should go on through all the ages preaching to the people and converting the people?

Day after day for three years He was keeping around Himself a little group that He had chosen as the nucleus of the future Church—showing them His ideals, inspiring them with His thoughts, touching them with the beauty of His life, so that when He should ascend into heaven He would have ready for His purpose a trained, consecrated band of men on whom the Holy Ghost should come.

Surely we cannot doubt that the Church bulked largely in His thoughts.

III.

Next in considering our aspirations for unity it is important that we—sons of the Church—should try to get clear views about its purpose and constitution, let me put these thoughts before you:—

(a) The Church is not merely an appendage to the Bible. The Church was before the Bible. Ponder carefully this fact that our Lord left to the world at His ascension not the Gospels and Epistles, but the Divine

Society whose members were afterwards inspired to write the Gospels and Epistles. God forbid that this should seem to lower the position of the Bible. No. It is but to put the Bible and the Church in their rightful connection. The Church was the cherishing home or nest in which the Bible was to grow. The Bible is the Book of the Church.

(b) This Society which Christ founded was a definite, visible, organized society. It was not an indefinite or intangible set of isolated people who might have certain feelings or beliefs without anybody knowing of them. You cannot work big reforms that way. It was a definite, visible, organized society, with its regular method of admission, and its regular way of appointing officers. It was He Himself carefully selected and personally commissioned the first office-bearers in it—a society in this respect just like the Freemason Society or the Orange Society.

(c) Again, be clear about this: It was to be one body. This needs special emphasizing in our day when Christians seem to think they may split up as they like.

(d) Its chief central mark was that it should be a holy society, pure and loveable and loyal to Christ. But lest we should lose heart, see also that the Society was to be an educational one, and therefore had to have many faulty people in it. It was not merely a glass case for exhibiting saints; it was also an institution for making saints, even out of very poor material. The Kingdom of God was like a net, gathering of every kind. So the New Testament knows of no branch of the Church which was not in some degree corrupt. Though the purpose of the Church is to make men pure and holy, yet the Church on earth must be more or less impure and unholy, however strict its rules, however rigorous its discipline, because it is made up of imperfect men; because, moreover, it is made up of disciples learning to be holy, not of masters who are perfectly holy already.

(e) It was to be a Missionary Church. It was founded because there was a great good news to be taught, and great privileges to be obtained. Therefore it was to be aggressive, going out into all the world to preach the good news to every creature, to bring every creature within range of its benefits.

(f) It was to be a Sacramental Church. Be clear about that amid the nebulous notions of to-day, when the very name of sacramental grace is often a name of offence. Be especially clear about it in planning about Unity. The Church had great gifts for men. It had the glad story of Christ, which it taught orally at first, and afterwards by means of its written Gospels, which form the book of the Church. And it had special supernatural gifts for men that they could not get elsewhere. It had a sacrament of baptism, which was a real power in the spiritual life of men, not a theological abstraction. By means of it a real valuable gift came to every member of its society. And it had its sacrament of the Holy Communion, by means of which its unity was to be shown, by means of which also, in some marvellous way that we cannot understand, Christ communicated His own self—His own nature—His own self to the souls of men. Think of the tremendousness of that gift in the Church. I do not think it too much to say that a great part of the purpose of founding the Church was that it should convey to men this great gift. He came to infuse the Divine into humanity; He came that we might have life, and have it more abundantly. His Divine Society was the instrument for accomplishing this, and in no way more than by that holy sacrament. Be clear about that. If you are to be offered union at the cost of any risk to that sacramental gift of God—then do without union. You can't afford it at the price.

IV.

The saddest stories in history, I think, are those which tell how the beautiful inspiring ideals of reformers have been misunderstood and degraded and dragged in the mud by their followers. And perhaps the saddest of them all is that which tells how the ideal of the great Divine Reformer has been degraded by His followers till it is hard to find the ideal at all. I think of His care and solicitude in founding a Church. I think of all He hoped from it; of all He intended for it. I think of His promise to be present with it, and how He is watching its progress to-day in the world.

And then I think of the deep sorrow to Him, as He sees His great instrument being spoiled—split up into a multitude of conflicting sects, warring with each other—as He sees amongst a great part of its children the idea of that Divine organized Society lost altogether.

Think of the Lord's own prayer "that they all may be one. "Hear St. Paul's indignant pleading against the breaking up of that One Holy Society: "Mark them which cause schisms amongst you, and turn away from them." "I hear there are divisions amongst you." "One is of Paul, another of Cephas," etc. Is Christ divided? Was Paul crucified for you?" &c. "Ye are the members of Christ." "That there be no schism in the body." "By One Spirit ye are all baptized into *One Body*." Being partakers of the one bread reminds them that they are all members of the *One Body*. And so on and on right through the Epistles. Can anyone look out on the mockery of all this in the two hundred sects to-day without wondering how men can read the Bible and let such things go on?

You see how things are to-day:

(1) Look at our missionary work abroad. We all rejoice that Christ is preached to the heathen, by whomsoever it may be. But think of the waste of power, and think of the perplexity of the poor heathen as he looks at the multiplicity of Christian bodies who cannot agree amongst themselves. And think of the divided Christendom that we are preparing for generations unborn. We send missions to China. Yes. But by means of forty separate rival bodies of Christians. In Madras you can see the churches of nine different denominations from one place. In the Congo State there are eight different sects. Here is a statement from Australia: "In almost every township there are at least five separate houses of prayer, where five very scanty congregations are ministered to by five underpaid ministers, who ride on five under-fed horses to preach what is substantially the same Gospel." So it is all over the heathen world. No wonder that missions are not more successful. No wonder that the poor heathen has to say, "Had not you better agree first among yourselves?" No wonder that earnest men, not merely of our Church, but of all denominations, are complaining. "The world," says Dr. Milligan, a Presbyterian, "will never be converted by a divided Church." "In our present divided state," writes Dr. Williamson, a Methodist, "we shall never Christianize China."

(2) And who does not know the similar condition at home—here at our doors in Canada the waste, the bitterness, the ungenerous rivalries, the little country towns, with only a few people, divided by "religious" jealousies, shepherded by three or four ministers of different religious bodies, each of them half-starving on a miserable pittance, each of them who might be doing good work somewhere else but for these unhappy divisions?

Thank God that the tide is turning at last, that for the past ten years there is growing a strong public opinion amongst all bodies of Christians that this attitude is unworthy of our common Christianity. A kindlier feeling is springing up between us. Men are coming together to talk of this trouble. Tentative efforts towards union are being made. Much water will have flowed under the bridges before the great end is accomplished. But it would seem as if the first stirrings were being felt. It would seem as if the Spirit of God were moving on the face of the waters to help men at least to desire that unity which the Lord intended for His Church.

This desire will grow—and as it grows, there will be needed much kindliness and sympathy and willingness to sacrifice our own self-love and self-conceit, but much firmness too, and wisdom and caution and careful study and patience lest through unwise haste and eagerness, we should lose part of the deposit given to the Divine Society, and so prejudice the position of generations to come.

Therefore, in all humble diffidence, let me suggest to you what I think should be the attitude of our Anglican communion in Canada on this subject.

STUDY.

May I suggest, first, to the thoughtful Church layman, that he should begin to study the subject if he has not done so already. An educated lay public opinion is greatly needed; for in this, as in all other such movements, it is "the inert mass of uninstructed humanity" that most delays reform. There is a good deal of literature on the subject now that your Bishop and clergy can indicate to you. You will learn to realize the evils of divisions. You will see what wise and unwise methods have been tried to heal them. You will see the mischief of premature, one-sided attempts, as for example, attempts to unite with the Protestant side of Christianity by means which would effectually bar all union with the great historic Greek and Roman Churches whenever their day shall come.

SYMPATHY.

And when we have studied the subject and grown convinced of the sin of separation, we must next get into the attitude of thoughtful, kindly sympathy, and desire to understand men who are separated from us. Be serious about this. Be perfectly straight, frank, outspoken. The best compliment to the men who differ from us is to believe that they are in earnest and that they wish us to be in earnest. Nothing will be gained by empty effusive compliments to each other or talking of ourselves as all "different regiments in Christ's army." But, on the other hand, nothing will be gained by unsympathetic, churchly arrogance, by telling other religious bodies that we are right and they are wrong, and that the only reunion possible is they should return straight off into our fold. Try to understand the man who is separated from you—to "put yourself in his place"—to find out that he is just as good and earnest a man as you are and as much devoted to his Lord. Realize that the religious body to which he belongs has been the Church of his honoured father and his loving, godly mother, and that it

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is associated with very tender memories. Realize, too, that he is probably as convinced of the wrongness of your position as you are of the wrongness of his. Certain doctrines of your Church have been misrepresented to him, and certain doctrines of his misrepresented to you. We must try to understand each other.

I think if we would try to arrange little round table conferences with earnest men of other religious bodies, where we should talk out straight to each other, not as Anglicans or Presbyterians or Methodists, but as poor servants of Christ sorrowing together over our unhappy divisions and trying to find a way out, (we tried this in Montreal with valuable results); also I think if we would ask that all through Canada in the churches of every religious denomination one day each year shall be set apart in which we shall all use the prayers for unity and all speak appreciatively about the good work done by some of our separated brethren, it would do much to get us in the right attitude. It would help us to think the best and make the best of each other, and that is the first step. Perhaps it is all that this generation can hope to do towards the unity of the Church.

The unity will come some day certainly, since it is the will of our Lord. But this generation will not see it. For us it will be honour enough if we are allowed to do the humble pioneer work, to prepare the ground and perhaps drive down the piles on which other generations shall build. Even to correct our bigotry, even to learn to put the best construction on the acts of those who differ from us, even to achieve a "truce of God," in which no bitter things shall be said of each other through platform or press—would not even that be a pile-driving worth the doing?

CAUTION.

Through no fault of ours the issue is limited to the Protestant bodies, who are doing such splendid work for God in Canada. For the present at least, any discussion of the subject with the Roman Church is outside practical politics.

Let us be very eager for reunion with our brethren. But let us remember that union may be bought too dearly if we have to surrender vital truth for it. There are some truths of the Catholic Faith which are very loosely held by some. Take care that they are made secure. Remember, too, that even without surrendering what we call vital truths, union might be achieved in Canada at a cost of separation from the main body of the Christian Church.

Our Church has to be especially watchful, for in God's providence we stand in a unique position in Christendom. It is the simplest common sense to say that no other religious body in the world has the same position as a mediator for unity. For here she stands with all the essentials of Catholicity and with a friendly, sympathetic comradeship with our Protestant brethren which no other Church has. We share with the Greek and Roman Churches the historic episcopate and the valid ministry and the sacramental life. We share with our Protestant brethren the open Bible, freedom of thought and evangelical religion. Surely we may hope that God has some purpose for us in this effort for reunion, and therefore surely we must be careful that our position is guarded that neither the Catholic nor Protestant side of it be lost. The danger in Canada to-day is mainly to the former. The desire to draw closer to our Protestant brethren has a tendency to level down rather than to level up, to lower the barriers, to take the emphasis off the sacrament and the ministry, to identify ourselves with the Protestant bodies.

Several recent happenings in Canada emphasize this danger. A union in this direction is very easy, but beware of it. It would never tend to the united Church that we aim at. We should not only separate ourselves from the whole Anglican communion throughout the world (and even that in Canada would be sorely felt), but we should also build an insuperable bar to union with the bulk of Christendom, with the vast Greek and Roman Churches whenever the day for that union shall come. We should not have furthered the unity that the Lord prayed for. We should but have helped in forming a new Canadian sect. We dare not risk that.

HOPE.

Lastly, be hopeful. All around you will hear the pessimist note: "This talk of union is sentimental folly. No sensible man believes that the separated sects of Christians will ever be reunited. You are foolish enthusiasts—seers of visions and dreamers of dreams in the midst of a hard-headed practical world."

Be it so. God forbid that the seers of visions and dreamers of dreams should ever be wanting in the Church of God. They are the men that bring about the fulfilments. If we are sure that their visions and dreams are the visions and dreams of their Lord, "that they all may be one"—then we may be equally sure that fulfilment is coming.

But surely the signs of the times bid us to take courage. It will not come in our day—but come it will. Christ cannot be defeated. In His vision long ago the little mustard-seed grew into a great tree that the fowls of the air lodged in its branches. And, impossible though it seemed, the fulfilment came. So will this. It is that purpose of Christ that makes us hopeful. Not our own power. *Non nobis Domine.* Don't lose heart. It looks hopeless now; but it is as when you stand on the seashore and watch the pools of water when the tide is out. All water of the same kind. All belonging to the same sea—but separated by impassable barriers of sand. Utterly impassable they seem—utterly hopeless. But by and by the great tide sweeps steadily in from the ocean, and they all become one—that is it. That is what will come through our prayers and our struggles. God is watching—God is hearing. And in His deep glad sympathy with us, He will answer. The great tide of the Spirit of God will sweep steadily in, and the pools will become one. And that tide shall go no more out. That must happen because Christ has prayed for it.

God give you grace, my brethren, in this diocese to have a large share in bringing in the tide. God give the blessing to this great Canadian land, with all the boundless possibilities before it, that this too may be in its wondrous future a vision and example for the Christian world—a reunited Church.

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All Aboard

A TRAIN is a train in the Old Country, and is so called, but here it is more often called the steam cars, as opposed to trolley cars, horse cars, or motor cars, and of these the horse car will soon be a thing of the past. Moreover, of trains there are many kinds, from the palatial private one, especially dedicated to the director of a railway company, or to the millionaire. down to the humble everyday "local" from the one that is built to travel miles upon miles of road laid through wide areas of inhabited and uninhabited land like the Trans-Siberian, to the much maligned "mixed accommodation" train journeying day in and day out between two or more country towns, when it feels like it, a train that is thoughtful and given to gossip, that never perspires, and whose engine and cars look as if they had seen better days. In every instance, however, be the train the latest thing in trains, or a very tramp among them, be the trip long or short, the passenger on it has, more than anywhere else, the opportunity of realizing, pleasantly or otherwise, the existence of other human beings outside his own particular circle of acquaintance. He is a nobody, he is a thing created for trains, and not trains for him; he is at the mercy not only of the railway company, but also of his fellow travellers. Often if he wants to be silent, sulky, or meditative he will find that he is expected to talk, to tell his history, to be catechised, to confess his sins, and be instructed. On the other hand, if he wants to talk he may be snubbed, and metaphorically sat upon. All this grows out of a one day trip to Montreal for a rest. We usually call it going for a rest, when we are taking a holiday, it sounds so much better and adds that little air of romance to the holiday that enables one to spend a lot more money than one should, and then excuse it to oneself on the ground of health. The expensive restaurant dinner is so restful is it not, and the night at the theatre when we felt that in order to rest we must take the best seats, or the cab to and from, which all went down to the rest cure. That is why we find it so difficult to take a rest, it is so expensive. Behold us then at the station—we beg its pardon—the depot—at least half an hour before the train time, for the rest cure requires getting away as early as possible for fear of being stopped at the last moment, and also we have always had the idea that trains like to start before their time if they get the chance. The getting on to a train is always an experience, for one has to face the car porter, to endure the critical painstaking examination from head to foot, the careful consideration with which he views one's hand luggage, doubtless wondering whether it represents a full tip at the end of the trip or only a word of thanks. No one else has the calm sustained stare of the car porter, unless it be a butler or a first class footman, the sort of stare that says "all right young fellow, I know you, that new suit does not deceive us, you ought to be further forward in the train." However we got by him but without much credit, and he took up our bag, and disappeared with it into the car, while we waited and looked about for a minute or two. This is a mistake, for unless you follow the porter he will be sure to hide your bag behind a chair or jam it into some place that will leave marks or scratches upon it—this counts one to him. We wanted chair 18, and of course we could not find it—it was never intended by the railway company that we should find it. We saw numbers on the side of the car running from 2 to 16 and then came the door—we went back and still the

same. The numbers were the bell numbers and not the chair numbers, these were carefully concealed so as to afford as much amusement to the man taking a rest as possible. Behind the chair we found the bag jammed down upon the steam heater so as in time to crack the leather or else melt the contents. Having found the chair the next thing to do was to leave it—just as we do with so many things in life. We adjourned to the smoke room or smoke cupboard, to enjoy the after breakfast cigar and the newspaper, for we were resting, and we did not want to talk. Of course that being so it was quite natural that we should hardly have arrived at the end of the daily drownings and murders when a man walked over and asked the novel question: "How do you do?" We explained that we were taking a rest, after a sort of comparative illness of which the symptoms were peculiarly dangerous because they were so difficult to define, and then we began to worry as to who he was. He evidently knew us, and it was just as evident that we did not know him. Then began the usual hide and seek, the fear of mistaking him for some one else, the consequently extra cordial hand shake, and the appearance of having waited for years to see him, and the dumb wonder as to who he could be. The nearest that one could get to placing him was that he looked like a soldier, and from that small point started the Sherlock Holmes game of finding out the rest of his history. Here follow hints for beginners

(To be Continued.)

In the World's Mission Fields

COREA.

8,000 MARTYRS IN 14 YEARS.

THE exigencies of space, to which all must bow, necessitated the sudden curtailment of the story of the Corean Mission last week, at that point where the growth of the Christion converts to 10,000 in 1801 resulted in a more bitter persecution than the many already experienced. The Christians were hunted down, and the majority suffered martyrdom with horrible tortures, among them being the holy and zealous priest sent by the Bishop in Pekin. It was only in the deepest secrecy that the remaining Christians could practise their holy faith. In 1811 they once more found means to send to Pekin for another teacher, but at the time the Church in China was going through great persecution, and could not help. Still, through all difficulties, trial, poverty, persecution, and priestless, the little band kept alive their simple Christian faith. There were some relapses, but the majority stood firm.

"NO CHRISTIANS, EITHER IN ROME OR JAPAN, HAVE GONE THROUGH GREATER TRIALS FOR THEIR FAITH."

The long looked for help and spiritual direction came in 1835, when the pioneer of the many European priests who later gave themselves for the faith in Corea, arrived there after undertaking the terrible three years' journey from Siam and through China, beset by every conceivable danger, hardship and difficulty. He arrived at the Corean frontier—

TO DIE FROM THE HARDSHIPS

he had endured. This was Barthelemy Bruquiere, sent out by the Society of Foreign Missions in Paris. He had been joined just before the end by a missionary named Maubant, who had been anxious to work with him in Corea. Maubant took up the work, and was met near the little town of Ai fu by five Coreans on the lookout for a messenger. He got into the town by

SLIPPING THROUGH A DRAIN PIPE

in the wall. The following year this intrepid priest was joined by another, and two years later by Bishop Imbert. These three laboured together to bring the Sacraments to the people who had hungered for them for two score years, and to bring to others a knowledge of the Saviour of all mankind. They had to go about disguised as Corean mourners. The condition of the converts was for many years pitiable in the extreme: homeless; hiding in the hills; in a state of starvation; worshipping together in secret places—such was the general condition of the native Christians, but the work gathered strength, and many were added to the Church. Early in 1839 it seemed as if an era of peace had dawned for the infant Church, which had indeed been baptized in blood, but the end was not yet. Suddenly the most terrible of all the persecutions burst upon the Christians, and

NOT ONE, OF WHATEVER RANK, WAS SPARED

torture and death. The majority of the victims were of the upper classes. The Bishop and priests gave themselves up, in the hope of thus saving their flock, but in vain. They were done to death with hideous tortures, hundreds being their companions in martyrdom. The news of this martyrdom reached Europe two years later, and men were ready to step into their places. Year after year provided two narratives: one of persecution; the other of faithfulness unto death. "Between 1866 and 1870

THERE WERE MORE THAN EIGHT THOUSAND CHRISTIAN MARTYRS,

apart from those who perished of cold and hunger." The Church in Corea seemed to be extirpated, but when in 1882 the country was forced to open its doors to foreigners, "the French Mission, which at once entered, found a small remnant left." From that time began a new era in the history of Christianity in Corea.

THE BEGINNING OF THE WORK OF OUR OWN BRANCH

of the Catholic Church in that country dates from 1889, when the Rev. C. J. Corfe was consecrated Bishop. In the intervening twenty-four years much has been done. If the prayers and self-sacrificing labours of Bishop Trollope and his co-workers in Corea and the prayers and efforts of her co-workers in other parts of Christ's Kingdom prevail, before another quarter century has passed the Church of England will have bestowed her parting blessing on the Church of Corea, leaving her to manage her own affairs and to hold fast and hand on to succeeding generations the faith once delivered to the Saints and for which so many thousands of Coreans within the 100 years laid down their lives.

JAPAN.

EXPANSION BY CONCENTRATION.

THAT there never was a time "in the history of our work when the Gospel had a better chance than now," is the opinion of a correspondent in the "Missionary Review of the World" regarding Japan, in which country he has been working as a missionary for a considerable time. He enumerates the exceptional opportunities and at the same time recognizes the difficulties and problems, the solution of which will mean "hard work." Bishop Tucker, of Tokio shows the "how" to the winning of Japan. This can only be by Japanese working in the power of the Holy Spirit. His policy for Japan is the same as that of Bishop Trollope for Corea, Concentration—with a view to the development to the self-administration and self-sustaining point of the local church. Surely this is the consecrated common-sense of missionary policy. "An independent, self-supporting, self-led Japanese Church is the agency through which Christianity must be carried to the great mass of the people of the country." For this, says Bishop Tucker, "Two things are necessary—Japanese Christian bodies and congregations strong in faith and self-supporting financially."

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YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

GULL LAKE MISSION.

Some eight or nine years ago, the Rev. G. W. Cunliffe, a pioneer priest of this diocese, then located at Maple Creek, used to travel through this then sparsely settled district, all the way between Maple Creek and Moose Jaw, holding services, and building up the Church spiritually and in fabric. Then came along other priests, who divided up the country with him. Then the Rev. R. Hugh Wilson succeeded Mr. Cunliffe at Maple Creek, and used, during the five years of his residence there, to come to Gull Lake for occasional services. After his departure, Mr. H. Hinchcliffe, as lay reader, did hard work for the Church, residing successively at Gull Lake and Maple Creek. In May, 1911, the Rev. Charles Wright took charge of the Gull Lake mission, which involved drives of 45 miles north, 17 west, and 16 miles east, etc. In October, 1912. the foundation for the chancel of St. John the Baptist Church, Gull Lake, was put in. In December, 1912, we had the first service. In February, 1913, the Bishop of Qu'Appelle dedicated the chancel. The church building is lighted by electricity. It is entirely free of debt. The accompanying photograph of the interior was taken on Easter Sunday morning last. We are continually receiving kind gifts to furnish the church from England. We have a flourishing branch of the Woman's Auxiliary here in Gull Lake. At Tompkins, a part of this mission, 17 miles distant, we are hoping to build a church this year. We also expect to have a vicarage built in Gull Lake before the winter.

Interior of Church of S. John Baptist, Gull Lake.

BURK'S FALLS.

Mr. J. A. Birmingham, General Secretary of St. Andrew's Brotherhood, paid a visit to the Chapter at All Saints' Church, Burk's Falls, on May 13th. A short service was held at eight o'clock for men and youths, in which Canon Allman and Rev. J. Waring took part. The Rev. J. L. Cotton, B.A., of Toronto, was also present. Mr. Birmingham, at the after meeting, gave a most interesting address, which was closely followed by those present, and much appreciated.

NORTH BAY.

St. John the Divine.

Sunday, May 25th, the Bishop of the diocese visited this parish. After celebrating the Holy Communion at 8.30, he was driven to Callander, where Mr. J. W. Hamilton, catechist, presented 8 candidates for Confirmation. In the evening St. John's Church, North Bay, was filled to the doors. The rector, Rev. C. W. Balfour, presented 11 candidates for Confirmation, mostly men. A powerful sermon was preached by His Lordship on "Imitating Christ." Rev. E. G. Heaven, recently appointed to Murillo Mission, acted as Bishop's chaplain. Mr. Hamilton also assisted in the service. A gratifying incident was the placing upon the plate of a cheque for $1,000 to wipe off the floating indebtedness of the parish. This sum had been raised by subscriptions by the Men's Auxiliary of the parish.

FREDERICTON

GAGETOWN.

A meeting of the Ruridecanal Chapter of Kingston was held at Gagetown, May 21st and 22nd. There were present Rev. Canon Hannington, J. Roy Campbell, D.D., W. J. Wilkinson, B.D., C. A. S. Warneford, A. H. Crowfoot, M.A., G. E. Tobin, B.A., H. T. Buckland and W. Smith, S.A.C., rector of the parish. The Chapter met at the rectory at 3 o'clock on Wednesday afternoon. Rev. Dr. Campbell was appointed chairman. 1 Peter I., 13-25, was read in Greek. After several resolutions had been passed, of interest and importance to the deanery, Rev. A. W. Daniel was elected Rural Dean for the ensuing term, and Rev. W. J. Wilkinson, secretary-treasurer. An admirable paper on "The Holy Eucharist" was read by Rev. H. T. Buckland. A resolution expressing appreciation of the manner in which Rev. Canon Hannington performed the duties of Rural Dean during the 17 years in which he held the office was unanimously passed.

During the meeting the following services were held: Evensong was said on Wednesday in the parish Church by the rector. Rev. G. E. Tobin read the first lesson and Rev. Canon Hannington the second, and the deanery sermon was preached by Rev. H. T. Buckland. On Thursday morning there was a celebration of the Holy Communion. The rector was celebrant; Rev. Canon Hannington, deacon; Rev. W. J. Wilkinson, sub-deacon; and Rev. A. H. Crowfoot preached a helpful sermon. The comparatively good congregations at both services, the chanting of the psalms and canticles, and the singing of the hymns, all pointed to the progress the Church is making in this parish. A hearty vote of thanks was given to Mr. and Mrs. Smith and to those who during the meeting entertained the clergy.

The next meeting will be at Oak Point, August 13th and 14th.

HURON

The Synod will meet on June 17th.

The Junior Clergy Union, which holds its annual meeting on Monday afternoon of Synod week, will fix its attention on the vital question of "Immigration in Relation to the Church." Revs. C. C. Purton, T. B. Clarke, A. B. Farney and E. Softley, men of large experience, will be the leaders in the discussions, opening up the various phases of the question.

A.Y.P.A.

The new manual for the A.Y.P.A. has been completed, and is now in the hands of the Dominion Secretary, Rev. E. Appleyard.

The annual meeting of the East Middlesex Sunday School Association was held in St. Peter's Church. Dorchester, on Monday, May 26th, 1913.

The afternoon session commenced at 3.00 p.m. Canon Tucker opened the meeting by reading a portion of Scripture and short devotions. After the routine business had been transacted, the Rev. T. B. Howard conducted a round table conference. Then a paper was read by Miss Kingsmill on "Primary Grades." The Rev. Principal Waller spoke about "Teacher Training," showing what had been accomplished during the past year.

The Rev. C. P. Gunne was not able to be present, but sent his paper to be read, "The Preparation of the Bible Lesson."

During the evening session a paper was read by Miss Imlach, "Preparation for Confirmation in the Sunday School." And this excellent paper was followed by an address from Rev. Precentor Tucker on the subject: "The Sunday School and Missions."

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President, Rev. Canon Craig, B.D.; vice-president, Rev. Canon G. B. Sage, D.D.; secretary, Rev. E. Appleyard, M.A.; teacher training, Rev. Principal Waller, M.A.; treasurer, Mr. H. C. Light; literature and supplies, Miss Taylor; Adult Bible Class, Mr. C. F. Percy; Home Department, Rev. H. Sutton; Missionary Department, Mr. J. K. H. Pope; Font Roll, Miss Kingsmill.

The meeting was a very successful one, and the delegates from a distance found a hearty welcome from the rector, Rev. H. Sutton, his wife and St. Peter's congregation.

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At the recent convocation of the Western University, held in London, May 21st, six students received their B.A. degree and three received their M.A. degree, the Rev. E. Appleyard, rector of St. Matthew's, London, being one of the three who received the M.A. degree.

WINDSOR.

The Bishop of Huron held a special ordination service in All Saints' Church on Sunday morning, May 25th, when seven deacons were advanced to the order of the priesthood. The church, of which Rev. Arthur Carlisle is rector, was crowded to the doors. The candidates were presented by the Venerable Archdeacon Young, and the sermon was preached by the Rev. C. E. Jeakins, rector of Clinton. The following is a list of the candidates: Rev. G. W. Latimer, B.A., of Brantford; Rev. C. O. Pherrill, B.A., of Sebringville; Rev. J. H. Hosford, B.A., of Walter's Falls; Rev. A. A. Trumper, of Dover East; Rev. Percy N. Harding, of Windsor; Rev. W. A. A. Shipway, of Lakeside; Rev. W. G. White, B.A., of Sombra.

MONTREAL

MONTREAL.

His Grace the Archbishop of Sydney, New South Wales (Dr. Wright), was a guest of the Bishop of Montreal during his recent brief stay in the city. On Sunday morning, May 25, the Archbishop preached in Christ Church Cathedral, and in the evening attended the Confirmation held by the Bishop of Montreal at the Church of the Advent, Westmount.

STANDBRIDGE EAST.

The adjourned annual vestry meeting of St. James' Church was held in the Parochial Hall, Monday evening, May 19th. The Rev. Robert Atkinson, the newly appointed rector, presided.

The meeting was one of the largest in the history of the parish. A most pleasing feature of the event was the presence of so many prominent lady church workers, who took deep interest in the proceedings.

The following officers were elected for the present year: E. C. Knight, rector's warden (re-elected); John Perry, people's warden (re-elected); C. H. Hibbard, cemetery warden; E. H. Baker and C. S. Moore, delegates to the Diocesan Synod (re-elected); W. A. O'Dell, auditor; E. J. Scagel, E. H. Baker, H. Beatty, C. W. Holloway, Jas. Gardner and L. W. F. Crothers, sidesmen.

The financial reports, prepared by the wardens, were most satisfactory.

The church property and rectory are in excellent repair.

Mr. C. S. Moore informed the vestry that his uncle, the late Philip C. Moore, Esq., had left to the Endowment Fund of the Parish $200, and to the Cemetery Endowment Fund $100, both gifts being gratefully acknowledged by the vestry. The late Mr. Moore was a most earnest and devout friend of the Church. His loss will be keenly felt far into the future.

NIAGARA

HOMER.

Bishop Clark, on May 30th, assisted by several clergymen of the diocese, who had been at the session of the Niagara Synod, laid the cornerstone for a substantial new church at Homer.

HAMILTON.

ST. PHILIP'S.

At the close of Evensong at St. Philip's Church, Hamilton, on Sunday evening last a special service of intercession was held on behalf of F. E. Goodchild, who left on Monday to work in the mission field under the Rev. R. Faries at York Factory, Hudson Bay, Northern Ontario.

Mr. Goodchild stated how he had received the call to the mission field. He said that while at the convention of the Brotherhood of St. Andrew last September a letter was pointed out to him in "Church Life" from the Rev. R. Faries asking for a man to come out and help him in his Church work, one who could not only help him in his services, but who could help him to build church, parsonage and school house, etc. This letter seemed to draw him to the work, and he decided to offer himself. After getting into touch with the Bishop of Keewatin all difficulties were removed, and he is leaving at once to take up his new work.

ONTARIO

The Rev. C. G. S. Radcliffe, B.C.L., rector of Kitley, has been appointed rector of Deseronto in this diocese. He will take up work there on Sunday, July 20th.

STORRINGTON.

The re-opening of St. John's Church took place on Sunday, May 25th, at three o'clock in the afternoon. The Venerable Archdeacon Dobbs, M.A., of Kingston, officiated. During the past few weeks the church has been thoroughly renovated and fittingly decorated.

The parish is holding its annual picnic on June 11th in aid of St. James' Church.

SHARBOT LAKE.

Rev. A. E. Smart, who has been incumbent here for three years and eight months, has resigned, and will devote all his time to the work of the Children's Aid Society, in Kingston, he having been appointed inspector for the society some time ago.

BROCKVILLE.

The choir of Trinity Church presented the Rev. F. D. Woodcock with an address and a purse of gold as a mark of its affectionate regard for the rector. The occasion was the celebration of the anniversary of the completion of a quarter of a century's work in the church by Mr. Woodcock. Mr. Rothwell, president of the choir, read the address, and Mrs. Wilrich made the presentation.

BURRITT'S RAPIDS.

The death of Miss Sarah Kathleen Kidd, fourth daughter of Mr. and Mrs. Thos. A. Kidd, occurred at her home, 21st ult.

Miss Kidd was attending St. Agnes school in Belleville a year ago, when she was taken ill and had to return to her home. Of late she had improved in health, and every hope was held out that she would be quite strong again. But a few days ago she took to her bed and sank very rapidly until she passed to her eternal rest.

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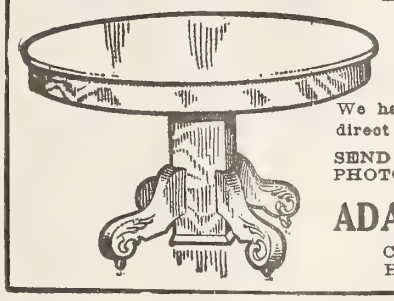

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WINNIPEG

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The chief points of interest to you in connection with Golden Gate Park are:—

1. LOCATION.—It stretches from Portage Avenue to Saskatchewan Avenue in the Parish of St. James, a parish in which more buildings are under construction than any other in the whole city. According to the Winnipeg "Telegram," May 31st. whole streets of houses are nearing completion in St. James.

2. TRANSPORTATION.—Portage Avenue enjoys the best double-tracked car service of any street in the city. Twenty-eight minutes is the schedule run from Golden Gate Park to the extreme heart of the city. Plans are now under way for a car service on Saskatchewan Avenue to the new Government Barracks, which will be erected west of Golden Gate at a cost of $300,000. Golden Gate Park will therefore be served with a street car at either end.

3. IMPROVEMENTS.—Portage Avenue is 132 ft. wide, and is asphalted for more than a mile and a half past Golden Gate Park. Sidewalks, electric light and telephone are at the service of those who now live on the property. Among the present residents are a number of prominent citizens.

4. PUBLIC BUILDINGS.—Three Churches, representing Anglican, Methodist and Baptist denominations are all within short walking distance. A magnificent $60,000 school adjoins the property, while a prosperous general store is built upon Golden Gate Park.

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The funeral service was conducted by the rector, Rev. J. H. H. Coleman, M.A., assisted by Rev. Rural Dean Woodcock, of Brockville; Rev. T. Austin Smith, of Oxford Mills, and Rev. R. J. Dumbrible, of Kemptville.

KINGSTON.

Canon G. L. Starr, priest vicar at St. George's Cathedral for 15 years, has been offered by the Bishop of Ontario the rectorship of the cathedral, as well as the office of Dean of Ontario. Canon Starr was the choice of the congregation for the rectorship. Canon Starr has the matter of

Canon Starr.

the dual appointment under his consideration, and it is probable that he will accept.

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Archbishop Hamilton, of Ottawa, will consecrate Rev. Dr. E. J. Bidwell. Dean of Ontario, as Co-Adjutor Bishop of Ontario in St. George's Cathedral on the 24th June. The Bishops of Ontario and Huron will assist. The sermon will be preached by the Bishop of Salina, Kansas.

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Rev. Canon E. Loucks, of St. George's Cathedral, celebrated the 56th anniversary of his ordination to the ministry of the Church, on May 30.

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The deacons who were ordained in St. George's Cathedral, Kingston, on May 18 have been posted in the following incumbencies in the diocese of Ontario: F. Williamson, to Sharbot Lake; R. Hurford, to New Boyne; E. Teskey, to Westport; R. Bulteel, to Coe Hill; G. Goodhand, to Bancroft; H. Pringle, to Plevna.

OTTAWA

It is announced that His Grace Archbishop Hamilton intends asking the authorities of the Church to allow him to resign from the archbishopric of Ottawa.

Seen with regard to this matter, His Grace said: "I am getting on in years; I am now in the middle of my eightieth year, and often feel as if a more retired life might suit me better. At the same time, as long as I can be of service I would not retire."

QU'APPELLE

On Trinity Sunday the Lord Bishop of Qu'Appelle ordained eight men to the Priesthood and the same number to the Diaconate. The ordination took place in the beautiful Church of Saint John the Baptist at Moose Jaw. The sixteen ordinands assembled at Moose Jaw on Friday, and on Friday evening at Compline they were addressed by the Venerable Archdeacon Dobie, D.D., warden of St. Chad's College. On Saturday Holy Communion was celebrated at seven o'clock. Matins took place at ten o'clock, and the Litany was read at three o'clock, at both of which services the warden addressed the ordinands. At evensong the Lord Bishop addressed the candidates at length, dealing with the various aspects of the work into which they had been called.

Trinity Sunday began with the celebration of Holy Communion at half-past seven, the Venerable Archdeacon Johnson, rector of Moose Jaw, being the celebrant, and being assisted by the Venerable Archdeacon Dobie and Rev. E. H. Knowles, LL.B., the Bishop's examining chaplain. The service of Matins was read at ten o'clock.

The ordination service at eleven o'clock began with the singing of that glorious processional, "The God of Abraham Praise." The sermon was preached by Rev. Archibald C. Calder, LL.B., from the texts 2 Chron. xx. 15, "The battle is not yours, but God's," and 2 Cor. xii. 14, "For I seek not yours, but you." At the conclusion of the sermon the ordinands were presented for ordination by Archdeacon Dobie. The Litany was then sung by Rev. H. Beauchamp Payne, vicar of Saint Michael's, Moose Jaw. The Holy Communion service was fully choral, and as the great congregation, virtually gathered from the corners of the earth, joined in the singing of the Nicene Creed, one was made to realize that here on these wide-stretching prairies the faith of our fathers is "living still."

This ordination service was a landmark in the Church's history in Western Canada, for the number of candidates presented for ordination was the greatest ever presented at one time in the West. The Church in which the ordination took place is undoubtedly the most beautiful in the West, and these facts, together with the impressive and beautiful manner in which the choral parts of the service were rendered, combined to make the occasion a memorable one.

The following were ordained to the Priesthood: E. A. C. Hackman, J. F. Southam, A. B. Humphreys, H. E. Moxon, H. Hinton East, S. P. Read, W. Jackson and S. C. Ferguson. The following were ordained deacons: M. C. T. Percivall, W. Cole, C. F. Orman, S. C. Gray, C. Sparrow, R. S. Montgomery, Leslie Greene, and John R. Jones.

Of the sixteen men ordained, eight are graduates of St. Chad's College. When this is taken into consideration the great usefulness of our Diocesan College is apparent. Of the others, Mr. Montgomery is a graduate of Queen's in arts and of Trinity in theology; Mr. Greene is a graduate of Emmanuel College, Saskatoon; Mr. Jackson is a graduate of Saint Boniface, Warminster, and Mr. Jones of the Dorchester Missionary College and of Durham. Mr. Ferguson is a graduate of Wycliffe College, Toronto, and Mr. Southam is an L.Th. of Durham. All these men are now at work in the various parts of the diocese to which they have been appointed by the Bishop.

RUPERT'S LAND

The annual Synod convenes in the new hall of Holy Trinity Church, Winnipeg, on Tuesday, the 3rd inst. The Synod service will be held on Tuesday evening, when the sermon will be preached by the Archbishop of Sydney, N.S.W., and Primate of Australia. The sessions are likely to continue until Friday, the 6th. On Tuesday afternoon there will be a Sunday School Conference, when addresses will be given by Archbishop Matheson, Rev. R. A. Hiltz, M.A., Rev. Rural Dean Cawley, B.A., rector of Souris, and Rev. W. G. Nicholson, rector of St. James', Winnipeg. The Diocesan S. S. Association and the Diocesan W.A. will hold their annual meetings during Synod week, and the printed programmes give promise of interesting and useful discussions. The Synod has before it the consideration of notices of motion: To relinquish all further aid from the English Societies; to provide for each married priest in active service a minimum stipend of $1,000 and a house; to rescind a resolution of the Synod of 1910 looking to the retention of this diocese as the Metropolitical See; to change the method of election of representatives on the S. S. Commission; to change the composition of the Executive Committee of the Synod; to amend the constitution so as to allow women to vote at parishioners' meetings and to serve on vestries; to provide for the safe keeping of disused parish registers. The reports of committees on Social Service, on World Conference on Faith and Order, and on Patronage are also calculated to evoke earnest discussion. An excellent feature of the proceedings is a proposed reception for the purpose of enabling the members of Synod, the W.A. delegates and the men of the Brotherhood of St. Andrew to become better acquainted with each other.

WINNIPEG.

St. James'.

The Vestry having requested His Grace to appoint the Rev. W. G. Nicholson to be rector of this important parish, His Grace has offered and Mr. Nicholson has accepted the post. Mr. Nicholson has had charge of the work of the parish since the death of the late rector, the Rev. G. I. Armstrong, and has won the respect and affection of the parishioners.

Holy Trinity.

The venerable rector of this parish, Archdeacon Fortin, has gone abroad, accompanied by Mrs. Fortin. They expect to spend the greater part of the summer in Switzerland. During the rector's absence, the curate, Rev. A. E. Ribourg, will be in charge of the parish.

The Rev. Dr. Page, who during the past year has most acceptably filled the office of general missionary of the diocese, has felt compelled, owing to the unsatisfactory state of Mrs. Page's health, to resign his work here and return to England almost immediately. He will re-enter upon the rectorship of Clopton parish, Woodbridge, Suffolk.

SOURIS.

At the annual meeting of the Chancel Guild the following officers were elected for the year 1913-14: Pres., Mrs. A. L. Young; vice-pres., Miss Collett; sec., Miss Murdick; treas., Miss Dennison. Four more members have recently joined the Guild, and the reports of the year were exceptionally good. A number of articles

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have been made or purchased during the year, and the money raised was $357.00.

At a parishioners' meeting, held this week, Mr. W. G. King was elected to fill the vacancy on the vestry caused by the resignation of Mr. S. B. Prest. At the last meeting of the vestry a motion was passed unanimously to grant the rector a full month's holiday, and arrangements have been made for a resident clergyman to supply during the vacation.

BOISSEVAIN.

St. Matthew's.

The Rev. Rural Dean Roy, rector of this parish, has been appointed travelling priest of the diocese for four months, or longer if found necessary, and will spend the summer in the northern portion of the diocese hunting up the Church people and organizing congregations in those districts where rapid settlement is taking place, but where thus far the Church has had no services. He will be succeeded at Boissevain by the Rev. Percy Heywood, of Waskada, who will take charge the second Sunday in June.

EAST KILDONAN.

St. Stephen's.

The Rev. H. A. B. Harrison, formerly of London, Ont., has accepted the incumbency of this parish, and has entered upon the work. The parish is in a fast-growing suburb of Winnipeg, and will no doubt experience rapid development.

TORONTO

RURAL DEANERY OF NORTHUMBERLAND AND PETERBOROUGH.

The fifty-ninth meeting of the Rural Deanery of Northumberland was held at Campbellford, Rural Dean Pickford presiding. Evening prayer was said in Christ Church, and the Rural Dean was the preacher. The Holy Communion was celebrated at 8 o'clock on Tuesday morning, and after breakfast at the rectory, the chapter met and the Greek Testament passage, Ephesians iv, 1-17, was read, and Rev. C. Carpenter led in the discussion. "The Circular Letter on Christian Unity" then came up for consideration, and a carefully prepared paper on this subject was read by Rev. C. W. Holdsworth, of Havelock. The comments which followed were valuable, but no formal resolution was passed, all, however, expressing themselves as desirous of promoting unity in every way possible.

After dinner at the rectory, a very interesting address was given by Dr. Archer, lately returned from his work at Ranaghat, India. At the afternoon session the business of the Rural Deanery was transacted, and Rev. F. J. Sawers read a paper on "Miracles in the New Testament." A very hearty vote of thanks was passed to Rev. C. and Mrs. Carpenter for their kind hospitality. The closing prayers were said by Archdeacon Warren.

TORONTO.

The Annual Missionary Meeting will be held in St. James' Parish House on Wednesday June 11th at 8.15 p.m. Addresses will be given by Rev. T. B. R. Westgate, Dr. G. B. Archer, and Rev. Canon Marsh.

On Saturday, June 7, at 3 o'clock, the corner-stone of the new mission church in Westmoreland avenue will be laid by Bishop Sweeny.

St. Mary the Virgin.

Rev. S. S. Hardy, of London, Ont., has been appointed curate of this parish. The various societies identified with the church welcomed him to the parish at a reception. Many parishioners were present, and the rector, Rev. Anthony Hart, presided.

St. Andrew's.

On Sunday, St. Andrew's Church, Centre Island, reopened for the summer, with Bishop Reeve in charge. The services will be held at 11 a.m., 3 and 7.30 p.m. every Sunday.

Bishop Strachan School.

Thursday, May 29th, marked an epoch in the history of Bishop Strachan School, Toronto, the occasion being the turning of the first sod on the site where is to be erected the Bishop Strachan School of the future. The site is an ideal one, on College Heights, Toronto's highest point, and commanding a view southwards of the whole city and of the lake beyond. The dedicatory service was conducted at 4 p.m. by the Bishop of the diocese, assisted by clergy who are members of the Council of the School, Ven. Archdeacon Ingles, Ven. Archdeacon Warren, Rev. D. T. Owen, Rev. J. Scott Howard, Rev. Canon Dixon (Bishop's Domestic Chaplain), and Rev. J. S. Broughall, Chaplain of the School. The attendance exceeded 500, including the pupils, who, over 200 strong and clad in white sailor suits, formed a solid phalanx on one side of the enclosure, and presented a very practical and wholesome illustration of the excellent work being done by Bishop Strachan School.

The first sod was turned by Miss Grier, who was principal from 1876 to 1899, and many of whose former pupils were present as mothers of pupils of the present time. In a short address the Bishop outlined the history of the school, recalling those to whose vision of the educational requirements of the children of the Church, Bishop Strachan School had its birth and its development to its present foremost position among such institutions in Canada. The names of the late Rev. Dr. Langtry, the late Mr. James Henderson, the Rev. Canon Broughall, D.D., the connecting link between the first Council of 46 years ago and that of to-day, would, among others, be always cherished by Church people who realized what Bishop Strachan School had been, is, and will be in the life of the Church and of the country. Particularly fortunate has the school been in its succession of principals, each of whom had contributed of the very best in upholding the ideal set for Bishop Strachan School at its inception. Miss Dupont, Mrs. Dixon, Miss Grier, Miss Acres were past principals, all of whom were still living, and who were held in deepest regard by their former pupils, who realized how much they had benefited from their old time association with these ladies. In Miss Walsh the present principal, the high standard of the past would be maintained, and the prospect for the future was one to evoke the deepest enthusiasm and gratitude of all interested in the education of Church children. Upon the conclusion of the service, refreshments were served. In small groups many old pupils, parents and grandparents now, recalled incidents in the days of girlhood spent at Bishop Strachan School.

St. George's.

The approaching marriage is announced of the Rev. A. N. McEvoy, assistant priest of St. George's, Toronto, and Miss Mary Dorothy Farncomb, daughter of Dr. and Mrs. Farncomb, of Newcastle. The marriage will be solemnized in the parish church of that town on June 17th.

BEAUTY.

Beauty is God's handwriting, a wayside sacrament: welcome it, then, in every fair face, every fair sky, every fair flower, and be sure that yet gayer meadows, and yet bluer skies, await thee in the world to come.—C. Kingsley.

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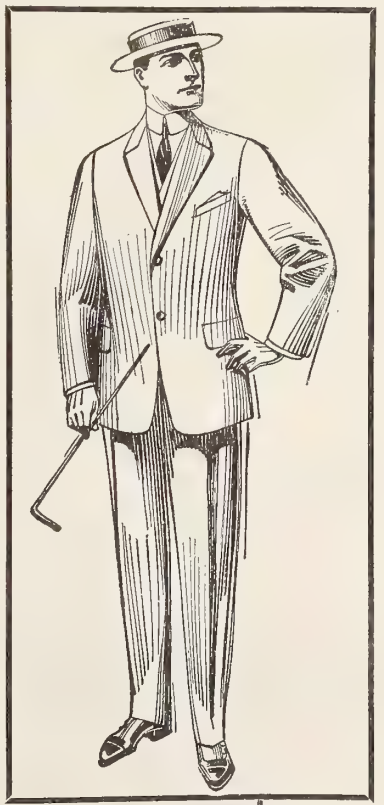

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Dept. Church Life.

Synod of Niagara

The Synod of Niagara met this year in St. Catharines. The sessions were held in the new parish hall of St. George's Church. After corporate communion in St. George's on Wednesday morning, the Synod assembled to listen to the Bishop's charge.

In his extended charge, Bishop Clark paid a passing tribute to those who had passed from the Church militant to the Church triumphant, and gave note of the changes of the clergy, of the confirmations held, when 1,045 have been added to the list of the Church communicants, urging that "if confirmation means consecration for service, ought not some pledge of service be obtained from every confirmee? Every one should be given some work. There is no greater safeguard to a young life than definite Church work." The Bishop here expressed his desire "to visit every congregation once a year, at least, to do some definite Episcopal work. A parish cannot be in a very satisfactory way if there is not one person in the whole year to be confirmed."

Of churches built or restored, his Lordship had a most encouraging account. Parish halls and memorials, of which there were three halls and several most valuable gifts for four important parishes, were referred to as indicating increased interest in Church work.

The financial year was shown to be most prosperous. Two churches free from debt had been consecrated. Of the young people's societies, the Bishop urged, as the "young people of our Church to-day will within a few years become largely the controlling element in the Church of the future, and from their ranks will come our clergy, lay delegates, Church wardens, Church workers, members of the W.A. and other Church workers, it is of the utmost importance that we should foster and train them as far as possible in the principles of worship and service, may I ask the clergy to make what use they can for this purpose of one or more of the many societies which are in active operation, such as the St. Andrew's Brotherhood, the W.A., the A. Y. P. A., the Girls' Friendly, the Daughters of the King."

Passing on to the Sunday school work, his Lordship said: "The importance of this work is now being recognized," and also referred to religious instruction in the schools. "The daily recognition of Christianity in the reading of the Bible, and in prayer, and the reciting of the creed and ten commandments in our public and high schools, slight as it often was, at least kept the facts of religion before the child's mind and gave them a recognized place in life."

Family prayer was referred to as an institution older than the Sunday school and the Church. "The stronghold of religion should be the family. Religion is the cement which is needed to bind the family together.

The Bishop of Niagara.

Even regarded from the lowest point of view, family religion will do more to hold a family together and guarantee its continuance from generation to generation than will social position or learning or any amount of wealth. The family that says the creed together and repeats 'Our Father' every morning or evening together will never appear in a divorce court, and will be certain to be present in Church."

Of woman's work, its auxiliary to missions, was favorably commented upon. Church extension and inductions were then reviewed, and of "clandestine marriage" the Bishop said: "It is true the ministers of all religious bodies clearly understood that they have no obligations in this matter save for their own congregations. There is no question that clandestine marriages are in many cases marriages which ought not to take place, and are often the precursors of untold misery."

"Peace and arbitration" was a subject urged as one for the Synod to express itself very strongly upon. "Geneva, Paris and the Hague tribunals have disclosed to us the better way, and in the better way have led us to better results."

"The financial condition of the Church to-day with regard to her clergy may be no more than it has been in other times in her history, yet the average salary paid to our rural clergy is a matter of humiliation. The minimum salary is $800 with a free house. This stipend is received by men who are devoting their whole lives to the Church." His Lordship then proposed some steps in a reform, and closed by saying, "I shall decline to license any clergyman in orders under $850 with a house."

Church unity, as had been anticipated, was of absorbing interest, and his Lordship's remarks carried home the desire for the fulfilment of His prayer "that they all may be one," and outlined best methods for such a blessed consummation. Among the points made was this one: "The Church of Christ. Her faith is that which was divinely revealed to and reposed in her. Her sacraments and rights are of divine obligation. Her ministry of divine obligation. Her paramount duty is to bring all men into the kingdom, into the one Body, to worship the King and Head, and to conduct themselves as loyal members thereof.

"Let us be hopeful. Men are more and more longing for unity. In God's own time it will come. Perhaps not as we expected it. Perhaps in the increase of individual conversions, rather than in the reception or coalition with corporate bodies. Perhaps a converting of Churchmen themselves from narrowness and sectarianism, but some time it will come, and our prayers, above all things, can greatly hasten the day of its advent."

The Bishop closed his masterly charge with the earnest prayer that "God the Holy Ghost may direct us in all our deliberations that we may arrive at a right judgment in all things."

Archdeacon Davidson presented the report of the University of

Trinity College.

The year reviewed in this report, ending on September 30th, 1912, is financially, by far the most encouraging experienced by Trinity College in the three-score years of its history, and in other respects also it affords much cause for thankfulness.

Rev. T. Stannage Boyle addressed the Synod in connection with the report. Trinity is a provincial college directly under control of the Church. He referred in very kindly terms to the relationships subsisting between Trinity and Wycliffe colleges. The attendance at Trinity has increased four-fold within the last decade, and the financial condition is very satisfactory. Although the sale of the old college for $625,000 is a great help, still it all will be used in the erection of the new college, which will cost three-quarters of a million. So that money is still needed for expansion. The Arts staff has been materially increased. It is the intention to strengthen the faculty of Divinity by the appointment of men of outstanding ability to attract students. The great need of the Church is men for the ministry. If the Church is to keep pace with the growth of the country and the tide of immigration, there must be men to do the Church's work.

Canon Sutherland presented the report of the

Standing Committee,

of which the following is an abstract:

The Synod has invested for various trust purposes at the date of closing the books on the 31st of March, 1913, $473,254.15, of which $462,-105.75 were in mortgages and $11,-148.40 in debentures. All interest and coupons have been punctually collected as they fell due. The income from invested funds amounted during the year past to $27,534.59.

The evening service was held in St. Thomas' Church. The music was supplied by the combined choirs of St. George's and St. Thomas' churches, and was very inspiring. The evening lessons were read by Ven. Archdeacon Forneret and Rev. Dean Davidson.

Rev. Dr. Ericcson, of Yonkers, N.Y., preached a most appropriate sermon.

On Thursday morning, Mayor W. H. Merritt read an

Address of Welcome

to the delegates. As members of the Synod, the mayor pointed out the need of larger stipends for rectors in rural sections.

Bishop Clark made reply on behalf of the clergy, and Chancellor Kirwan Martin spoke for laity. In welcoming Rev. G. H. Smith, D. D., of Knox Presbyterian Church, to the Synod, Bishop Clark expressed the hope that some day Presbyterian churches would be a great deal closer to Anglican than at present.

The Laymen's Missionary Movement

reports were presented by Mr. Coppley, and outlined the work of the year, in which it was shown that in several deaneries excellent work was being done. The apportionment for the deanery of Hamilton had been exceeded by $1,500 and in the diocese by $600.

Registrar Kenrick announced that, though it had been stated that the attendance at the Synod would be less than if it had been held in Hamilton, the register showed that the number of delegates at the sessions had been larger than at the sessions in Hamilton last year.

The Elections

resulted as follows: General Synod —Clerical—Very Rev. Dean Abbott, Ven. Archdeacon Forneret, Ven. Archdeacon Perry, Rev. Canon Sutherland, Rev. Canon Howitt; sub-

(*Continued on Page 20.*)

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Women's Work and Social Service

THERE are ever so many interesting and significant things about our population and the elements which compose it, to be learnt from a glance at the recent census for Canada. We learn for instance that in the ten years from 1901-1911, the total population has increased by 1,835,328 or 34 per cent. Of this increase, immigration from the British Isles contributed 833,394 or about 44 per cent., but whereas ten years ago the proportion of the population of British origin was 57.03 per cent., it has now fallen to 54.07 per cent.

Bulletin 13 contains several valuable tables, one showing the distribution of population among the several provinces of the Dominion, and if we examine the last edition of the little pamphlet "Immigration Facts and Figures" issued by the Department of the Interior, we find that, excluding those of British origin, 43 nationalities are now represented in our population.

* * *

Then we find that there are 79 different forms of religion professed in Canada, among them Buddhism, Confucianism, Mohammedanism, Mormonism, Paganism, Shintoism and Judaism.

Among Christian bodies Roman Catholics form 39.3 per cent., Presbyterians 15.48 per cent., Methodists and Anglicans each a little under 15 per cent., but in the last ten years the increase among Anglicans has been 53.15 per cent., among Presbyterians 32.29 per cent., among Roman Catholics 27.06 per cent., among Methodists 18.48 per cent., shewing the large influence of English, Scotch and South European immigration.

Another interesting fact is that the immigration returns for 1912 show that of the total number of 395,804 who came into Canada last year, 145,859 or considerably over one-third, came from the British Isles; 140,143 from the United States, and 109,802 from all other countries, 14,265 being Italian. This same total supplied 119,088 newcomers to Ontario; 63,189 to Quebec and the Maritime Provinces; and 212,527 to the North West and British Columbia.

* * *

There are plenty of facts and figures to show how rapidly and greatly our population is changing. There are the newcomers of our own race, whose language we speak, whose Christian inheritance we share. Here is the cause of the great increase in the proportion of Anglicans, and to quote from Canon Gould's last report to the M. S. C. C. Board of Management, "Increased numbers mean increased responsibility. Our numerical increase involves an increased moral obligation."

Then there is the American element, including the 15,971 Mormons; there are the European elements, for the most part professing the Roman Catholic, Greek or Lutheran form of Christianity; there are the Orientals, alien to us in blood and speech, in custom and religion, and there are the Jews.

* * *

We can learn all this and a great deal more by figures from the immigration returns, and most of us are having our own little practical experience of what these figures mean. Not only our cities, but our towns and even our villages are changing in character before our eyes; we can very easily recognize Jews, Japanese or Chinese in our streets; we can recognize many other types; we hear strange tongues spoken about us; in many parts of the larger cities we sometimes fancy ourselves walking in some foreign locality; we cannot recognize an English face nor an English word; the signs over the shops are foreign; Hans Andersen's magical carpet seems to have carried us abroad and dropped us down in some land not our own.

It is easy to recognize all this, and to talk about "our foreign population," "our immigrant problem," until we have persuaded ourselves that it is practically insoluble, or that the only solution will be in the instant application of Government restriction. Of course the Government has a duty not only to its native-born constituency, but to those whom it is permitting to enter. It is cruel to bring into a country people who are physically or morally unfit for the struggle that is necessarily before them. To "make good" in a new country is always an uphill task, and the most serious objection perhaps to the policy of letting Canada be a sort of "dumping-ground for the unfit," is not so much that it is dangerous for the development of Canada, as that it is useless cruelty to the people who are dumped here where hard work, a good physique and some initiative are so essential.

* * *

However the Government is taking some wise steps, and I hope we shall soon see some system of compulsory registration of all newcomers, carried out under Government authority and supervision, by means of which our newcomers would be safeguarded more completely than has hitherto been possible. But meantime we have our immigration problem, and it is one which if we have not got to solve entirely ourselves, at least we have got to assist very largely in solving.

There is a great deal to learn about these newcomers; we must not be satisfied to class them all together as "foreigners." We must study their origins.

Some of them are what many of us or many of our grandfathers were, English arrivals from the land which we have been taught lovingly to call "home" or "the old country:"—they come, naturally, expecting a welcome, instead of the greeting that "no English need apply." I wonder if you have ever thought of what is certainly one reason why Canadians so often find it hard to get on with English newcomers. Isn't a great part of the difficulty due to the fact that we are true "sons of England?" The Englishman thinks he "knows it all:"—isn't that just what the true Canadian thinks too? Blood tells, inheritance tells, and here is an illustration of it. I do not hold a brief for every English newcomer, but I sometimes feel that nationally we are guilty of terrible shortcomings towards those who in a special sense are bone of our bone and flesh of our flesh.

Scotch and Irish are more adaptable and seem to hold together better, so nothing need be said about them in this connection.

* * *

Then there are others. There is much to learn about them; many of them come from lands whose people drink in with their mothers' milk the love of art and music and the keen sense of beauty; lands where a knowledge of exquisite arts and industries is part of everyone's natural inheritance, where even the children become proficient in lovely embroidery and lace work, in graceful and intricate dances, in folk songs and legends,—where national airs are real melody, and where the horrors of "rag-time" are unknown.

Many again are hard, self-denying workers, who toil early and late in order to help parents, wife or children who were left behind when the men of the family went to seek their fortunes in the new world.

With their own language they have their own history, their own civilization, these new citizens of ours. Many of them belong to nations who have created their nationality with their own blood, at the cost of prolonged suffering. They inherit the power of sacrifice and of devotion to an ideal far above the ideal of material prosperity which is the mainspring of so many of our own efforts. Think of the Balkan races for instance in the terrific struggle from which they are just emerging, and into which they hurled themselves, not for material advantage, but for their faith and nationality. Yet how often have we despised these Southern Europeans!

Many again have been among the "disinherited peoples" of the earth, who have come here to drink the draughts of freedom; others have been persecuted in the sacred name of Christianity, and have learnt to associate its essence with harshness and cruelty. Are we not to teach them a better way, and incidentally could we not give up talking and thinking of Italians and Russians, for instance, as if they were heathen?

* * *

Many of the acts which discredit our foreigners are not so blameworthy as they appear. Italians, for instance, are a temperate people, but passionate; it is hard for them to learn that British law, though it seems to give a certain amount of latitude to drunkenness, will not tolerate the murderous attack with knife or stiletto. Yet when they have learnt to control these passionate impulses, what a fine, attractive element they will be.

The over-crowding so often found among foreigners is by no means entirely caused by any peculiar devotion to dirt or discomfort, but in the words of Mr. W. Lee, Y.M.C.A. Secretary for Immigration, it is due to the "economic pressure we bring to bear upon them, in not providing them with adequate housing facilities at a reasonable rental." In other words, it is largely the reflex action of our own greed.

* * *

Here is a different point. Some of you probably read the other day about the death of Mark Hing Hay, a Chinese girl of 12, who committed suicide in the room over her father's shop. That is sad enough, but notice: "the act is believed to have been due to the brooding of the girl over her lonely life, and the taunts of the white children with whom she was forced to associate for companions."

One need not enter upon the question of Oriental immigration, a most difficult and complicated one, but just think of the human aspect of this sad

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The sensitized cards are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. Model H. is 5½x9½x10 inches in size and weighs 3 lbs. 7 oz. Models B. C. and J. are 6½x9x10¾ inches and weigh about 4 lbs.

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picture;—on one side, the lonely little foreign girl, with a little girl's desire for friendliness, with a little girl's capacity for repressed misery, with a little girl's homesick longing for affection;—on the other side, white children, at home in their own country, surrounded presumably with friends, born of professedly Christian parents, I suppose, yet guilty of what is really heathenish cruelty. Children brought up to show respect and consideration for others, to be kind to those in any way less fortunate than themselves, are to some extent safeguarded against acts like this. A member of the W.A., to whom I was speaking of this, has shown me the little Form of Service used in meetings of their children's branches, and I noticed one of the prayers was for "courtesy to foreigners in our midst." Can't we teach our children to be "pitiful and courteous"?

* * *

Yes, we Canadians have much to learn. We are too narrow-minded, too sure that we have the best country, the best schools, the best everything in the world. But I don't think that even the most complacent of us would claim that we had the best manners. And we must study our newcomers if we are to work for a united people. Among unifying forces one of the greatest is that of the schools; so are voluntary agencies, like the Y.M. and Y.W.C.A., the Scout and Guide movements, the Boys' Dominion, and Social Settlements wherever found.

* * *

But we are not only a British people, we are also a Christian one, and our future depends upon our power to hold that fast which we have, religiously no less than politically. It cannot all be left to the organized forces of churches and Sunday schools; there is something for everyone to do. All of us can help in some way; it is for each of us to find out his own way. Many of us, for instance, could teach English to some of our foreign newcomers, who, as a rule, learn it quickly and most gratefully. Many are kept from doing what they might and could, from the feeling that it amounts to so little anyhow; but nothing would ever be done if we all stayed idle waiting for the really big opportunity. Above all, we each of us exercise a certain influence,—in one way or the other,—in our neighbourhood, among our neighbours. There is much to be done just in the cultivation of a right spirit; a right way of thinking and speaking of our newcomers; in the habit of an observation that is sympathetic rather than censorious; in little courteous, friendly acts, and in the inculcation of the same spirit in our children.

These people are all of them coming Canadians; they are our future fellow-citizens; many of them are our fellow-Christians; the others in God's heavenly purpose are capable of becoming fellow-citizens with us in the Kingdom of His grace.

HONOUR BRIGHT.

SYNOD OF NIAGARA

(*Continued from Page* 18.)

stitutes, Rev. Dr. Canon Brown, Ven. Archdeacon Irving, Rev. Canon D. Law. Laymen—G. E. Bristol, Hon. R. Harcourt, G. C. Coppley, Col. White, Chancellor Martin, Adam Brown, T. T. Leather, C. S. Scott.

Standing Committee — Clerical— Ven. Archdeacon Forneret, Ven. Archdeacon Davidson, Very Rev. Dean Abbott, Rev. Canon Sutherland, Ven. Archdeacon Irving, Rev. Canon Howitt, Ven. Archdeacon Perry, Rev. E. J. Etherington, Rev. W. G. Davis, Rev. J. C. Garrett, Rev. Canon Bevan. Appointed by the Bishop—Rev. F. W. Hovey, Rev. Canon Spencer, Rev. A. C. McIntosh, Rev. G. B. Godden, Rev. Canon Daw. Laymen—G. E. Bristol, G. C. Coppley, Hon. R. Harcourt, J. H. Ingersoll, E. Kenrick, F. T. Smye, Adam Brown, T. E. Leather, W. H. Merritt, Chancellor Martin, C. S. Scott, Col. White. Appointed by Bishop—H. H. Champ, P. J. Myler, H. H. Francis, C. E. Bourne, E. V. Wright, Wm. Nicholson.

Sunday School Committee—Clerical—Rev. R. F. Nie, Rev. F. W. Hovey, Rev. Canon Howitt, Very Rev. Dean Abbott, Ven. Archdeacon Perry, Rev. G. B. Gordon, Rev. E. N. R. Burns. Laymen—G. C. Coppley, C. W. Heming, Hon. R. Harcourt, J. Beaumont, H. H. Francis, G. E. Bristol, Adam Brown, E. Kenrick.

As members of the M.S.C.C. Board, Archdeacon Forneret, Rev. Canon Howitt, J. H. Ingersoll and F. F. Dalley were chosen.

CHURCH UNION.

Church union was a live issue at the afternoon session, and the discussion at times was vigorous.

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the paragraph of the Bishop's address which, while recognizing the sincerity of those proposing unity, expressed the fear that the fancied benefit would be more than offset by further divisions in the Church as a result of the presence in the Anglican pulpits of ministers of other Christian bodies, and counselled the Synod to move slowly. The report was unanimously adopted.

Ven. Archdeacon Perry of St. Catharines, admitted having signed the circular letter on unity, and was not there to apologize.

"Is it true," asked a clergyman, "that a certain number of priests of the Church in Canada have sent out a circular asking us all to sign, and that the Bishops condemned this circular and the action of the priests?"

Bishop Clark did not think that the Bishops had condemned it, but had tried to keep peace and harmony.

Archdeacon Davidson, of Guelph, maintained that the report cast no reflection on any person, but merely expressed thanks to the Bishop for his words. "I am sure that men like Hon. Adam Brown and Hon. Richard Harcourt would not sign anything that would reflect on any speech," remarked Bishop Clark. The report was adopted with applause.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

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A LAY MEMBER'S PROTEST.

To the Editor:

Sir,—I am sure that every loyal Churchman must feel the deepest regret at the recent meeting held at the school-house of the Church of the Redeemer, Toronto, by certain clergy and laymen, in their vain attempt to carry on their propaganda to disunite and disintegrate the Church in Canada, notwithstanding the earnest, unanimous protest of every Bishop in the Province of Canada. Such conduct on the part of men, some of whom hold prominent positions in the Church, cannot be too strongly condemned, and can only create a widespread disgust in the minds of Churchmen generally.

As a lay representative for many years in the various synods of our Church, I am satisfied that this rebellion will receive very little support from our laity, as is clearly evidenced by the recent vote in the Synod of Niagara. To ask our Church to authorize any priest to invite any minister of the numerous religious bodies, that at present or in the future may exist to the responsible position of teacher and expounder of the Word at the public services of the Church is not only a direct violation of the vows made at ordination, but is in direct disregard of the express teaching of our Prayer Book. Then the suggestion to admit to Holy Communion all comers at random is entirely in opposition to the practice and letter of the Prayer Book, and would, by so doing, place the Church at variance with the mother Church, our sister Church of the United States and the colonies, as well as ignoring or minimizing that which St. Paul places in the sixth chapter of the Epistle to the Hebrews as one of the foundation stones of our religion. But the Holy Scriptures or the uniform teaching of the Church can be lightly laid aside when it suits some of our new fangled Reformers. There is also a humorous side to the matter. I would cheerfully pay my expenses to Toronto to have the opportunity, say, of seeing the Rev. John McNeil in a procession at a high celebration on a festival at St. Augustine's, Toronto, with all the accessories of vestments, acolytes, Eucharistic and altar lights galore, not to speak of a processional cross. I would even come if Dr. Griffith Thomas should pay a brotherly visit to his confrere, Precentor Plummer. I am sure both Dr. McNeil and Dr. Thomas would feel anything but at home in such a visit. If many who were present at the meeting referred to were really desirous of promoting unity, why don't they begin in the Church? Then we would not be disgraced by party faction fights such as have been exhibited at Episcopal elections in the diocese of Toronto. There would then be only one theological college in the city of Toronto, and that a good one. There would be only one Church paper, and that an exponent of definite Church principles and not one that might well be regarded as an organ of Presbyterianism rather than that of the Church of England. What are Archdeacon Cody and Professor Griffith Thomas prepared to do towards the unification of Trinity University and Wycliffe College? I pause for a reply.

What our laity want is more real genuine unity in the Church and not the burlesque these misguided brethren are, in my humble opinion, vainly seeking to the disgrace of the Church and the dishonor of those concerned.

Faithfully yours,
A Lay Member of General Synod.

WINNIPEG "FREE PRESS."

To the Editor:

Sir,—Your correspondent, "Onlooker," quoting from the Winnipeg *"Free Press,"* states that that paper puts the question of Unity in a different and important light. How is it different from all that we have heard on this subject? For the arguments have been familiar to us for these twenty-five years. There are two points in the quotation, namely: (1) That "the assumption of the Church of England have hindered the cause of organic union," and (2) that "Christ never desired unity of Church organization of any particular brand, and that it is very stupid of anyone to read that into the Holy Scriptures. With regard to 1: (a) The assumptions of the Church of England have, I think, nowise hindered organic union between the Methodists and Presbyterians or between any other bodies of Christians. Why then charge this against us until it has been shown by the unity of other bodies of Christians that it is the sole cause? (b) While the Lambeth Conference expressed their opinion that the historic episcopate should be the proper form of Church government, yet neither the Divine right of episcopacy, nor Apostolic Succession are doctrines of the Church of England. With regard to (2), how does the writer know what Christ desired in the matter, seeing that He said nothing one way or the other? It may be stupid to read things into Holy Scripture, but at least when men do so they do it honestly, but it is far more stupid to make bold unprovable statements about the inner mind of God or man in matters about which absolutely nothing is said. And such things we have heard *ad nauseam* ever since we can remember.

E. W. PICKFORD.
Brighton, May 27, 1913.

To the Editor:

Sir,—It is surprising that one of your correspondents should resort to a secular newspaper to teach Church people how to treat episcopacy in view of the unity of the Church. The letter which was quoted could just as easily have been written by a Nonconformist, and there is no reason to think that it was not written by one If the Church in Canada were to abolish the present system of consecration of Bishops, she would divide herself from the rest of the Anglican communion, the whole of the Church in the United States, the whole of

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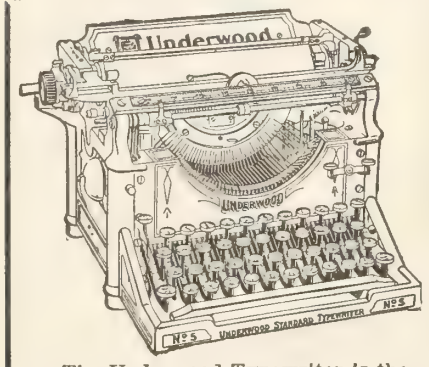

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the Greek and Roman communions, that is to say, from nine-tenths of Christendom; reunion of the Church would be postponed many centuries, and we should be in a state of schism. The Church is a society, and, like every society, must have a systematic form of government; to depart from that form is like belonging to a guild and setting up an opposing centre of government. Our only policy is to trust that in due course separatists from the Church will realize that it is they who must heal the breach they have made; we must pray daily for reunion, and not involve ourselves in schism by doing what "Onlooker" seems to wish us to do.

"CHURCHMAN."

To the Editor:

Sir,—Whenever the Winnipeg *"Free Press"* deigns to instruct its readers on questions relating to ecclesiastical matters it does so in the "heavy father" style that makes any reply seem to be the limit of rashness. And the lengthy extract furnished by "Onlooker" is quite up to the usual high water mark of Protestant infallibility. Still the question will suggest itself: In what way has "the assumptions of the Church of England" hindered "organic unity" amongst the Protestant bodies? Those bodies have no burning question of the Ministry to keep them apart; to them one ordination is as good as another—equal in essence, equal in their general worthlessness, so far as their value as a means of grace is concerned. Why, then, do not these bodies unite and become one organization? They dare not attempt it! The best spirits amongst them long to do so; they have long since realized that the "open pulpit" and the "open communion," are but elusive courtesies, the sham that fails to hide the festering sore beneath. They have been striving for twenty-five years to find a basis of real unity; innumerable conferences have been held with that object in view, and by all appearances they have deliberated themselves to a standstill. As they were, they will be. Such being the case, there is a ring of insincerity in the Protestant cry that this Catholic Church of ours hinders unity by its "arrogant assumptions."

How much nearer would Protestantism be to organic unity if we abolished the bishops and ceased to be Catholics to-morrow?

And considerations such as these are the best specific for those who are likely to be led astray by our own evil dreamers.

It is quite unnecessary to enter upon the discussion of church principles. The whole situation may be stated thus: It is proposed to attain to unity by opening our pulpits and our communion tables to all good people. But the Protestant bodies have long since realized that such unity is only a sham unity.

Why then should we commit ourselves to a course, the absurdity of which is manifest before we enter upon it—the Protestants themselves being witnesses thereto?

R. B. WATERMAN.

May 22nd.

UNITY.

To the Editor:

Sir,—I have just read Canon Troop's letter on above subject in Montreal "Star" of Saturday. He is simply taking the position of the Plymouth Brethren and not that of a clergyman of the Church of England or minister of any denomination. If his hearers and readers prefer Plymouthism to Anglican doctrine that is their affair, not ours. We are only sorry he has lapsed. Let us pray for him. REV. C. A. FRENCH.

Cardinal, Ont.

EPISCOPAL ELECTIONS.

To the Editor:

Sir,—As it has been questioned whether the recent election of the Very Rev. the Dean of Ontario as Co-Adjutor Bishop of the diocese of Ontario, is the only one on record as having been declared "unanimous" on the first ballot; it may, perhaps, interest some of your many readers to know that only one ballot was taken when the late Most Rev. J. T. Lewis was elected the first Bishop of Ontario.

On this occasion, it is true, a certain number of the clerical delegates walked out and refused to vote; but afterwards they came back and apologized to the Bishop-elect.

The Rev. Dr. Lewis, of Brockville, was elected Bishop of the new diocese of Ontario on the thirteenth day of June, 1861; but, owing to delays in the Colonial Office in preparing and forwarding the letters patent, the Consecration did not take place until the twenty-fifth day of March, 1862.

I was present, and voted at the election, and only one ballot was taken. Archdeacon Bethune, of Cobourg, withdrew his name from consideration the evening before the election.

I might add that as far as I know, and I had every opportunity for hearing, there was no canvassing in the recent election, and it was practically unanimous.

Yours, etc.,
GEO. W. G. GROUT.

May 31.

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(*Continued.*)

SHE did not reply audibly, unless a trembling little breath could be called an audible answer, and Lloyd gently tilted back the shady hat to get a glimpse of the blushes beneath its brim, but still the curtain fringed by golden lashes was lowered, and he could not obtain a sight of the loving eyes behind.

"Look up, darling, and let me read my answer, if you won't speak it," he said tenderly.

However, Myrtle only hid her face as much as possible in his coat, and Lloyd laughed happily.

"Is it can't look up, or won't?" he inquired.

"Won't," returned the soft muffled voice. "And can't." For a time both dreaming lovers seemed to be quite impervious to all outward impressions, and to be lost to everything and everyone but each other. But Lloyd was practical almost to being common-place, and also a very up-to-date young man, and it was not long before he remembered that he had been walking some miles that afternoon, and that it was not getting any earlier in the day, and also that there was a place called Shirley Court somewhere in Surrey, although his companion would have dreamed on in bliss till nightfall, quite content if only he were with her. So, all too soon she thought, he reminded her of these important facts, and they set out to walk briskly back to the house. Myrtle's tramp had vanished, but whether his pursuing her was a delusion of her own, or whether he had decided that the sight or near neighborhood of a couple of young lovers was not good for his constitution, she could hardly venture to say.

"How did you become a Christian?" was one of her first eager questions when the swift movement of walking had loosened her joy-tied tongue.

"Through thinking of you, dear," he answered readily and without embarrassment, "and through talking to a good young fellow at the boarding house where I stayed, and through reading my Bible."

"You have put things just round in the wrong order," remarked Myrtle gently. "Oh, you don't know how very, very glad I am, dear! But why didn't you write and let me know?"

"Because I thought you would prefer to have me tell you, little queen. And you didn't get my telegram to say that I was coming this afternoon?"

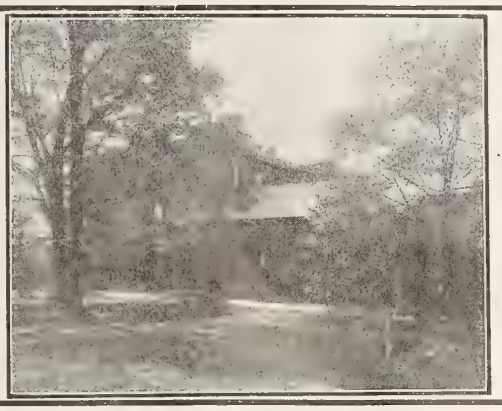
"No, but it may have come while I was out. You see I have been out all the afternoon. Oh, Lloyd, I wonder what poor Ruby will say!"

"Say to what?"

"To our being engaged."

"Oh, she will tell you that you are missing your vocation in life when you consent to becoming the wife of a struggling business man in Canada, and desert your literary aspirations, and then she will finally say very maternally: 'bless you, my children.' When our backs are turned she will dance a jig for joy to think that you will leave the literary field unencumbered for her own campaigns."

"You don't understand, Lloyd. I believe Ruby is in love with you her-



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self, and think how the poor darling will feel it!"

"In love with me?" exclaimed Neilson, after giving vent to his feelings by a prolonged whistle. "My dearest, you might as well talk of an iceberg being in love with anyone, let alone me, who is years younger than herself," he finished up ungrammatically.

"But still she might not show it," protested Myrtle. "The deepest natures show things least you know. I feel very mean and selfish when I think of her and Doris."

"I'm awfully sorry, but really I could not possibly be in love with my respected future sister-in-law, even if it were possible that she is in love with me. Really, I wouldn't be allowed to marry all three of you unless we went to Utah, for which I have no inclination at present! Now, who are these Torrences who are befriending my little Myrtle so kindly?"

"Oh, they are a charming pair," cried the girl, with ready enthusiasm. "They are a perfectly ideal couple."

"They won't be any more ideal than we, I guess."

"Oh, but they will, I'm sure. No couple could possibly be more ideal than they are!"

"I disbelieve that," returned Lloyd as they passed through the iron gates together. "We will outdo them."

Myrtle said nothing, but she shook her head sceptically.

"Yes we shall, and you shall live to see it!" laughed the young Canadian, stooping to kiss the happy face beside him. "Now, you just mark my words: we will outdo any number of Torrences in idealism!"

CHAPTER 15.

LIGHT IN DARKNESS.

"Ill news flies apace," they say, and perhaps it may be true in a sense, but for that matter so does good news, and a great deal faster, for those whose hands it passes through run with light feet to bear it to the nearest one interested in it, and joy always brings lighter feet by far than sorrow or pain ever can.

At all events the glad tidings that Lloyd had come to his old friends, and that he had no reason to look back upon his sojourn in Paris with any other feelings than pride and pleasure, and above all that he was now something more than a friend to the girls, flew through Shirley Court as light flashes through space, and no ill news could have hoped to outpace it, however much of a start it might have obtained.

As the afternoon was drawing to a close, and the nearest town where accommodation for the night could be found, was a mile or so distant, the newcomer was promptly asked to stay at the Court, and with the Torrences' usual hospitality the invitation was extended for as long a period as he might choose to remain, an invitation which the far-seeing young man was not slow in accepting.

(To be continued.)

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(WEEKLY)

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Church Life.

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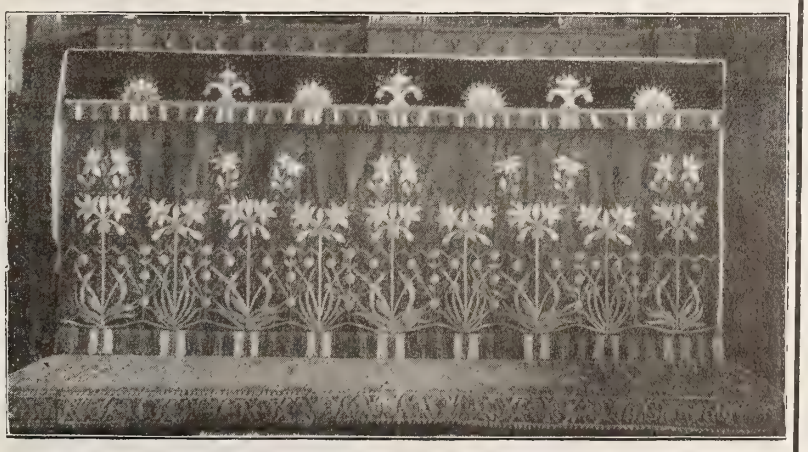

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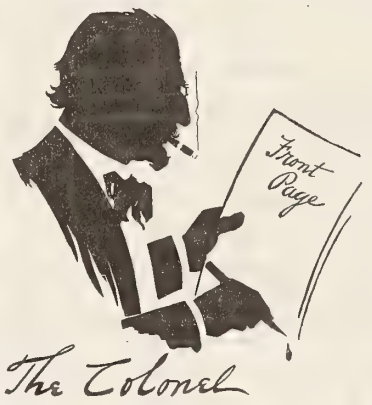

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The Week

THE cheerful and the irresponsible Suffragette still pursues her way in the Old Land, and her last exploit is to upset the King's jockey in the race for the Derby. What is going to be the end of all this? Will the fair sex come to their own fair sense of proportion and sanity, or will the mob eventually rise and extinguish that which governments can not control? It is as our forefathers would say a parlous condition of affairs, and the end is not yet. We have always understood that women rule men, and if that be so why do not the women win their own men in their own families to cast their votes for women, and the thing is done, or is it true that the suffragette has no womanly influence in the home, and that her own kith and kin will not have her at any price. What would be the result of female suffrage? If all women voted, then in the old countries the women would outvote the men and control the government as they exceed the men in numbers. If we study the present result of voting then the vote would make very little difference, as a large number of men never vote and a certainly larger number of the other sex would never vote, and the chance of women seriously affecting the polls would be small. The worst feature of the whole business is that human nature even when highly civilized—and we suppose that the suffragists claim this for their movement—is capable of going off the handle, and disgracing itself in a way that calls for pity and contempt. A little more religion and a little less civilization would mean a great deal more happiness.

THE DERBY.

WHERE are we going for the holidays? Most of us are going where everybody else is going, for what would a holiday be worth unless we were spending it in the right place, and among the right people? We shall sleep in a small uncomfortable room with a large squadron of flies to right and to left of us; we shall eat uncomfortable meals; we shall get remarkably dirty, but this is really a good thing for us, as we are often too precise in our habits; and we shall not know what to do with ourselves half the time. It is one of the mysteries of the day why people put up with discomforts under the name of holidays that they would not dream of facing under the name of duty. We were talking not so very long ago to a man about his holidays, and he said that he would let us into a secret as to holidays if we were pledged not to give him away. Of course we immediately perjured ourselves in the way peculiar to polite society, and this is the sum and substance of what he said: We announced that we were off to the coast of Maine, and when a propitious day arrived, we pulled down the front blinds and spent one of our happiest holidays in the house, avoiding the use of the front rooms and the lawn. We had every home comfort, but we got up when we liked, and did as we liked, without any interruption. If the neighbors saw people moving about we imagine that they supposed the servants were entertaining in our absence. Most of the time we wore holiday clothes and lounged round the house and had a thorough good rest.

THE HOLIDAY.

THE Synods are with us as they always are at this period of the year, and they follow their usual course of talk, much talk, more talk and resolutions. We were glad to see that at one synod a speaker had the courage to refer to the feeble results accomplished by synods and synod reports. Experience has demonstrated that the synod is a very greatly overrated benefit. It cannot enforce its own decrees—witness the passing of resolutions and the way that only the loyal parishes obey them, and also the way the loyal parishes are expected to pay for the rest. It develops more and more the tendency to raise money by means of synod apportionment, and this decision comes from a few persons who do not care very much whether they are voicing the feelings of their parishes. Now we hear that certain dioceses are proposing to assess for Sunday Schools. This ought to be followed by assessments for the Brotherhood of St. Andrew, then for the A. Y. P. A., and after that there is the Mothers' Union and the Girls' Friendly Society. We see that the diocese of Toronto has to pay $14,000 a year for synod expense account and yet they are talking of the high cost of living. Some people would think that $14,000 a year was a good price for synod management, and one wonders whether a trust company could not do it a little cheaper.

SYNODS.

IN the convening circular of the Synod of one of the dioceses of Canada one would not expect to find latent humour, and yet one never knows. There is the report of the Mothers' Union, and in it—of course by a printer's error—comes the impassioned phrase, "The business of the Union is diminishing. It is asked, 'Where are the Men:'" Echo answers, "Where." Why do not the men join this absolutely worthy and useful society? Are we as a race so failing in the sense of duty that our men can refuse to listen to this appeal to their maternal instincts? We hope that these meetings will be more largely attended and that the request will not be made in vain.

HUMOUR.

FRATERNAL or mutual benefit societies are a feature of the social economic life of the new world. Some people look askance at them and deprecate their existence as a menace to home life, to church life, and to other obligations of good citizenship and as a pandering to the grandiose and grotesque. Of course, the thing may be overdone, and undoubtly the "fraternal" idea is in many cases exploited to a way that disgusts more than it amuses. The excessively bedecked "Most Excellent and Gracious High Chief and Noble Leader, Sir Knight Pompous," may be a very excellent person in private life, and look and speak like a good, sane citizen, but officially (*i.e.* fraternally) he sounds horrible and looks worse. His offence, however, is merely superficial—one of trappings and titles. The far greater offender and destroyer of the "fraternal" idea is the impassioned "joiner" who is trying to make his mark, or hold what little he has attained in the field of municipal or national politics, and who joins every fraternal society which will accept him. If the society be a "national fraternal" society, *i.e.*, members must be by birth or descent of a certain nation, he finds no difficulty in subscribing to the declaration; whether the "national" consideration be English, Irish, Scotch, French or Dutch, he can manage to establish a branch of ancestry suitable for the requirement. Should the "ancestral strain" prove impossible, Oriental for instance, it is possible to establish "relations," on a wash tub basis, which pave the way to "honorary membership." If the society have a pseudo religious test, he outbrays the Vicar of Bray. Whatsoever the principles on which the fraternal society is founded, he is ready, keen, to join, in order that he may endeavour to translate those principles into votes for himself.

FRATERNAL SOCIETIES EXPLOITED.

WHILE parasites of various kinds lower the tone of most fraternal societies, but, this notwithstanding, the average fraternal society is an asset to a community. It provides an opportunity for personal effort which, until within really recent times, the "Churches" neglected. Much of the effort is along philanthropic and charitable lines. Economically, the prevalence of fraternal societies is undoubtedly helpful to the nation. It accomplishes by voluntary effort, to a very large extent, that which Lloyd George is trying to accomplish in Great Britain by legislation in the way of provision in case of sickness. In fact, much of what Lloyd George is attempting by legislation in England and of what fraternal societies are doing in Canada ought to have continued among the activities of the Church. It is this feeling that is responsible for some "fraternal" men regarding the lodge as a substitute for the Church. This feeling is intensified when clergymen not only withhold any manifestation of sym-

LODGE ROOM OPPORTUNITIES.

pathy with fraternal societies, but openly deprecate their existence. As a matter of fact, the lodge-room of the average fraternal society offers one of the best opportunities for Brotherhood men to do good work. In Western Canada, with its tremendous and continuous influx of population from the Old Country, especially of Englishmen, the lodges of the national fraternal society of Englishmen could be made practically, by the personal efforts of Churchmen who are members of the society, auxiliaries of the Church. An Englishman, if a slack or a careless Churchman, is nevertheless drawn to his own countrymen, socially and "fraternally," and through the lodge he can be drawn back to his Church and Church duties.

A GREAT many proverbial phrases are used of that organ of human nature which may or may not be prominent. Bleeding of the nose was regarded as a sign of love. To "count noses" is said to be a term borrowed from the horse dealer, who uses this method for convenience. To "pay through the nose" came from a poll-tax levied by Odin, which was to be collected from every head or nose. In many French expressions the nose still stands for the whole face. To "turn up one's nose" explains itself, though one sometimes wonders how certain people can accomplish this, which nature has certainly made difficult for them. When a person sneers they naturally draw back the upper lip and that tends to force up the nose. Tyco Brahe, the famous Danish astronomer, was called Golden Nose because when he lost his own nose he adopted a golden one which he attached to his face by cement, which he always carried about with him. So it appears as if the cement was not very reliable. Many books have been written on the subject of noses, such as the Noses of Adam and Eve, sermons on noses, on the dignity and gravity of noses, and the famous chapter of noses by Lawrence Sterne in Tristram Shandy. And for most of us the appellation of the great Duke of Wellington as "Nosey" is as well known as our own nose.

THE NOSE.

THERE is a half page advertisement in this week's issue addressed "To Our Subscribers." Printed notices are notoriously cold-blooded, but will our friends kindly read this as if a friend were pleading personally with them. If it is taken seriously to heart it will mean that much good will accrue to this paper, to the Church in Canada, and to the Dominion in general.

"TO OUR SUBSCRIBERS."

Our Old Country Letter

May 26, 1913.

THE "Times" has given the first full account published over here of the new manuscript of the Gospels, discovered about six years ago in Egypt. It will be known to your readers that a rich American, Mr. C. L. Freer, who was in Egypt at the time, purchased this and took it away; but by his direction a facsimile has lately been produced, and now a copy is presented to the British Museum by the University of Michigan. Such a discovery must be of extreme interest to all Christians; but one need not deal with it at length, as no doubt the Canadian dailies will have done so. The most important addition is that to St. Mark xvi. The order of the Books is Matthew, John, Luke and Mark; and while it is claimed by some experts that the MS. belongs to the 4th century, a slightly later date seems on the whole more likely.

—

What is called the "Ramsden Sermon," preached at Cambridge on Whitsunday by the Primate of Australia, "upon the subject of Church extension over the colonies and dependencies of the British Empire" (to use the words of the founder), contains much high and interesting thought. A passage of particular cogency just now—when so much is being said and written apropos of the proposed disestablishment of the Church in Wales, as to the "freedom" of non-established Churches—runs as follows: "I turn now to estimate the work that our Church can do, particularly in our self-governing Dominions. In none of them do we now occupy the position of an established Church, and no member of a Church that is established need envy us our so-called freedom. I repeat as my own conviction the declaration of my predecessor, Bishop Barry, who said, 'Let me candidly say that my own experience has taught me to prize, not less but more, the spiritual advantage which comes, not so much to the Church as to the community, from that simplest and most obvious witness for a national Christianity and a national religious unity. I see it in its effect on collective action, on national education, and on public opinion; in the value to the State of an unquestioned spiritual leadership in the Church, always ready, through an organization co-extensive with the nation, to serve what concerns its highest interests; in the value to the Church, both of the establishment which gives her that leadership, and by connection with the national life strengthens her comprehensiveness, and of the endowment which secures to her clergy an unequalled measure of independence, and enables her to venture on work for good, lying beyond the sphere of obvious and pressing need.'" Dealing successively with many different aspects of the relation of the old Church to its newer offshoots, the Bishop comes to "The Immigrant Problem," and says: "Another most important duty of our Church in every one of our great Dominions is the shepherding of the immigrants who are constantly taking their way from the old land here, to make a new home in one or other of our great daughter nations. Undoubtedly the greatest pressure of this necessity has been felt of recent years in Western Canada. But I desire to point out that Australia has her immigrant problem also, and so, to a lesser extent, has South Africa."

—

Energetic arrangements for great meetings in defence of the Welsh Church are being made, not only in the West, but through most of England.

—

The Bishop of Southwark has issued a heart-rending appeal for aid in funds to the work of the Church in South London. We are so accustomed to associate poverty, neglect and crime with the eastern parts of our mighty city, we hardly realize the more recent growth and an appalling tale of similar conditions in the (now) brick-wilderness of the south, with its miles and miles of jerry-built mean streets, its deadly monotony of squalor and toil.

—

The distressing incident at Burnley, Lancashire, in connection with the "Ne Temere" decree, has ended (so far as, in family life, such a thing could end) more happily than was anticipated, the wife having returned to her home. No doubt this is due to the publicity given to the action of the Redemptionist Fathers responsible; Roman Catholic authorities having been obliged to perceive that the time has not come, if it will ever come, for enforcing such a decree in England.

—

The necessary work of strengthening the fabric of St. Paul's Cathedral, London, is steadily proceeding. It will be remembered that last year the authorities awoke to the fact that long-continued excavations in the neighbourhood, for the needs of transit and other complexities of modern life, had gradually endangered the security of much of the vast pile of that beautiful edifice, so familiar and so dear, in its many associations, to most English Church folk. The city of London so far has subscribed over £2,500 to safeguard it.

—

A "Church Imperial Club," with headquarters in Westminster, is about to be founded. It will be open, not only to Bishops and clergy of the Anglican Church throughout the world, but the lay element will be considerable, including masters of schools and magistrates, as well as church officers and workers. The subscription and entrance fee are small, and as a special feature is to be made of residential accommodation, the scheme ought to appeal to colonial and other Church visitors to London, should their interests incline them to enjoy being thus brought into pleasant touch with a like-minded membership. Full information can be had from the secretary of the Church Imperial Club, Church House, Westminster, S.W.

A.Y.P.A. Progress

Remarkable progress has been made during the past year in A.Y.P.A. extension. The new manual, as compiled by the Dominion Executive, is now being distributed. It is a very creditable production, and its new features will be appreciated by all branches using old editions. Rev. E. Appleyard, St. Matthew's Rectory, London, is distributing them.

Extensive preparations are being made for the Dominion Conference in Toronto, on the 8th, 9th and 10th days of September next. Massey Hall has been engaged for the "Rally," and it is expected that at least 3,000 young people will be present. Dean Abbott, of Hamilton, and ex-Mayor Geary, of Toronto, will be two of the speakers.

The City of Toronto is recognizing the Conference, and has granted a substantial sum for the entertainment of the delegates.

The Conference will hold its sessions in Holy Trinity Parish House, and it is anticipated that the attendance will be double that of any former Conference.

The Toronto Presidents' Association, representing 30 city branches, are taking the matter in hand, and that is a sufficient guarantee of success.

An elaborate banquet, at which at least 300 are expected to be present, will be tendered the visiting delegates.

The programme will be issued shortly and copies distributed from the Atlantic to the Pacific.

In the meantime it would be well for all clergy and members of the Association to make a note of the date and make arrangements to be present. It will eclipse any Conference of its kind that has yet been held.

THE SIGNIFICANCE OF NUMBERS

IT would, we think, be a fair presumption to say that union between the trilateral formed by the Presbyterians, the Methodists, and the Congregationalists is more possible at the present time, and further advanced than union between any one of these three and the Church of Canada. It is also worth noticing that in the talk of union by these three bodies the inclusion of the Baptists seems to have no part in the meditated scheme. We have heard a good many hopeful reports as to the condition of this organic union, and so we are likely to forget that there is a report of the minority who stand opposed to union. One of these minority reports was discussed at the Presbyterian General Assembly lately held in Toronto—a meeting that represented the Presbyterian feeling of all Canada. According to the published statement of the speech of Dr. Ephraim Scott, we learn that the proposed union has not by any means won its way very far. He said that only two-thirds of the Presbyterian communicant membership had voted in favour of organic union; only sixty three per cent. of the Methodist membership; and only twenty-six per cent. of the Congregational membership. He added that seventy-four per cent. of the Congregational membership had declined to vote, and a large number of the Methodists had done likewise. It would be interesting to know what proportion of the vote would be considered enough to justify the making the final move. The fixing of a minimum vote will have to come sometime or other, for the matter will eventually be decided by the vote of the present members of these bodies. Unless the vote is unanimous, there will only be added another new division, and if so, what is going to become of the sacrifice for union? Should a large majority of the Presbyterians and the Methodists decide to unite, there would be a very strong body formed, but there would be still a Presbyterian and a Methodist body outside of the new movement, and these bodies would have the stimulus of difficulty and loyalty to help them in enlarging their numbers. It is quite evident that we have got to go a long way before we can even talk of union in the sense of practical politics. The whole question has indeed to be worked for, and thought out in quite a different spirit to that of numbers or adherents, for it means a complete change of tone and thought all round. That this is so is shewn by the further remarks of Dr. Scott, for he stated that he believed the Presbyterian policy to be more nearly Scriptural than that of any other church in the world. What he says, a great many Presbyterians, especially of the older generation, also feel and believe, and any talk of union with them would be the giving away the very reason why they are Presbyterians at all. The Reverend R. Macbeth said that the mere discussion of union at the present time had caused more heartbreaking than he liked to think of, and had set friend against friend. The outcome shews that the fact of union is still very much in the air and likely to stay so. But this leads us on to another point, and that is, that as far as we can see, the question of union among these four communions is not beset with the same difficulties as it is when the Anglican Church is one of the parties in treaty. For three of them there is no trouble about sacraments, and for all four there is no question of orders. Where, then, comes their chief hindrance to sacrifice unless it be the sentiment about the name and the continuity, or the arrangement of government? Yet with the way made thus smooth for them, they still see that real union is, under the present method of regarding, a long way off. When we view the Anglican position we see a different state of matters, for there we face the question of principle on both the subject of orders and sacraments. It does not matter that some Anglicans are prepared to give away both contentions, for the voice of the individual cannot do away with the plain meaning of words as they are found in the formularies of the Prayer Book and in the agreement of the centuries of Church history. It leads us then to this consideration that if the trilateral represented by the Presbyterians, the Methodists, and the Congregationalists can not see a solution with so many points in their favour, what chance is there of the quadrilateral, composed of these three with the Church of England added, finding a panacea in a makeshift union that would leave out a large number of all four denominations? The whole idea is wrong from the start. We have to study the very foundations of church theory, the wish and command of our Lord as interpreted by the Church under the guidance of the Holy Spirit: and arrive at a conscience stricken recognition of the wickedness of separation before we can hope for much progress or much blessing on our efforts. Everything points to the need of prayer, for it is only by prayer that those who are wrong will come to a consciousness of their wrong, and a humble desire to repent and do right. And it is only by prayer that the Holy Spirit can guide us to do and say and think what is right.

Book Review

Looking Forward—Messrs Briggs.

This is a novel designed to champion a cause, and the cause in this instance is Church union. It is almost purely a tale of the imagination, as, with the exception of the first four chapters, it deals entirely with times that are altogether in the future. Though there is not much scope for originality, as many have already trodden similar paths before him, the author succeeds remarkably well in creating an air of reality where he treats of the progress of science and pictures the solution of many national and municipal problems. He has unfortunately not a very forcible style, though it is a simple and clear one, and even his descriptions, while detailed and interesting, give one too much the impression of being catalogues. Where he does seem to us to fail is in his understanding and portrayal of human nature, not one of the characters appeals to one as a real, living, being, except, perhaps, Mrs. Bindley, and as a result the love story is decidedly cold and forced and the conversational element somewhat commonplace. Of course this is no doubt due chiefly to the fact that the author is writing a novel with a purpose, and a purpose, except in the hands of a genius, tends to make a book heavy, and to exclude almost entirely any enlivening glint or humor. As for the "purpose," the championship of Church Union, as the author sees it, we cannot say that it is presented at all convincingly. The book deals too much in generalities and fine sounding phrases that stir the emotions, but will not bear thoughtful inspection. In the new United Church of Canada the minister is no longer the standard bearer of a sect, but the expounder of the great principles upon which the highest welfare of the community "depends," but what those principles are, is never mentioned. As fas as one can judge from such accounts as that of the Cairn table conference they are merely ones of morality, but morality is a necessary product, and not the essence of the Church's life. That which makes men forceful personalities in the religious sphere as elsewhere is the depth of conviction and experience they have with regard to the truth of the faith they hold, and that which they hold for conscience's sake they will always fight for, for human nature does not change. Even were a nominal union brought about of the kind described—then inward disunion would soon again make itself felt. Perhaps the author thinks this mischance provided against by the fact that the one United Church council described devotes its time to the problem of immigration, new settlements, city expansion, national progress, international relations without one word of the Church's purely spiritual duties and the things of God. Such a Church it seems to us, may minister to the moral, physical, and intellectual sides of man's nature, but it will never satisfy the spiritual hunger of human souls.

I do not think that any purely intellectual opinion is ever a sin. Intellectual opinions may grow out of sin, intellectual opinions may lead to sin, but an intellectual opinion is neither a sin nor a virtue. Sin and virtue lie solely in the will. The desire to know the truth and to follow the truth to whatever disagreeable conclusions the truth may lead is a virtue. The desire not to know the truth, the willingness to follow a falsehood because it will lead one in pleasant paths, is a sin.—*Lyman Abbott.*

Buddhism

By The Rev. A. H. Forster, B.D., Trinity College, Toronto

BUDDHISM was originally a revolt against a religion of rites and ceremonies. "Dependence on works" is the third of the ten fetters which the true Buddhist must break.

If religion means man's relationship to unseen powers, Buddhism is not a religion, for it is only concerned with man's relation to himself. Its doctrine of God, its theology, is short and simple, it is "There is no God."

"Buddha," said Max Muller, "denies the existence not only of a creator but of any absolute being.

So Buddhism might better be called a "way of life" than a religion, or better still, a "way of extinction," for extinction is the Buddhist goal.

The Buddha means the "one who knows" "the enlightened one"; it is, therefore like "the Christ"—a title not a proper name. He was born about 500 years before Christ and was therefore a contemporary of Socrates, the Greek and of Confucius the Chinese sage.

His father was ruler of the Sakyas, a people who lived beside the Ganges between Delhi and Calcutta, hence Budda is sometimes called Sakya Muni or the Sakya Sage. His personal name was Siddartha, and he had also another name, Gautama This last is perhaps the name by which he is best known. When he was about 30 Gautama made what is called "the Great Renunciation," and left the luxury of his father's home in order to find out a way of escape from the misery of existence. The sight of an old man, of a sick man, of a corpse and of a hermit is said to have first impressed him with the tragic side of life. At first he went to two Gurus or Brahman teachers, but soon gave them up. Orthodoxy seemed to him somewhat inhuman, he then tried penances, but after six years, like Luther 2,000 years later, he gave up that way also. At last, one day under a tree, he solved his problem and discovered what are known as the "Four noble truths." These are:—

(1) The fact of sorrow as inseparable from existence.

(2) The cause of sorrow—Desire.

(3) The destruction of sorrow by the destruction of desire.

(4) The way to this end—The noble eight-fold path.

By the discovery of these truths, Gautama believed that he had "regained paradise," the Bo tree or tree of wisdom under which he made the discovery takes for the Buddhist the place which the cross takes for the Christian. It was under this Bo tree that Gautama became the Buddha—the "one who knows." The state of mind in which all desire has been extinguished is called Nirvana. Nirvana may be reached in this life, and when anyone reaches it, his karma or act-force comes to an end and does not re-appear in any human being or animal, the chain of existence is concluded and this is called Parinibbana or the supreme Nirvana. For Buddha, therefore, "Salvation" meant complete extinction. According to one of the Buddhist scriptures, he once told his friend Upasiva:

"As a flame blown about by the violence of the wind goes out, cannot be reckoned as existing, even so a Muni or Sage—delivered from name and body disappears and cannot be reckoned as existing. . . . . That by which they say 'He is' exists for him no longer." The business of a Buddhist is, therefore, to extinguish all desire, even the desire for heaven. "He who overcomes this contemptible thirst or desire" says a Buddhist scripture "sufferings fall off from him like water drops from a lotus leaf." The way to overcome is by the noble path which is described in eight divisions and four stages.

The eight divisions are — right views, right aims, right words, right behaviour, right mode of livelihood, right exertion, right mindfulness, right meditation and tranquility. He who follows this path will be freed from the ten fetters or delusions, of which the chief is ignorance.

In order to be a true Buddhist, it is necessary to become a beggar, but as a beggar must have some one from whom to beg, Buddha allowed a second order among his disciples. To this second order he gave five rules—not to kill anything that has life, not to steal, not to lie, not to drink what can intoxicate, not to commit adultery. Three more precepts were recommended to the Buddhist layman: not to eat at prohibited seasons; not to wear wreaths or use perfumes; not to sleep on a high broad bed. In addition to these eight precepts, two more were given to one who would really enter on the path of Nirvana—namely, to abstain from dancing, music and stage plays and to abstain from the use of money. The command not to commit adultery was changed to a command to live a life of celibacy.

These are the "ten commandments" of Buddha, and it is clear that they could only be observed fully by a mendicant monk.

Buddhism has died out in India, the country of its birth; it exists in its purest form in Burma and Ceylon, the form known as Southern Buddhism; it exists in an entirely different form in the countries north of India, Tibet, China, and Japan. Its history in those countries shows that the goal of complete extinction is never likely to be popular.

Character lives in a man, reputation outside of him.—*J. G. Holland.*

Brotherhood of St. Andrew

The Fifth Quarterly Meeting of the Ottawa Junior Assembly

The fifth quarterly assembly was held on Sunday afternoon at 4 o'clock on June 1st, in St. George's Parish Hall. Reports from the active and probationary chapters indicate very excellent work on the part of the junior chapters. Probationary work is being carried on in St. Luke's Parish, All Saints, Westboro and St. Bartholomew's; the latter have fulfilled their probationary term and are precluded from full privileges of a chapter owing to their being unable up to the present to secure a director. The work is being carried on temporarily, since February last, by Norman Fowler of All Saints' chapter. The strong active chapters of the assembly are St. Matthew's and All Saints, there being over thirty members in these two chapters, each composed of young men splendidly qualified in the work of the Brotherhood. Trinity Parish, Ottawa South, is another junior chapter doing excellent work, having splendid material which will count well in a few years. Junior Brotherhood work is being carried on in eight of the Ottawa Parishes.

The special speaker was Rev. W. H. Bailey, rector of St. Barnabas' Parish, who spoke on "Fidelity," taking the Brotherhood vows and driving home the lesson therefrom, fidelity to the Brotherhood, fidelity to the Church and Her Sacraments, and fidelity to the Church ministry—a splendid practical address in which the assembly evinced keen interest.

The president, Mr. Alder Bliss, before dismissing the gathering, urged upon every member the necessity for every boy wearing the button, to be true to his membership during vacation and visiting away from home during the holiday, always to attend Church even at personal inconvenience to himself, and wherever possible to urge others to attend also. The president gave a personal invitation to members of the junior assembly to visit All Saints' Boy Scout camp at Maclaren's Landing on a given date, as guests of All Saints' Junior Chapter, who largely composed the Scout Troop. This means a whole day's outing for those who accept; some six hours on the beautiful Upper Ottawa River.

RECENT EXAMINATIONS IN DIVINITY

The Board of Examiners of the Provincial Synod of Canada met in the Synod office, Toronto.

Reports of the recent examinations in Divinity were considered and the following candidates were passed:—

For the degree of Bachelor of Divinity—Rev. W. A. Ferguson, M.A. (Saskatoon); Rev. J. A. Dixon, M.A. (Trinity College, Toronto), Rev. C. K. Masters, M.A. (Wycliffe College, Toronto); Rev. W. S. Blythe, M.A. (Trinity College, Toronto); Rev. F. W. Steacy, M.A. (Montreal Diocesan College); Rev. J. de P. Wright, M.A. (Trinity College, Toronto); Rev. V. C. Spencer, B.A. (Trinity College, Toronto).

The following passed the Preliminary examination:—F. W. Colloton (Trinity College, Toronto); F. C. Ryott (Huron College, London); Rev. R. E. Page (Montreal Diocesan College); Rev. H. Carey-Elwes (Montreal Diocesan College); E. Jacques, B.A. (Huron College, London); K. Alexander, B.A. (Huron College, London); Rev. W. H. Dunham (Montreal Diocesan College); C. L. Langford, B.A. (Huron College, London).

Conditioned in one subject:—S. C. McKegney (Huron College, London); Rev. R. C. Bartels (Montreal Diocesan College).

Six other candidates wrote successfully on the first half of this examination.

A meeting was also held of the representatives of the Church of England universities and theological colleges in Canada at which there were present Principal Waller, Huron College, London; Canon Allnatt, Bishop's College, Lennoxville; Canon Vroom, King's College, Windsor; Dr. Griffith Thomas, Wycliffe College, Toronto; Professor Cosgrave, Trinity College, Toronto; Rev. Dr. Abbott-Smith, Montreal Diocesan College; Rev. Principal Lloyd, Saskatoon; Provost Macklem of Trinity College, and the Rev. Professor Hallam, acting as proxies for the Anglican theological colleges of British Columbia.

The discussion was toward a reorganization for co-operation among all the Anglican theological colleges and universities as to a uniform standard for the giving of degrees. Nine out of the ten institutions have agreed and the acception of the other is expected.

STRENGTH OF CHRISTIANITY IN JAPAN.

An official census of Christians in Japan, taken in 1911, has only now been summarized for the public. Tables submitted include the following figures: Roman Catholic, 63,081; Greek, 14,749; Anglican, 15,090; Presbyterian, 18,441; Congregationalists, 16,115; Methodists, 11,763; Baptists, 4,191; other sects, 12,240; total, 155,681.

The excellence of religion is proved by the fact that many pretend to possess it. The odorous balsam is imitated, because it is so precious and fragrant, and necessarily there are many spurious kinds, but no man takes trouble to imitate common oil. —*Chrysostom.*

The Church in the West.

In my last letter I undertook to say something of distinctive types of work in the diocese of Saskatchewan. Before I attempt this, I should like to say a few words of three veterans of the diocese. The enthusiasm of my informant, a clergyman of Saskatchewan, in speaking of these men impels me to do so. His heroes are, in addition to the Bishop, Archdeacon Mackay, Canon Matheson, and Rev. John Matheson.

Archdeacon Mackay, born in the West, was ordained fifty years ago by Bishop Anderson. When Bishop McLean went to his remote diocese, Archdeacon Mackay was already at work in Saskatchewan, where all or almost all of his ministerial life has been spent. To him the Church is indebted for a translation of the Holy Scriptures into the Cree dialect.

Rev. John Matheson and his brother, Canon E. K. Matheson, cousins of the Primate, have both, like Archdeacon Mackay, devoted their lives to the service of the Indians. The Canon was successively Rector of Lethbridge and St. Catherines, Prince Albert, and gave up his work among the whites to become principal of the Indian school, Battleford, where unfailing success has rewarded his efforts. His brother, brought up like himself as a Presbyterian, was ordained in middle age after a typically varied Western life. By the sheer power of faith he has carried his work among the Indians under Archdeacon Lloyd. As a chaplain of the Colonial and Continental Church Society, he ministered to a large band of colonists from England until they reached Battleford. He then became leader of the band, and a memorial of the work he did for the colonists is found in name of Lloydminster.

As a result of reports from their chaplain, the society sent out a large number of Catechists to assist in the rapidly developing work of the diocese. On one occasion no less than sixty came out in one ship, and during a single summer sixty small churches and sixty modest parsonages were built. The work accomplished affords a wonderful example of what can be accomplished by the burning enthusiasm of one man.

The plan under which the work of the Catechists was carried on is noteworthy. The greater part of the year was spent in the field of work assigned; the rest of their time was spent at Emmanuel College, then in Prince Albert, for spiritual refreshment, training, and instruction. Those of the Catechists who showed their fitness were enrolled as theological students, and upwards of thirty have been ordained.

Through the development of Emmanuel College, what was known as the Saskatchewan Plan of Catechists has been superseded. Men were formerly enlisted as Catechists, and then became students, some proceeding to

St. Paul's, Wilkie, showing standard design used for small churches in the Diocese of Saskatchewan.

of Onion Lake, and his name among them is a power to conjure with.

Passing from these notes of the life work of some of the veterans among the clergy of Saskatchewan, I turn to special features in the work of the diocese. My difficulty is to know what to speak of first, since my information goes to show that Saskatchewan is pre-eminent in the variety of special types of work.

First perhaps should come the employment and training of Catechists Holy Orders; now men are enrolled as theological students and, so far as their studies permit, undertake the work of catechists. This development of the College, again, is a tribute to the energy and zeal of its principal, formerly Archdeacon Lloyd.

Before I pass on to other phases of work, there is an incident in the life of Principal Lloyd that I should like to recall. In the district of Battleford, where as a soldier of the Cross he began his work for the diocese, he had as a soldier of the Queen in 1885, been severely wounded while carrying a wounded comrade out of danger during the fight at Cut Knife Creek. The love that was manifest in his work for the Church, had some eighteen years before been shown in his self-sacrificing love of a stricken brother.

Women's work has been developed side by side with that of the men. At various points in the diocese, deaconesses are at work. They have a hostel in Saskatoon, where they get their training, to which they return from time to time for rest and refreshment.

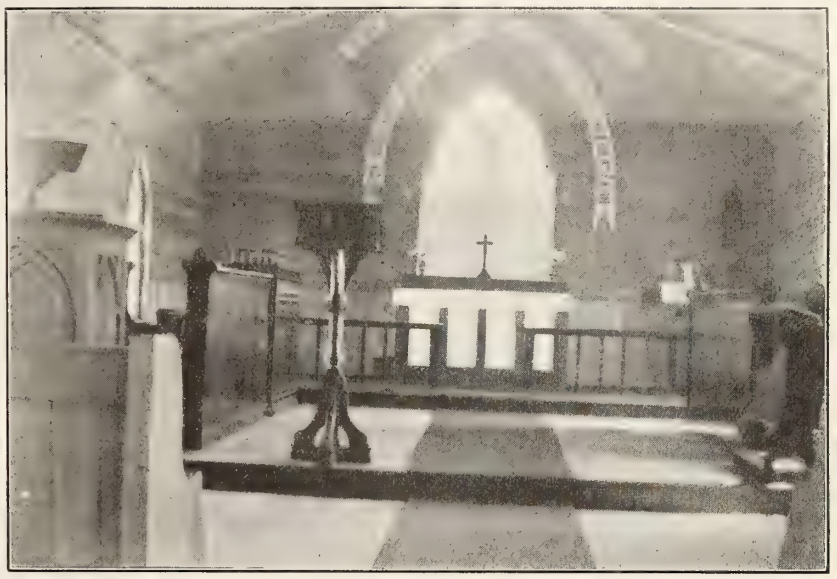
Another form of women's work is found in a plan adopted whereby it is hoped to co-operate in the educational work of the province and at the same time to serve the best interests of the Church. In Saskatchewan there is a scarcity of teachers for the rural schools, and of those engaged a disproportionately small number belong to the Church. To meet this situation qualified young women are brought out from England. They are sent to Regina for their professional training; they go thence to a Church hostel for teachers at Saskatoon until they are appointed to a school.

Saskatchewan is also the proud possessor of a diocesan monthly magazine. It gives an account month by month of the Bishop's varied and laborious work; it affords him a convenient means of communication with his clergy; it keeps those working in isolation in touch with the work of their brethren and the work of the diocese as a whole; and supplies all with news of the various parishes and missions. "Do you think it a good thing?" I asked. "I don't see how we could do without it," was the decisive reply.

In almost all the towns of the diocese, I was told, what first catches the eye of the newcomer as he alights from the train, is the square tower of a Saskatchewan church. Some four years ago it appears, a standard design for small churches was adopted by the diocese. Churches built from this design are found in all directions, and are at once recognized as belonging to the Church of England. From our illustration it is seen that a small church is designed which may at a later date be enlarged.

The source of the varied activity found in the diocese is the spirit that has produced its latest organization. As a result of the Mission of Help, a diocesan Prayer Union has been formed under the leadership of Rev. S. Broadbent. The work before the diocese is growing apparently more rapidly than its strength; but with this spirit of prayer, the successful issue of what has been so well begun cannot be doubted.

G. H. B.



Interior of St. Paul's.

THE PRAYER BOOK.

The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother-Church; and what have we gained in their place? I do not feel, in extemporaneous prayer, the deep undertone of devotion which rings out from the old collects of the Church like the sound of ancient bells. I longed for, and prayed for, and, worst of all, waited for some sublime and revolutionary change of heart; and when that was, I have not the remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type.—Professor Austin Phelps (Congregationalist).

Each should feel God's presence within himself, but each should feel it also in the other. This is the true foundation of human fraternity, and therefore those who love their fellowmen and believe they are cold toward God, are nearer the Kingdom than many who imagine they love God, but who do not love their fellow-men. —*Antonio Fogazzaro.*

Synod of Ottawa

THE annual Synod of the diocese was held in the Lauder Memorial Hall on Wednesday and Thursday, June 4th and 5th. It was well attended and characterized by that unity of spirit which is a mark of the diocese, the general excellence of the reports, and the despatch with which the business was transacted. The opening service in Christ Church Cathedral on the evening of the King's birthday was reverent and dignified. The procession headed by the same crucifer, Mr. W. K. Campbell, who acted in that capacity as a small chorister sixteen years ago, swept down the aisle, and up the nave singing, "The God of Abraham praise." The service was sung by the aged precentor, Ven. Archdeacon Bogert, and Canon Kittson's

Sermon on "Church Unity"

was a strong presentation of the doctrine of the Church, with her "one Lord, one Faith, and one Baptism;" and a bold appeal for "all who profess and call themselves Christians" to accept the Catholic Creeds, the Sacramental System, and the Apostolic Ministry. The Corporate Communion of the Synod was on Wednesday morning, and each day Matins and Evensong were said. Thus the Synod, representing the whole Church in the diocese, joined in worship as well as united in the Lord's business.

The Reports of the Various Committees

charged with the finances of the diocese were eagerly looked forward to, as it was expected, that, since the Royal Trust Co. has had charge of our business for a year, marked progress would be shown. Nor was there any disappointment.

The clergy on the Superannuation Fund were given an increase of $50 to their pensions, making them $200 per annum, and the widows' on the W. and O. Fund are in future to receive $300 instead of $200.

Since last Synod five new names have been added to the annuitants of the Clergy Trust Fund, viz., those of Rev. C. V. F. Bliss, W. A. Read, T. Bailey, B.A., A. W. MacKay, B.D., and T. J. Stiles.

It was decided to apportion the sum of $60,000 from the Augmentation Fund, collected during the past six years by Rev. E. A. Anderson, M.A., leaving the balance of $4,000 as a nucleus, which, it is hoped, will be added to, until the sum of $100,000 will be completed. This was done as follows: — Episcopal Endowment Fund, $6,600; Sustentation (Mission Fund, Capital), $6,000; Divinity Students' Fund, $10,200; Clergy Superannuation Fund, $15,600; W. and O. Fund, $21,600.

The Mission Board

reported receipts of $11,605 and an expenditure of $10,620. All the missions are now fitted, and the usual grants were made for the continuation of the work.

The Committee of Deceased Members reported the following deaths since last Synod:—Rev. R. Orr, L.Th., rector of Richmond; Edward Kidd, M.P., North Gower; Col. the Hon. A. J. Matheson, Perth; R. P. Robinson, M.D., Ottawa, and Geo. Kerr, Aultsville. They also referred to the deaths of Canon Cook, of Kingston, an annuitant of the Clergy Trust Fund of this diocese, and Mr. John Hedley, an aged churchman from Fitzroy Harbor, affectionately

Archbishop of Ottawa.

named many years ago by the late Dean Lander, "the Bishop of Torbolton."

Under the new Canon, which was duly confined, the various committees of the Synod have been done away, and the business in future is to be in the hands of

An Enlarged Extensive Committee.

This consists of 46 members, 10 clergy and 10 laymen appointed by the Bishop, and the following *ex officio*: the Archdeacon, the Chancellor, the Clerical, and Lay Secretaries the Registrar, and the Treasurer.

The election of this committee was one of the first acts of the Synod, and resulted as follows:—Rev. A. W. MacKay, B.D.; Rev. Canon Kittson, D.C.L.; Rev. J. M. Snowden, M.A.; Rev. R. B. Waterman; Rev. W. M. Loucks, M.A.; Rev. E. A. Anderson, M.A.; Rev. Canon Elliott, B.A.; Rev. T. J. Stiles; Rev. G. S. Anderson; Rev. C. V. F. Bliss; F. H. Gisborne; W. H. Rowley, J.P.; C. Macnab; J. M. Courtney, C.M.G.; G. A. Stiles; Col. Balderson; A. A. Weagant, M.D.; F. Hayter, B.A.; C. Morse, D.C.L.; F. A. Heney.

Appointed by the Archbishop.

Rev. J. F. Gonnan; Rev. C. Saddington; Rev. A. H. Whalley; Rev. G. Bonsfield; Rev. Canon Pollard; Rev. Canon Phillips; Rev. G. Scantlebury; Rev. D. T. Clayton, B.A.; Rev. C. O. Carson, B.A.; Rev. T. L. Aborn, B.D.; Dr. W. F. King; John McArton; Wm. McElroy; A. J. Mackleston; H. Blakeney; M. W. Maynard; T. A. Thompson; H. T. Pritchard; Alan F. Matheson, M.A.; J. S. Plaskett, B.A.

On Wednesday evening Rev. Dr. Boyle presented to the Synod the annual report of

The Church University

for the Province of Ontario —Trinity College. Mr. D. M. Rose spoke of the aims of the L. M. M., laying special emphasis on the assistance rendered by the use of the Duplex Envelope System. Rev. H. H. Bedford-Jones, of Brockville, in the absence of Rev. R. A. Hiltz, presented the report of the work and claims of the S. S. Commission.

The following

Delegates

were elected for the Provincial Synod: Rev. A. W. MacKay, B.D.; Rev. Canon Kittson, D.C.L.; Rev. J. M. Snowden, M.A.; Rev. Canon Elliott, B.A.; Rev. R. B. Walemian; Rev. J. T. Stiles; Rev. W. M. Loucks, M.A.; Rev. C. Saddington; Rev. A. H. Whalley; Rev. G. S. Anderson, L.Th.; Rev. L. I. Smith, L.Th.; J. F. Orde, K.C.; C. Macnab; W. H. Rowley, J.P.; A. A. Weagant, M.D.; F. Hayter, B.A.; Col. C. A. Eliot; G. A. Stiles; F. A. Heney; Dr. W. F. King; J. Bishop; J. M. Courtney, C.M.G.; J. T. Lewis, D.C.L.

Substitutes.

Rev. W. A. Read; Rev. D. T. Clayton, B.A.; Rev. W. Netten, B.A.; Ven. Archdeacon Bogert, D.C.L.; Rev. C. V. F. Bliss; Rev. Canon Phillips; F. Hayter, B.A.; C. Morse, D.C.L.; Col. Balderson; E. L. Brittain; J. S. Plaskett, B.A.; Col. F. White.

The diocesan, as in former years, exceeded its apportionment for

M. S. C. C.

owing chiefly to the generosity of the parishes in Ottawa, and a few worthy exceptions outside the city. The representatives on the Board of M. S. C. C. were re-elected. Rev. J. M. Snowden and Canon Kittson, and F. H. Gisborne, and J. F. Orde, K.C.

The members of the S. S. Commission are, Rev. J. M. Snowden, Canon Kittson, F. Hayter, B.A., and J. S. Plaskett, B.A.

The diocesan representatives on the Corporation of Trinity College are Rev. W. M. Loucks, M.A., A. W. Mackay, B.D., and Chas. Morse, D.C.L., and A. F. Matheson, M.A.

At the meeting of the new executive committee at the close of the Synod F. Hayter, B.A., was elected Auditor, J. F. Orde, K.C., re-elected Lay-Secretary, and Rev. W. M. Loucks, M.A., elected Clerical Secretary.

It was thought by many of the clergy and lay delegates, that

The Archbishop in His Charge

would have referred to the question of the "Circular Letter" on Church Unity, and also to the possibility of his resignation, owing to his having reached his 80th year, but for reasons which his Grace did not give to the Synod, he did not deliver his charge nor make any address to the Synod.

FRIENDS.

"Sometimes I ponder how it will be
When you drift to some home afar;
And sometimes how when you are gone
Where the saints and angels are,
When another river shall flow between,
That never can be recrossed;
But still I say, whatever betide,
Though earth may part us, or death divide,
She will think of me,
She will pray for me;
My friend can never be lost.

"For friendship, to live must be to love,
To remember must be to pray,
So living or dying your prayers must be mine
And mine must be yours alway.
And oh, in the light of Paradise,
Most faithful of friends, most dear,
Unhindered by weakness of doubt, and wise
With the wisdom that sees not with earthly eyes,
It surely must be
You will pray for me
As you could not pray for me here!"

—Harriet McE. Kimball.

All Aboard

(Continued From Last Issue.)

WE first expressed delight at meeting the stranger, then we enquired where he was going to—mind that this is done casually and not as if you were a policeman. He replied "from Y where we are living now to X." Sort this evidence over carefully in your mind, who is the "we," a mother, a wife, a child, and decide from well known marks. An air of freedom means a mother, an anxious look of aloofness means a wife, a proud look, a child. It did not need the genius of an Arsene Lupin to gather from these few words that he was married, came from a military town, was passing his own town before he got off the train, and was still more probably a soldier. As the next step we mentioned a soldier we knew at Y. "Oh, he's my chief." Evidently not only a soldier but on the staff. The only means left for further discovery was to talk military matters conscientiously, but the mystery seemed further and further off discovery as he explained how he knew nearly every soldier we knew, until in a happy moment he mentioned some one as his wife's sister. At last we had got him, and there was no fear of mistaking him for some one else, or of offending his sisters or his cousins, or his aunts by some unfortunate remark. By this time the cigar was ended, the rest had been broken, and we felt we must retire to our chair to recover from the fatigue until lunch. After lunch tongues were once again loosened, and an animated talk ensued with another stranger about poles—telegraph poles—not as irrelevant a subject as it might seem, for they were lying all over the ground after a hurricane. Why did they blow down? How did they blow down? Would it be long before they were set up again, and so on, the discussion being enlivened by criticisms on the present inefficient state of public labor, and the incompetency of those in authority. What a safety valve to the English-speaking race is this criticism of the authorities, and the anathematising of those above us. By a swift turn of thought we treated next of floods, first in general, then in particular, vouched for by a gentleman who resided three thousand miles away from the scene of action. He said that Z. was sure to be flooded within 24 hours. This brought about the consideration of the moral question as to whether one was in duty bound in such a case to get out and telegraph the startling news to Z. or to let them drown, but, feeling lazy, we turned instead to the ever fruitful topic of cigars—Havana cigars, combine cigars, anti-combine cigars, this brand of cigar and that. It was finally decided that the really fine cigar is mild, a decision that women having smoking fathers, husbands and brothers would heartily endorse, though we thought it best for their peace of mind that they should not know that the price of such goes up to anywhere between 25 to 65 dollars a hundred. While they could see the propriety of giving such a price for a hat, they are unable to see the need for spending so much on cigars—their outlook on life is indeed limited. Somehow or other military topics again came to the fore—the rural corps, the dry canteen, the mild idiocy of the Minister of Militia being the outstanding features of the conversation. One man held forth very fully on the Minister, who, from his account, seems to be a very determined person with strong ideas on beer. Being also up to date, he believes firmly in female control of the army, and he had invited an assistant council of the fair sex to deliberate on the future of the army. He has evidenly seen the vim and go of the suffragettes, and wants to impart the same spirit to the militia. The general opinion seemed to be against the poor man, as some called him a crank, as if a Minister could be a crank. The rural corps discussion was interesting from the view point of uniform. It appears that such a body can exist without any officer having a complete uniform. The speaker, who was an officer in the cavalry, said he did not know what the full dress uniform of his corps was, as no person had seen it, and no officer had worn it. Such a state of things leaves quite a little scope for fancy. Imagine a young officer asked to a military dance. He appears in a cavalry head-dress, artillery tunic, commissariat trousers, and infantry boots and spurs—colors selected throughout. But here the imagination wobbled, and we left for a snooze in an arm-chair.

But there are always some persons in a car that, metaphorically speaking, hit one in the eye, whether one wants to notice them or not, and so it was on this occasion. On the opposite side was a young married couple—just married evidently, for around them the floor was covered with confetti, and the two themselves were still shedding it, as a bran doll sheds bran. How lacking some people are in self-restraint and decorum, though often it is their friends, so-called, who should have to bear the brunt of the criticism, rather than the unfortunate newly married pair! The bride, of course, wore a costume—brides always do when going away,—according to the society columns, that is,—and what would on ordinary occasions be simply named a dress or a suit is exalted to the rank of a costume! This one was of mauve, and was not particularly striking, as colors go nowadays, when many women have the appearance of exaggerated rainbows in the variety of shades they manage to get together all at once—they remind one of nothing so much as the old-fashioned kaleidoscope with its variegated beads, only that the last named had the advantage of forming symmetrical figures such as delighted our childish eyes. The young woman inside the "costume" was very self-possessed, called the young man "Willy" and bade him shut the window, evidently planning to make him a submissive husband from the beginning, or if that proved too great a task to accomplish, to make the most use possible of him while his first enthusiasm lasted. He, poor man, was covered with shame, and most uncomfortably aware of the public criticism and amusement aroused!

In the next chair but one was a girl going back to school, evidently a sort of tomboy, who had never learned the old-time rule of the unladylikeness of putting one's feet upon the next chair, or who chose to forget it as soon as she was free to follow her own choice. Her skirts being very short and her legs very long, she presented a most amusing picture, all the more so because she was quite unconscious of attracting any attention. In contrast to her tomboy attitude, she showed her feminine side in being busily employed embroidering a piece of linen, about twelve inches square, with sprigs of green interspersed with small Camembert cheeses. To the male observer it did not seem capable of being put to any good use, but she probably intended it for a present to her bosom friend at school as an adornment for her cubicle table.

The school-girl, free, easy and unselfconscious, showed most to advantage when contrasted with Madame Immaculate a little further on. She hadn't moved since she got on the car, perhaps because she had kept on her hat, and found it too heavy to encourage much motion. Be that as it may, she had the appearance of staring fixedly at some one object, though one could not see anything sufficiently alluring to attract such persistent attention. She had those terribly hard brown eyes that some cats ought to have, but haven't. Eyes are very peculiar things, and beautiful eyes are very rare. What fancy names and epithets are given to eyes—starry, sparkling, speaking, pools of feeling, or at the other extreme—bloodthirsty, cruel, ferocious! A hen has a ferocious eye, while a duck has an eye that can express more cold-blooded sensuality than any animal. Then there is the trained eye, the eagle eye, the tired eye, the hard eye—Madame Immaculate had the worst kind of eye. But let us change the subject! We have all met characters of the same type as any of those mentioned, only most of us haven't been unkind enough to put them down in print. Fortunately, at this point of one's criticism, the train rolled into the station, and so any further taking away of neighbours' characters was effectually prevented by their immediate disappearance. Hence we must pass to larger fields and criticize a city!

(To be continued.)

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RETREATS FOR LAYMEN.

The Archbishop of York writes in his "Diocesan Gazette":—"I am very glad to say that arrangements are now being made to give to some of our laymen an opportunity to get apart from the stress of work and business and—to put it quite simply—to spend a week-end with God. 'Be still and know that I am God.' It is because in these days of haste and pressure men cannot be still that they do not know God, really and personally. If we could make time to be still, religion would mean not duty alone, but joy and strength and peace. In reference to a widely-felt need many efforts are now being made to give to laymen some of the blessings which the clergy have gained from Quiet Days of retreat from the world, set apart for instruction, prayer, and communion. I almost think it might do more lasting good even than the preaching of parochial missions."

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ATHABASCA

ATHABASCA LANDING.

ALL SAINTS.

On Trinity Sunday his Lordship Bishop Robins held an ordination service in this Church. Morning prayer was read at ten, followed by the Ordination service at eleven. The two candidates for the diaconate, Mr. Basil P. Colclough and Mr. J. W. McDonald, both of Wycliffe College, Toronto, were presented by the Rev. A. S. White, who preached the Ordination sermon. The gospeller, Mr. McDonald, with Mr. Colclough and Mr. White, assisted the Bishop at the celebration of the Holy Communion which followed the service. During the summer, Mr. McDonald will minister to the five country districts in the neighborhood of Athabasca Landing, while Mr. Colclough proceeds at once to Grouard, Lesser Slave Lake.

Before leaving for his annual trip through the diocese, Bishop Robins held a service of induction on May 25th, when the Rev. Alfred Speechly White was instituted rector of this parish. The impressive service was especially memorable as the first of such a nature to be conducted in the diocese. Mr. White, a graduate of Wycliffe College, has worked for eighteen years in Athabasca, having ministered during that time in the Peace River country. Bishop Robins preached an earnest sermon, commending the new rector to the prayers of the congregation, and appealing to them for their co-operation and support in his new work.

CALGARY

CALGARY.

The Rev. T. G. Wallace, M.A., rector of St. Stephen's Church, Toronto, and one of the lecturers at Trinity College, at the request of the Very Rev. Dean Paget, who is now on his way to the old country for six weeks' vacation, will arrive in the city early next month to assist the Rev. G. J. Bousefield in the services of the pro-Cathedral of the Redeemer and generally in parochial work.

HURON

WATERLOO.

As a result of a paper read by Miss Charles at the Waterloo Deanery meeting, a branch of the G.F.S. has been formed at St. Saviour's, with Miss M. Bricker as corresponding secretary.

MONTREAL

MONTREAL.

Bishop Farthing will leave for England on June 14 for a three months' holiday. He will complete the diocesan Confirmations on his return in the fall.

POINT ST. CHARLES.

The Rev. J. Ellis Ireland, rector of St. Stephen's, Buckingham, Quebec, has accepted the offer to become rector of Grace Church, caused by the resignation of Archdeacon Ker, and will enter on his duties there on July 1st. Mr. Ireland is a graduate of the Montreal Diocesan College. After graduating he was appointed rural dean of St. Andrew's, and nine years ago was appointed rector of St. Stephen's, Buckingham.

STANBRIDGE EAST.

The Bishop of Montreal visited the parish on Sunday, June 1st. In the afternoon His Lordship preached at St. John's Church, Stanbury, the service being conducted by the rector, who was assisted by the Rev. H. Plaisted, M.A., rector of Dunham.

The induction of Rev. Robert Atkinson as rector of Stanbridge East took place at St. James' Church on the evening of the same day. A large congregation was present, and the service was of a solemn and impressive character. The Bishop preached, asking for the prayers of the congregation in behalf of their new rector, and reminding them of the spiritual blessings which they had enjoyed under the ministration of those who had in the past laboured among them "in the Word and doctrine." After the sermon the Bishop dedicated a beautiful silver pyx box as a memorial to the late Philip C. Moore, Esq., and presented to the church by the Rev. R. Y. Overing, the former esteemed rector, as a token of affection and appreciation of Mr. Moore's sterling qualities as a devout member of the Church. The hymns sung were suitable for the solemn service. Mrs. M. A. Cornell presided at the organ. The whole service will be long remembered for its inspiring character. The Rev. H. Plaisted, M.A., assisted in the service. The church wardens, Messrs. J. Perry and E. C. Knight, took part officially in the formalities of the induction of the rector, who afterwards received the good wishes of the Bishop and others for the success of his labours in this parish.

NIAGARA

NIAGARA FALLS.

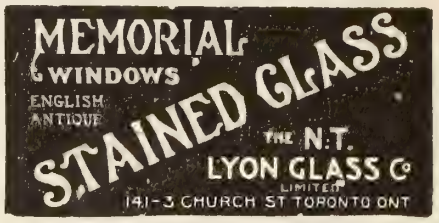
The Bishop administered the rite of confirmation to thirteen persons in All Saints' Church on June 1st.

A new altar cloth, with superfrontal, and new hangings for pulpit, lectern and prayer-desks were put in place for the first time on the first Sunday after Trinity. The cost of the material was defrayed chiefly by the Ladies' Aid, and the A.Y.P.A. of All Saints,' and the needlework was done by members of the Sanctuary Guild.

The A.Y.P.A. of All Saints' has sent $20 to support an orphan in the Door of Hope Orphanage, Honan, for 1913.

ST. CATHARINES.

St. George's Church has been enriched by many benefactions, as follows: the benefaction of the late Mrs. S. D. Woodruff, who entered into rest February 15, 1912, and the memorial of the Woodruff family, which includes the organ, the oak ceiling and panelling in the chancel, the decoration of the church, the erection of the organ chamber and choir vestry, the electric fixtures, wiring and plumbing—a splendid memorial to a worthy church name surely. Then came from Mrs. D. C. Haynes, the complete heating system. From the family of Mr. John Southcote—the Lord's table and Reredos; Mrs. James Taylor—the vestments for the choir, the pews for the transepts. Sir Henry Bate, Ottawa, (whose wife was a daughter of the late rector, Canon Holland) still further added to the beauty of His habitation a stained glass window, as did Mrs. Catherine Coy Mills, also James Norris, Jr. Mrs. A. J. Greenwood's gift was a beautiful alms basin. Mrs. Wm. Dougan added a silver box for the Communion Bread; and Mrs. H. M. Bate and Archibald Dougan, Esq., gave the silver collection plates, Canon and Mrs. A. J. Broughall set of Communion linen. Sidney Short presented the credence table and the Ladies' Parochial Guild donated the Chancel carpet. Most generous offerings were these and ones to gladden the heart of Bishop and rector, as bespeaking the live interest of the people and their desire that God's house should be fittingly furnished.



This parish carries with it a record of over a hundred years, being founded about 1791, and in the list of its rectors are the memories of many a sainted priest of God; and its formal reopening and dedication of gifts by the Right Rev. the Lord Bishop of Niagara on May 25, 1913, must have been most touchingly reminiscent.

On June 2nd, St. George's held the Church parade, commanded by Col. E. E. Moore, of Hamilton, the Collegiate Institute and Ridley College Cadets also participating. Rev. L. W. Broughall addressed the men on Peace.

Rev. Dr. Abbott, dean and rector of Christ's Church Cathedral, took the evening service. His congratulations to the congregation were most hearty on the great and splendid restoration of the church.

HAMILTON.

Christ's Church Cathedral held its seventy-first Sunday School anniversary Sunday afternoon in the Cathedral.

In four more years the diamond jubilee of the Sunday School will be held and no doubt will show a remarkable growth since its formation in the year 1842. The baptismal list of those early days are full of blessed memories as we scan the long roll in the Cathedral Church baptistry.

Church of the Ascension had the privilege of hearing a most instructive address by Rev. W. G. Walton, who has spent twenty-one years in the Hudson Bay district, and Ungava laboring among the Eskimos. After speaking of the life of the Eskimos he gave a most encouraging account of their progress in Christianity and said that during the past few years they were breaking away from their wild life and were becoming more civilized. To one who had spent so many years among them it was easy to see what Christianity had done. Much good must result from this visit and stir to greater zeal the lukewarmness of our church and home.

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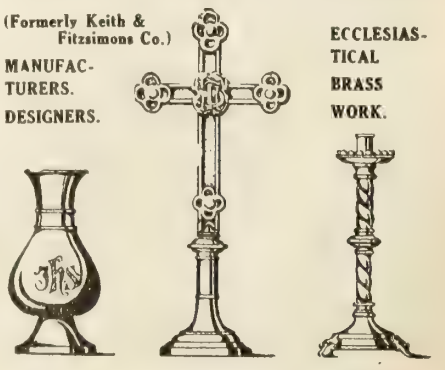

ANCASTER.

St. John's A.Y.P.A. netted $64 at their recent festival in aid of the choir and church funds.

NOVA SCOTIA

The Bishop has appointed Rev. C. W. Vernon, editor of *Church Work* and secretary of the Church of England Institute, Halifax, an honorary canon of All Saints' Cathedral

—

Rev. E. W. Florence, rector of St. Bees, Westville, has resigned his parish and will take up missionary work in British Guiana for two years. His family will remain in Nova Scotia.

—

We regret to record the death of John C. Mahon, one of the best known Churchmen of Halifax and one of the city's leading business men for many years. He was a lifelong Sunday school worker, for many years a member of St. Paul's vestry, a member of Synod, and a member of the Committee of the C. & C. C. S.

—

The estate of the late Jacob Jehosaphat Salter Mountain, of Cornwall, Ont., will pay $5,000 to King's College, Windsor.

—

Rev. Herbert Lindsay has resigned the parish of Sydney Mines on account of ill health.

—

Rev. George Harrison takes up his work at Petite Riviere next Sunday. Before leaving Truro he was presented with a purse of gold by the parishioners, as well as gifts from all the various societies of the church.

ONTARIO

W.A.

The W.A. of this diocese held its twenty-seventh annual meeting in St. George's Hall, with one hundred delegates in attendance. Miss Macaulay, of Kingston, is President. The delegates were welcomed by Mrs. W. Lennox Mills, wife of the Bishop. Reports showed increased interest in the work as well as larger contributions.

The Auxiliary contributed during the year as follows: Diocese of Honan, $4,339.61; District of Kenagi, $1,102.92; Diocese of Mid Japan, $3,206.76; to other fields, $8,068.59.

A hearty welcome was accorded Miss Cartwright, president of the Toronto W.A. and Principal of St. Hilda College, and Rev. A. L. Fleming of Baffin's Land.

Mrs. Havelock F. Price, recording secretary, reported five new branches during the year; 11 new life members: Mrs. C. A. French, Cardinal; Mrs. Klugh, Miss Ina Perceval, Miss Weller, Kingston; Mrs. W. A. Percival, Merrickville; Mrs. George Wright, Sandhurst; Mrs. Coad, Brockville; Miss Luella Daniels, Prescott; Mrs. C. M. Richardson and Mrs. F. W. Armstrong, Trenton, and Mrs. David Johnston, Oak Leaf; 56 senior branches, with a membership of 1,233; 10 girls' branches, membership 190; 12 junior branches, membership 307; total membership, including 103 life members, 269 babies and three diocesan members, 2,105, an increase of 76 since last year.

Miss Annie Daly, correspondent secretary, gave an interesting report.

A resolution of sympathy from the Woman's Auxiliary to Bishop Mills, a true and faithful friend, on having, through illness, to lay down his duties, was passed.

A resolution congratulating the Very Rev. the Dean of Ontario to the office of co-Adjutor Bishop was passed.

The $760 thankoffering was designated as follows: $500 to the Diocesan Mission Fund; $100 to Dr. Archer's work in the Punjab and $160 to the Peigan Home. The thankoffering next year goes to the Triennial thankoffering.

Miss Daly read a letter from Miss Rowson, an honorary missionary in North Battleford, stating that she donated the salary of $300 allotted to her; $200 to the diocesan debt, and $100 to the Saskatchewan W. A. work.

A life membership on the General Board was presented to Mrs. Mills.

The election of officers resulted as follows: Honorary president, Mrs. Mills; honorary vice-president, Mrs. Bidwell; president, Miss Macaulay; first vice-president, Mrs. Loucks; second vice-president, Mrs. Carey; recording secretary, Mrs. Price; corresponding secretary, Miss Daly; leaflet secretary, Miss Edith Pense; treasurer, Miss Lewis; Dorcas secretary-treasurer, Miss Muckleston; secretary of junior branches, Miss Lynn; secretary of Babies' branch, Mrs. Finkle; extra cent-a-day secretary, Miss Edith Hague; leaflet secretary, Miss Louise Kirkpatrick; organizing secretary, Mrs. Woodcock; thankoffering secretary, Mrs. Klugh.

OTTAWA

OTTAWA.

Rev. A. W. and Mrs. Mackay, of All Saints', will leave on the S.S. Megantic for England on July 11th. They will be absent about two months. While in the old country they intend to be present at the wedding of Rev. W. H. Bailey, of St. Barnabas', who is marrying Miss Holt at Hastings on July 30th.

—

Rev. E. H. Capp, of St. John's, left last Saturday for England. He will be away two months.

QU'APPELLE

A special meeting of the executive committee of the diocese of Qu'Appelle was held on Wednesday, May 22nd, in St. Paul's Parish Hall, Regina. There was a full representation from all parts of the diocese. The Bishop announced the appointment of Rev. A. E. Burgett, M.A., of the diocese of Quebec, to be diocesan general missionary, and the following appointments to incumbencies: The Rev. William Simpson, B.A., to be incumbent of the newly-formed parish of Saint Mary's, Regina, and curate *pro tem* of St. Paul's Church; the Rev. E. C. Earp, L.Th., to be incumbent of Grace Church, Regina; the Rev. H. H. Lewis, M.A., to be rector of Fort Qu'Appelle; the Rev. J. C. Matthews, M.A., to be rector of Saltcoats; the Rev. H. C. B. Gibson, M.A., to be incumbent of Redcliffe. The report of the Rev. Archibald C. Calder, who has been acting as general missionary until the making of a permanent appointment, dealt with work of investigation and organization in the great stretch of country north and west of Swift Current and the completed organization of the missions of Webb and Waldeck. Mr. Calder goes to Maple Creek on the first of June to act as temporary rector of that parish and to organize the country around Piapot and Scull Creek into a mission. In the autumn he will resume his work of making the appeal for funds for the new St. Chad's College now in the course of erection.

—

The secretary of Synod announced to the executive committee the opening of new missions at Annerly, Webb, Assiniboia, Bengough, Rokeby, Brock and Goodwater.

—

The Rev. Douglas Ellison, at present in England, has resigned his position as head of the railway mission, and the acting head, the Rev. H. W. Knight, M.A., has been appointed head of the mission. Mr. Ellison's many friends in Regina and throughout the diocese will regret to hear of his continued ill health.

—

The Mission of Gull Lake which appeared under the Diocese of Algoma in last week's issue, is in the diocese of Qu'Appelle.

RUPERT'S LAND

His Grace Archbishop Matheson has received the news of the death of Rev. Dr. Samuel Pritchard, which took place June 6th at his home, Hibbing, Minnesota. The deceased was one of the best known clergymen and educationists of Western Canada. He was born in Kildonan in 1826, and was therefore 87 years old at the time of his death. Last December the Council of St. John's College conferred the degree of Doctor of Divinity, *honoris causa*, on Mr. Pritchard in recognition of his services in the cause of education in the early days of the Red River Settlement. Rev. Dr. Pritchard for many years was principal of the parish school at St. Paul's, Middlechurch. Subsequently he established a boarding school for the higher education of the sons of the settlers in East Kildonan on the river bank opposite the present site of Kildonan church, on the same spot where his father had conducted a similar school many years previous.

About the year 1860 he removed his school to St. Paul's parish, where it flourished and did good work for several years. When, in 1866, the late Archbishop Machray revived St. John's College and college school, Mr. Pritchard amalgamated his school with the college and brought his pupils up to St. John's. He became English master in the college and had charge of one of the boarding houses on the site of the residence now occupied by Rev. Canon Murray.

WINNEPEG.

ST. JOHN'S CATHEDRAL.

On June 1st, the jubilee of the foundation of St. John's Cathedral, special services were held both morning and evening. The morning service was made especially interesting owing to the fact that six deacons and five students were ordained by His Grace Archbishop Matheson. The deacons ordained priests were Rev. W. J. Finch, Rev. C. E. Copeland, Rev. C. M. Littler, Rev. J. A. Shirley, Rev. G. W. Holmes and Rev. H. Hoodspith. The students ordained deacons were E. K. Moffatt, D. Pierce-Jones, R. W. M. Ellison, T. Dewhurst, A. Birch, W. B. Singleton, W. J. Hatter.

A short address was delivered by Ven. Archdeacon McKay, of the diocese of Saskatchewan. The Archdeacon confined himself to a histori-

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cal sketch of the growth of St. John's Cathedral. He recalled that the first church was built 93 years ago. At that time the congregation was very limited, and, in fact, this was the first Church of England building in the Canadian West. A few years later the edifice was replaced by a little better structure, and then, fifty years ago, St. John's Cathedral was built. On the occasion of the opening, the preacher said that there were four students ordained deacons, and he was one of the four.

Archdeacon McKay and Archdeacon Macdonald are the only survivors of the ordination service which was held at the time the cathedral was consecrated.

TORONTO

The Synod of the diocese is in session this week.

TORONTO.

W.A.

The regular monthly meeting of the Diocesan Board of the W.A. was held in Christ Church, Deer Park, on Thursday, June 5th. The officers' reports showed some rather large figures for the two preceding months. The treasurer reported receipts, $2,022.41; expenses, $2,878.15. The annual thank-offering amounted to $658.00.

From the Dorcas department, 113 bales, besides church and hospital furnishings, had been sent; among the latter were furnishings for a room in the new hospital in Honan, China.

Fifty-eight of the sixty beds required for that hospital have been provided, and St. Paul's have contributed $3,500.00 to build a residence for the nurses and doctors. It was announced that summer schools will be held in St. Catharines from June 30th to July 7th, and Ottawa from June 23rd to 28th.

Six Life Members have been enrolled since the last meeting; there are 45 new members in the Babies' Branch; and 4,398 subscriptions to "The Leaflet."

The P.M.C. amounted to $118.15, and the E.C.D. fund to $127.86. The latter was voted to Canon Smith, Grande Prairie, Athabaska, to go towards furnishing his church and house.

It was announced that the annual meeting of the General Board would be held in Toronto next October. Mrs. Playter, Christ Church, was made a life member by her "branch," in acknowledgment of her long and valued services as their representative at the board meetings.

Rev. W. H. Armitage gave a very helpful address, at the noon hour, on the words: "Blessed are the peacemakers, for they shall be called the children of God."

The next meeting will be held in St. James' Parish House on Sept. 18th.

ST. ALBAN'S CATHEDRAL.

The Bishop held an ordination on Sunday morning, when five candidates were admitted to the diaconate, and six others were advanced to the priesthood. Those ordained deacons were Messrs. George Weston Jones, George Leycester Ingles, Harold Snartt, Victor R. Jarvis and Thomas R. Haughton. Those made priests were Revs. Frank Herman, Charles E. Luce, Geo. Robert Bracken, Edgar H. B. Taylor, Edward Morris and Charles S. McGaffin.

ST. MARY THE VIRGIN.

On Saturday afternoon, June 7th, over five hundred parishioners watched the Bishop of Toronto lay the corner-stone of the new Church of St. Mary the Virgin, Westmoreland Avenue. In the stone were placed a series of current coins, a parchment bearing the history of the church, the daily papers, a copy of *Church Life*, and the names of the rector, wardens and others connected with the church. The trowel with which the Bishop laid the mortar, was of silver and suitably engraved. It was presented to him by Mr. G. B. Kirkpatrick, who turned the first sod of the present church twenty-five years ago.

The new building, when completed next spring, will be one of the largest in the city, having a seating capacity of 1,000, and will cost $50,000. In the basement there will be a large Sunday school room, besides parlors for the various societies. A chapel will be attached to the church for week-day services.

After performing the ceremony, Bishop Sweeny gave an outline of the history of the parish from the time it originated in a small room over a store on Dovercourt Road to its present flourishing condition. He also complimented the rector and the parishioners on the work they had accomplished, and expressed the hope that they would continue to further the work in that district.

ST. MILDRED'S COLLEGE.

St. Mildred's College has issued invitations to its annual closing and prize-giving by the Bishop of Toronto, in the Parish House of St. Thomas, Huron Street, on Wednesday evening, June the 18th, at 7.30.

G.F.S.

Thursday, June 19th, will be observed by the Girls' Friendly Society as a day of intercession. There will be a celebration of the Holy Communion in the G.F.S. Lodge Chapel at 8 a.m., when the celebrant will be the Rev. Rural Dean Cayley, G.F.S. Chaplain. Afterwards the annual picnic will be held. The branches will meet at Centre Island at 2.30 p.m., and have tea on the grounds, each branch providing its own refreshment. There will be a service in St. Andrew's Church, Centre Island, at 7.30 p.m., when an address will be given by Bishop Reeve. The offertory will be devoted to the Sick Fund.

ST. JAMES' CATHEDRAL.

Canon Plumptre at the morning service on Sunday called attention to the new windows inserted in the cathedral during the past week. He said that the window, which consists of a portrait of Bishop Strachan, and the scene of the first Synod of the Diocese of Toronto, presided over by the Bishop, is the last of a series of historical scenes which, when completed, will fill all the windows of the church. Those already inserted consist of the Day of Pentecost, the Conversion of St. Paul, the Mission of St. Augustine to England, the Reformation, the bringing of the Gospel to Canada and the consecration of the first Bishop, Bishop Inglis, of Nova Scotia, the last of the series being the founding of the Diocese of Toronto, and the Consecration of Bishop Strachan as the first Bishop. The series thus traces pictorially the course of the Church's history from Jerusalem to Toronto. Bishop Strachan holds in his hands, in the upper part of the new window, the plan of his Cathedral Church, and in the two side lights are pictures of his two chief works, St. James' Cathedral and Trinity College. The new window has been inserted in memory of the late Mr. A. H. Campbell, of Carbrook, Toronto, who was some time a member of St. James' Cathedral and for forty-four years a delegate to the Synod of the diocese. The window is of peculiar richness and beauty, and is the third to be erected during the past three years, the other two being in memory of Mr. and Mrs. Joseph Cawthra, and of the Bishop of Niagara.

ST. MONICA'S.

St. Monica's held a "Floral Fete" on June 6th and 7th. Many special attractions were provided, and the sum of $250 was realized. The proceeds will be devoted towards the clearing off of the present mortgage.

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INTERCOLLEGIATE CONFERENCE.

The four Toronto theological schools, Knox and Wycliffe, with the Divinity Faculties of Trinity and Victoria, have joined forces to hold an intercollegiate alumni conference in September. It happens that all of these institutions intended to gather their alumni together about the same time, and the idea was suggested that they should hold some of their sessions together. There will probably be two such joint sessions, ample opportunity being given to the individual colleges to meet separately as well. Controversial subjects are to be strictly avoided, and while there is danger of diffusing the energy of such gatherings, a majority of Churchmen will probably agree that such conferences will rather tend to strengthen and define the Church's position.

ST. MARK'S, PARKDALE.

The first payment to the building fund for a new church and an extended school house was made by the congregation on June 1st.

BARRIE.

On Sunday, June 1st, the Bishop held a confirmation service at Trinity Church, where he laid hands on 24 candidates. The Bishop had previously confirmed 11 candidates at Allandale, and he afterwards proceeded to Shanty Bay and East Oro, administering the Holy rite at both those places.

The Church at Barrie was crowded, and the service most impressive. There was a full choir, and the processional hymn was heartily taken up by the congregation. The Bishop delivered a short but impressive address.

The offertory was devoted to the Cathedral fund.

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Women's Work and Social Service

ONE of the most living issues before us at present is the question of housing. Leading articles in the daily papers, letters, items of news from all quarters of Canada, all indicate its importance, and illustrate the awakening and increasing public interest. The rapid increase of population through immigration; the development of industries and industrial centres; the experience and example of cities in older settled countries; the developing activity of boards of health and of social service work, especially on the side of friendly visiting—all tend to emphasize the necessity of proper housing facilities to any community.

* * *

Real congestion is found sometimes to begin unostentatiously, and even secretly, and wherever people begin to crowd into any given area. No locality can with safety call itself entirely immune, and expert visitors to comparatively new centres have sometimes been the ones to reveal to the horrified eyes of the townsmen the existence of conditions of which they were not only entirely ignorant, but in the possibility of which they would not have believed until confronted with unmistakable evidence such as that of the camera.

It is found that great over-crowding, in newer districts especially, may exist without being necessarily due to poverty, but it is, of course, due to lack of accommodation for those of small means.

* * *

In the growth and progress of any city, areas will be cleared from time to time of old buildings; the other day I was passing along a street, hitherto always a dismal one on account of its wretched, dirty, crowded, tumble-down houses; this day I noticed one whole wide space cleared, open to the sky; another visit not very long afterwards saw the beginnings of a new factory. What has become of all the people who formerly occupied these houses? Where are all those who used to live on the ground now occupied by the Toronto General Hospital? Where is room to be found for the hundreds pouring into our cities week by week? District visitors will tell you strange stories of how they sometimes find these people living. "An old soldier's wife," writing to the Toronto "Star" on April 21, asks the pertinent question, "Why doesn't the city do something for poor people besides condemning their houses and telling them to move?"

Or, again, one house is pulled down and two are built upon the space hitherto occupied by one; twice as many persons as before now occupy the space; twice as much money as before is very likely paid over in rent. Lodgers are taken into the family that their contributions may help to meet the rent. Roomy old houses meant for one family are adapted for two or more, but the conveniences originally provided for one remain as they were and are not doubled or trebled. One water tap for instance now serves the needs of several families, and other things are to match.

In the recent housing investigation carried on in Toronto under municipal authority, 198 families in four districts investigated were found to be living in one room, and it is scarcely possible to imagine or describe life in what someone has called "the soul destroying conditions of the one-roomed dwelling."

* * *

What do you need for proper housing? Of course there are different standards, but at least each house should have its own water-supply and each family its own sanitary arrangements. There must be at least four rooms, one for the parents, one for the girls, one for the boys, and one for a kitchen. This may be called an "irreducible minimum." If you can make it possible for working men to acquire possession of their houses and to have a little bit of garden, you are doing much to promote not only their happiness and health, but also their efficiency.

In Ontario the Hon. W. J. Hanna's recent bill empowering municipalities within the province to deal with their own situation seems a very hopeful move. It authorizes provision for the erection and renting of houses at reasonable rates. Sufficient that is to cover the original outlay, pay a moderate interest, and provide for the redemption of debentures.

* * *

A great part of the housing difficulty is created by the desire for undue profits, which the system of taxation often does much to foster. "Rents are high largely because land is held at a high value, and because the system of taxation encourages the holding of land for special purposes and discourages the erection of houses. The man who builds a house on his lot and thus helps to solve the housing problem is fined instead of being rewarded. If he simply leaves the lot vacant he escapes taxation to a large extent." You tax a vacant piece of land, say, at $500.00. Then if its owner builds a $1,500.00 house upon it, you tax him at $2,000.00, in this way directly encouraging vacant lands and house famines. In the same way speculators can hold vacant land at an advance, instead of putting it on the market, making the price of lots so high that builders have to depend on the houses they erect for their whole profit. The modest class of house does not involve a large enough profit to tempt the contractor. Hence the need for Housing Companies to take action.

Much attention is now being given to these and similar matters. In Berlin, Ontario, for instance, steps have been taken recently to organize a company under the provisions of the new Provincial Act. In Montreal too an organization has been completed which has for its object the elimination of slums, through the establishment of proper dwellings and the other requisites of a properly conducted city. For this purpose the various business and charitable organizations are uniting into one representative body. These schemes and others like them have been largely inspired no doubt by the study of Miss Octavia Hill's work in England, and by the establishment of Letchworth, Bourneville, Port Sunlight, and other model cities or districts.

* * *

The Toronto Housing Company has begun a vigorous campaign, and to quote "Saturday Night," whose "Colonel" especially always has something good to say on matters of current interest: "What a workman wants and what he should be provided with is a real home; a sanitary well built house, plenty of room for the children, and at a price well within his means. . . The plan of the Housing Company is to erect a number of groups of dwellings within striking distance of the street cars, but at the same time upon land that is reasonably low in price. They are to be erected in compact groups with playgrounds and breathing spaces in the rear. They will in the cold months be heated from small central plants. Another outstanding feature is that these houses will each have a separate entrance. In other words the plan of construction includes the utmost privacy, which means decency and order."

As I write these words it is satisfactory to note that the Toronto City Council has agreed to endorse the Housing Company's bond issue to the amount of $850,000.00. The whole scheme is a business one, though not a money making one, that is the return expected should be sufficient to pay interest on the outlay and afford necessary funds for up-keep, etc. Profits beyond this will go to the furtherance of similar schemes or to the reduction of rents, and the plan provides that by a small additional rental tenants may acquire ownership.

Another correspondent of the Toronto "Star," quotes the city of Letchester, England, on whose outskirts three or four thousand workmen's cottages have been built, renting at from $1.50 to $2.00 a week. Good, well built, 4 to 5 rooms, with every modern convenience. Hampstead, Letchworth, and other localities have shewn the possibility of making a business matter of this class of dwelling, and some of the prettiest pictures I ever saw were shewn by Mr. Harry Vivian, of workmen's cottages at $1.50 a week, grouped artistically round an open square. You felt life could have nothing more attractive to offer in the way of a home, and these were all paying a fair interest on the original outlay.

* * *

The importance of the whole matter was well expressed by the Bishop of Wakefield at the last Church Congress: "At the present standard of wages and prices and under the present regulations, ordinary private (that is, individual) enterprise can no longer build sufficient houses for wage-earners at moderate rents, and yet receive a reasonable return on its outlay. The death-rate rises or falls with almost mathematical exactness in accordance with the number of houses to the acre, and physical deterioration is almost always accompanied by moral depravity. Though there are thousands of saints in the humblest homes, there are tens of thousands of potential saints submerged in preventable poverty and unwholesome dwellings. We are allowing houses to be built which will become the slum problem of the next generation. We spend money on sanatoria and go on building houses which help to fill them. We have tasted better things—model villages have become a familiar feature and they have wrought wonders. A few great municipalities have shewn us notable experiments. Many landowners have made good houses a first charge on their estates. Co-operative and co-partnership societies have been active and successful. Yet we are building bad houses and allowing them to be built. Golden opportunities are being lost."

* * *

Apart from the large cities, much can be done in smaller places by just looking into the question, and preparing for the future by learning the conditions of the present. Conditions

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are more easily dealt with in smaller places, and it is possible to make these, even in the early stages of their growth, centers of wholesome life and beauty, as well as to gain control of outskirts before they have become part of the civic area. No community can wisely afford to let the time go without enquiring into its own conditions and providing for their right control in the interest of the days to come, days which in many cases are close at hand.

HONOUR BRIGHT.

In the World's Mission Fields

THE DEVELOPMENT OF A DECADE.

The report of the M. S. C. C. for 1912 has just been issued. So far as figures speak we gather from its pages a fair idea of the growth of the Missionary spirit in the Canadian Church since the formation of the M. S.C.C. in 1902. The increase is probably not so much in numbers as in intensity. Missions and missionaries have become greater realities to many people than they were fourteen years ago. The more wide spread knowledge of places, persons and procedure which the M.S.C.C. has brought before the mass of Church people has had the inevitable result of deepening the practical, the praying and the giving interest, in missions, it being a truth of ever increasing power "where your treasure is there will your heart be also." It has followed naturally that more interest begetting more giving; more giving begot more love; and more love again begetting more giving. That is the story of the first decade of the M.S.C.C. as we interpret the comparative financial and other statements for 1902-3 and 1912. The total receipts for the year of the first period were $72,764.00; for the year ending ten years later the total receipts were $167,385.15.

MISSIONARY SOCIETY REPORT.

"In 1902 the Foreign missionary staff of the M.S.C.C. (handed over by the Domestic and Foreign Missionary Society of the Provincial Synod of Canada) consisted of five clergymen and one woman, and its work was limited to the Provinces of Shinshu and Echigo in Japan. At the same time the Canadian Church Missionary Society, Auxiliary to the C.M.S. in England supported eight clerical and six women missionaries in the Foreign Field, and three clergymen in the Canadian North West. At the end of 1912, the Foreign Staff of the Church of England in Canada consisted of 18 clergy, 4 laymen, and 17 women, exclusive of 12 wives of missionaries. This staff includes two Bishops, and 5 qualified medical missionaries.

"In 1902 the M.S.C.C. possessed no territories abroad for which it had assumed definite, official responsibility. In 1913 it is responsible for:

"(1) The Diocese in Honan; (2) the Diocese in Mid-Japan, and (3) the District of Kangra, India.

"These facts, while falling far short of the latent power of the Church, illustrate the growth of its missionary spirit and strength and afford abundant justification for the statement that the notes of 'praise' and 'thanksgiving' should be clear and strong in all our utterances at this time."

AFRICA.

ZULULAND—THE CHURCH'S SELF-HELP AND GREAT NEED.

The offerings of the Church in the Missionary Diocese of Zululand average $5 per head per year for the European residents, and 50 cents per head for the natives. This may not at first sight appear to be indicative of a strong or generous Church spirit, yet if it be considered comparatively, it will be seen that the Church in Zululand is not lagging behind, but is setting an example to the Church in many other lands. For instance, the natives' average of 50c. a year, or one cent a week, if maintained in England would "put the Church there in clover," and the European residents' average of $5 per year per head is considerably above the average per head of the Church of England "residents" of the deanery, the city of Toronto. With this evidence that her flock, European and native, are not unmindful of their obligation, and that the Church in Zululand is doing "as much as possible or could be expected to help self." The Bishop of Zululand has gone to England to secure finances to aid him in the development of the objects and aims of the diocese. These cover both the work among the Europeans and the natives. A centre or mother-station for the Mission is one of the first essentials. This should be at Kwamagwaza. A school for training native teachers, a large day school, and houses for boarding scholars and teachers—these are also pressing needs if the Church is to keep a secure hold upon the rising generation of Zulus. The disastrous results that follow what is popularly termed "education," without definite religious

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instruction, in lowering the standards of public and private life, are well known to us and painfully evident where that has been the policy and practice for a generation or two among our own people in our own land. How much more disastrous would be the results of a mere secular civilization among native races such as the Zulus, it is not difficult to conceive. One of the great difficulties in connection with the evangelistic work among the Zulus to-day is that the latter came into contact with the civilization of the towns before Christian influences had reached them.

INDIA.

At the end of January a three days conference was held at Singapore, at which were present the Bishops of Singapore, the Bishop of Sarawak and Labuan and six other delegates from the Church of England; the Methodist Bishops and 19 delegates from the Methodist Episcopal Mission and two delegates from various other missionary organizations representative of different communions. "As a result of this conference, a future uniformity will prevail among the different denominations of Malaysia in the scale of salaries for Asiatic preachers, in their transfer from one mission to another, and in the admission of members from one Church to another."

MARRIAGE WITH NON-CHRISTIANS.

The danger, apart from the purely religious aspect, to which English women expose themselves by marrying non-Christians, even though the latter be British subjects, has again been illustrated by a decision by the High Court of Bombay. The suit was that of the English wife of a Parsee who married her a few years ago at a registry office in London, against the wishes of his family. Upon the wife coming out to India to join her husband, whither he had preceded her, he declined to receive her. A suit for restitution of conjugal rights followed, the judgment being in favour of the wife's application. Against this the husband appealed, and his appeal has been sustained by the High Court which the judgment declares possesses no jurisdiction in cases for restitution of conjugal rights as between a Christian and a non-Christian. It has jurisdiction in the matter of divorce in the case of these mixed marriages, but not in the matter of restitution. The number of marriages between non-Christian Indians and Old Country women tends to increase. Under the best of circumstances such marriages are to be greatly deprecated. For the Christian they are a direct violation of the Apostolic command; for the non-Christian they are an opportunity to sneer at and decry the value and binding force on Christians of Christian concepts; not infrequently such marriages are contracted without the woman realizing (until too late) that her husband, although outwardly adaptive to the requirements of Christian civilization while a visitor and student in England, is in his own land of a civilization entirely different, and that when the time comes to reside again in his native land he will so far as social and religious obligations are concerned, "revert to type." Where such marriages have occurred in England in Christian places of worship the deception has only been the deeper, and in this the deception has been aided by the lax views of some Christian ministers regarding baptism. Their own missionaries in India would not think of solemnizing a marriage between a white Christian woman and a native without assurance that the latter had been baptized. So far as the Church is concerned it is to be hoped that our parish priests will never be satisfied with anything less than the production of the baptismal certificate before consenting to unite an Indian man and an Old Country woman in marriage.

AUSTRALASIA.

TWENTY YEARS IN NEW GUINEA MISSION.

The New Guinea Mission is one of the youngest missionary efforts of the Church of England, and according to a recent utterance of the Bishop of Southwark it certainly shows remarkable signs of strength, both as to its band of single-handed white missionaries and also its increasing staff of native pupil teachers, evangelists and coherents. The schools are of the most vital consequence, and the only possible means of educating the children of the white population. Twenty years ago the diocese of New Guinea had no houses, streets, or other signs of civilization, the natives living a communistic life in villages. "A life," says Rev. S. R. M. Gill, who has just returned on furlough from there "very interesting and very happy in its way, the whole community bound together by obedience and reverence to the elders of the tribe." But Mr. Gill also stated that every village was at daggers drawn with every other village and lived in state of constant fear and preparation. Another fear was the fear of evil spirits. The people were most spiritual and that was why they so readily adapted themselves to the Catholic religion. Little children went in danger of their lives. No one died naturally: it was always due to some evil spirit. The white man had entered the country; the country was exploited for its valuable products. Young people entered on the plantations; it was the old story of civilization without the Gospel of Jesus Christ, being destructive of the good and not the bad in the old native life; of making the last worse than the first. The State did not teach religion in New Guinea. The Church is the only remedy. The Church is gradually occupying all the coast between East Cape and the Guinea boundary. The Papuan children go to school across a river infested with crocodiles. At one station there are 150 white people who are dependent for the few opportunities they have of receiving the Blessed Sacrament upon the missionary clergy who pass through on on their journeys to visit the natives. Lord Lonnington says that the work of the mission in this unexplored part of the world is most worthy of support. It is something the government cannot do and some "extraneous body really was needed to care for the souls as well as for the bodies of the Papuans. They had some barbaric qualities, such as cannibalism, but they were very receptive of good teaching."

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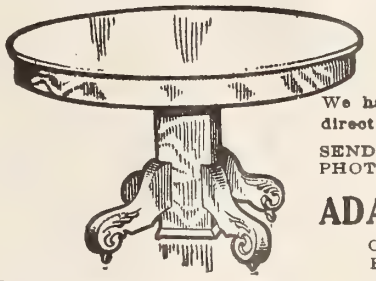

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Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

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GOOD FRIDAY EUCHARIST

To the Editor:

Dear Sir,—I am much interested in two questions, lately referred to in your "Answers to Correspondents," viz., the Good Friday Eucharist and the use of the ante-Communion office without the Eucharist. I gathered from your answers that a Eucharist on Good Friday was not allowed, and that the ante-Communion service was a meaningless service, comparable to a possible use of half the Baptismal office. The latter parallel hardly holds good. The ante-Communion office has no reference whatever to the Eucharist, while the Baptism service starts with the child, and simply circles around it. But my difficulties are these: If your answers are correct, and there is to be no Eucharist, and no ante-Communion, how shall we fit in the Gospel and Epistle for Good Friday. And if we follow that out, and still stick to our Prayer Book, in what way will Good Friday differ from any Wednesday and Friday? To deprive Good Friday of the Eucharist seems to me to put it liturgically below the level of a Saints' Day. I have always had a Eucharist on Good Friday, because there is a Collect, Epistle and Gospel, and because the service which our Lord ordained as a memorial of His Death and Passion until His coming again, seems to be the best memorial of the first Good Friday. It commemorates the Death, and yet points to Life.

Our Roman friends have no celebration, but they reserve the Sacrament, and have the Sacramental presence on Good Friday.

As regards the Ante-Communion service, I would suggest that the Prayer plainly orders it, when there is to be no Eucharist, and obedience to the Prayer Book would demand that it be used. Edward VI. book orders it to be used on Wednesdays and Fridays, with Litany and with no reference to the Eucharistic part of the service. If a cleric never has the Ante-Communion, it often means that his people only hear the Eucharistic Scriptures once a month at the noon service, and lose even that small witness to the existence of the Eucharist, which the Ante-Communion office bears. If the abolition of the Ante-Communion office as a complete service had meant the introduction of the whole office, I would not regret it, but I fear that in most cases it has meant Matins and Litany, with a patchwork of sermon and collection at the end; the preliminary question, however, is one which I want an answer to: "If there is to be no Eucharist on Good Friday, and if the Ante-Communion is a meaningless service, how shall we fit in our Epistle and Gospel, and what becomes of our contention that the existence of Epistle and Gospel implies a celebration of Holy Eucharist." I am keenly interested in these two questions. The Good Friday Eucharist appeals to me from every point of view. To have no Eucharist seems to me to be a step down in Holy Week. The disuse of the Ante-Communion service has, I think, been a mistake.

"READER."

June 6th.

VOTES FOR WOMEN.

To the Editor:

Sir,—In your editorial in the issue of May 22nd, received to-day, I observe, in reference to women voting in vestries, you say, "This privilege was granted in New Westminster in 1912. . . . . Kootenay, we presume, is governed by the procedure of New Westminster."

May I say that Kootenay has had separate diocesan organization since 1900, and since that time has not, of course, been in any sense governed by the procedure of New Westminster The Bishop of New Westminster has, of his kindness, acted as administrator of the diocese of Kootenay, but the synodical organization is quite autonomous.

It may also be of interest to you to know that in 1904 the Synod of the diocese of Kootenay so amended its constitution as to give to women the right to vote in the vestries. This was seven years before the diocese of Nova Scotia did so, and eight years before New Westminster. I wonder if any of the Canadian dioceses were prior to Kootenay in giving this privilege to the women of the Church.

It is certainly true that we have never had any reason to regret having taken this step, but that on the contrary it has added to the attendance and interest at vestry meetings. I believe that in certain parishes

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women have been elected as members of the Church Committee; there is, at any rate, nothing in our Constitution to prevent it.

Sincerely yours,
FRED. H. GRAHAM,
Clerical Secretary, Synod of the Diocese of Kootenay.
May 31, 1913.

WOMEN AS MEMBERS OF HURON VESTRIES.

To the Editor:

Dear Sir,—Once more, may I ask the favour of space in your valuable paper, to place some facts on record regarding "women as members of the vestry."

The late Archdeacon Dixon, of Guelph, one of the most learned writers on canon law, as Churchmen very well know, stated: "That according to English ecclesiastical law, females have a right to vote at vestries." This has been the case in England from time immemorial, has never been found fault with, and never repealed. Therefore, when the English Church was planted in Canada, the law on vestries was the same as in England. Years after, no one seems to know just when and how, a change was made in this law on vestries, in the Church in Canada, and the word "male" introduced, thus excluding women.

Everyone knows that during the last 50 years avenues for the higher education of women have opened in every direction, so that now, with minds developed, they read, consider and discuss with great intelligence, the questions of the day, both in and out of the Church. Another fact, well known to everyone, is that the Church within the last 50 years has authorized the formation of many societies, in order to carry on diocesan and parochial work, thus *bringing women out of their homes* to work weekly in these societies. So, after all that has been said about "women leaving their homes for outside work," thereby implying a neglect of home duties, and foolishly and illogically giving it as a reason why women should not be members of the vestry, it is the Church and its needs that must answer for bringing women out of their homes. Gladly they have responded to the call, and done all they could to promote its interests Witness the Woman's Auxiliary, with its numerous branches, carried on and financed exclusively by women for over 26 years, handling thousands of dollars, meeting all its obligations, and that without one paid official. Then, too, Women's Guild's, Women's Aids, Chancel Guilds, Dorcas and District societies for visiting and clothing the poor, and other organizations too numerous to mention.

Education, therefore, and work in these societies accounts for the awakening of women's minds to the broader views of life. The Church has a first claim upon them, and they naturally look at their immediate circle, the parish. Thus has come up the question, by what right are women excluded from a voice and vote in the vestry? They give financial support and abundant labour to carry on God's work in the parish. Why, then, because they are women, should they be excluded, and a youth of 21 years, who has paid $2.00 during the year to the support of the Church, have the right, which has been taken from women because they are women? Why are the women of the diocese of Huron left in this disfranchised state, while women of nine other dioceses in Canada enjoy the right to vote in the vestry? The dioceses of Calgary and Caledonia have joined the ranks of Niagara, Ottawa, Ontario, Montreal, Nova Scotia, Saskatchewan and New Westminster in giving women an officially recognized position in their respective parishes. (Bishops and clerical secretaries furnished me with this information regarding the official position of their women.) Churchwomen should not have to furnish reasons for being made members of the vestry; the question is, why should they *not?* Let me add as a last word that I am fully expecting generous treatment for our Huron Churchwomen, when the matter comes before the Synod. Would that it might be, as the Bishop of New Westminster stated of his Synod, *"carried unanimously,"* and if that may not be, then let there be no acrimony, no bitterness in the discussion, but as true followers of their Lord, recognize that "there is neither male or female, for ye are all one in Christ Jesus." As the Apostles of old recognized women as "fellow-helpers in Christ," so may the Church in all its work, diocesan and parochial, grant to the women of this diocese an official position and extend a warm welcome to them, as "fellow-helpers in Christ."

Thanking you, Mr. Editor, for past and present favours,

Faithfully yours,
E. M. TILLEY.

SCHISM.

To the Editor:

Sir,—Your article (May 8th), "The Old Church and the New," opens a wide field for a most interesting discussion that ought to be profitable.

I gather that you do not mean to say that the "old" has any unity with the "new." But the analogy between them is perfect. He that is least in the Kingdom of Heaven is greater than the greatest under the Law. (Matt. xi, 11.)

Yet the "new" Church, endowed with the life of her Head, is His Body-Corporate—the Bride of Christ. She is one with Him, even as He is one with the Father. (John xvii.) That is her position. Her unity is an outward and visible unity "that the world may believe."

Your article raises the question in a fair and impartial way—it condemns the sin of schism, perhaps the most deadly sin open to us. But how are we to undo the sins of the past?

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And who is responsible? Of the greater schisms we know fairly clearly their origin. The Eastern and Western sections split over a preposition in the Creed. Thus was the Body of Christ first torn asunder. The reformations of the sixteenth century caused quite a number of splittings, tearings and rendings. The other schisms have occurred since.

I would be glad to see some of your readers take up this subject and show which schismatic bodies are responsible, and how they can "get back" to their former allegiance.

We are all members "one of another"—that is, of one Body. However much we may emphasize the individual aspect of religion, we cannot avoid the fact that Christ views us, not as individuals, but as His Body-Corporate. However much we may as individually be looking for or desiring heaven, we cannot attain to it except as a Body. There is no such thing as individual salvation.

But the Body is sick—it is lacerated and torn and wounded by schism; some of its members are diseased with heresy, superstition and will-worship; all are in some particular deficient in some way, and of none of us is it possible to say that "we come behind in no gift, waiting for the coming of the Lord."

I would, therefore, ask who is guilty of the sin of schism?

I do not propose to attempt to answer this question myself, but would point out a few difficulties. First, the great schism between East and West. Who shall decide which is right? Then take the Reformers. Luther founded one school, Cranmer & Co. another, Calvin another, and so on. To be strict, they broke away from the then Western schism; they did so because of manifest errors and declension. Those they broke away from have so changed since that the Roman schism does not fill the description "former allegiance" of your article. The so-called dissenting bodies seceded from the schisms of the Reformation, and every one of them have or pretend to have vital grounds for so doing. In short, every schism claims it is endeavouring to "get back" to the pristine purity of the primitive Church.

I would ask also, No. 2: Who amongst us, and what body of us, is free from the sin of schism?

No. 3: How can the Church recover her unity?

No. 4: What loss or otherwise do we as individuals and collectively as a Body suffer by lack of unity?

Yours faithfully,
CREDO.

THE UNION MOVEMENT.

To the Editor:

Dear Sir,—As one who for twenty-five years "went down to the sea in ships and saw the works of God and His wonders in the deep," and remembering well the religious disabilities existing in England at a time when no "meeting-house" or "R. C. chapel" was allowed to have a bell, *but when fathers, mothers and children assembled in God's house as families,* and who for many subsequent years has observed the signs of the times, may I venture a comment on the so-called Union movement initiated by certain of the clergy who claim to belong to the Anglican branch of the Holy Catholic Church. My suggestion to these unsatisfied men is: Attend more closely to St. Paul's example, especially when he says, "Woe is me if I preach not the Gospel." St. Paul didn't trouble himself with "union fads." He was content to let others preach the same Gospel that he did, even if from a slightly different viewpoint, and appreciated their work at its true

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The Diocese of Calgary is in urgent need of a Theological College for the training of suitable men for the Ministry. The vital importance of at once equipping the Diocese with such an institution is illustrated by the fact that calls for twenty-five men have been received *and cannot be answered.* A Theological College will be the only sure means of meeting this *ever growing* need.

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value, as his Master did (St. Mark ix, 39-40). If these Union gentlemen would preach and urge on their people the main facts of Christianity, viz., "Christ crucified"—St. Paul's special subject—from their pulpits and by personal and parochial teaching, and let our good denominational brethren do the same, far more benefit would accrue to the cause than by their ostensible—may one say "vulgar"—attempt at patronizing their separated brethren.

One can understand why the Church clergy and the denominations agree so well in foreign mission work when it is realized, as Bishop Montgomery so clearly showed in an article in the "Treasury" some two or three years ago, that they have to teach the Old, Old Story, commencing at the beginning, and were self-sacrificing men and women filled with the Spirit of Grace and love for their heathen brethren.

Union friends! do your Master's work without any "fads," and be assured that if it be whole-hearted He will bless it and make it bring forth wheat abundantly, and so hasten the blessed consummation earnestly prayed for by our dear Lord that "all may be one."

Might not a study of the Pilgrim's Progress be found advantageous by the faddists? John Bunyan certainly shows the mistakes made by those who are led by fads.

An analogy between Unity and Union may be found in sister services of the empire—Union in each, but Unity when the need arises; and this seems to be the practice in the foreign mission fields.

Your obedient servant,
F. O. L. PATCH.

Liverpool, N.S., June 1, 1913.

"ACCURACY."

To the Editor:

Dear Sir,—In your issue of May 22, 1913, you have an article entitled "Accuracy," in which you say that "Mahommedans, &c., . . . would in some sense call Christ Lord." It is a fact that men can talk about "the Lord Jesus" in a glib way who cannot definitely say, "Jesus is the Lord."

Some years ago during a Bible reading at an interdenominational convention, there came into the tent a fine-looking man carrying a Bible; he took part in the discussion going on, and seemed a real Christian and well acquainted with the Scriptures. One of the leaders felt uneasy in spirit, and during a pause asked him if he could call Jesus Lord. "Oh, certainly, the Lord Jesus, oh yes." "We would like you to say 'Jesus is the Lord.'" He attempted "Jesus is the—" and stopped; his jaw worked, but he could not get the word "Lord" out. He tried a second time, with the same result. Then he got up, broke into a torrent of blasphemy, and went out. Subsequently it was discovered he was a Spiritualist. I think you ought not to class Quakers with the others you name; it is an offence to those who have dear friends among them; they put many Anglicans to shame.

Yours truly,
CAPEL B. ST. GEORGE.

Tramore,
Renfrew Co., Ont.,
June, 3, 1913.

BISHOP TRAVELS IN STEERAGE.

The Right Rev. Charles H. Brent, Episcopal Bishop in the Philippine Islands, was a steerage passenger on board the steamer "Caronia," which arrived in New York on June 1st from Liverpool.

"I came in the steerage," the Bishop said, "because I believe the place for a clergyman is with the common people. There I rubbed shoulders with the immigrants, who will some day make American citizens, and if these are a sample of all that come, then America has reason to be proud of her adopted children. Those on board the 'Caronia' were mostly from Great Britain and Scandinavia, and they were a clean and wholesome lot, strong and vigorous. I ate the same food and lived with them and felt better for it. I enjoyed the trip immensely."

Bishop Brent is a native of Newcastle, Ont., and a graduate of Trinity College, Toronto.

THE "PARISH MESSENGER"

The Bishops of the Church recommend that "Church Life" should be in the homes of all our people. An effort is now being made by our Woman's Guild to introduce it into the homes of the Church in Smiths Falls. We hope that a large number of our people will take it. The subscription is only one dollar a year, and forty cents of this goes into the funds of the Woman's Guild. It is a most excellent paper, every number full of interesting reading. Such a weekly paper in our homes will be a powerful influence for good, and will soon produce a better understanding of Church principles. Take it for a year and you will soon wonder how you have managed so long without it.—*St. John's Parish Messenger,* Smiths Falls, Ont.

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By Irene Strickland Taylor.

(Continued.)

ELEANOR was frankly delighted with the new-found joy and happiness of the blushing Myrtle, and no one could look into Lloyd's beaming face of honest pride in his treasure without responding to the delight expressed there, but a chance glance at Ruby, who had been walking in the garden with her when the young couple arrived, quickly told her that something was wrong somewhere, or the pale set face, that bravely tried to smile and look a gladness she did not feel, would hardly show such lines on brow and lips, lines that had not been there an hour ago. Therefore Eleanor was not surprised, when after much laughing and teasing from Doris the irrepressible, Ruby was found to be missing from the merry group, and as soon as she could leave them unnoticed, she made her escape as well and took her dainty little self across the terrace and into the house like the bright angel of pity and comfort she was.

On the way, at the foot of the stairs she met Torrence gaitered and spurred ready for the saddle and had to pause to give explanations.

"I am after Ruby," she announced breathlessly, "Have you seen her lately, dearest?"

"Yes; at least I heard her pass through the hall and go up the stairs a minute or two ago. Why do you want her?"

"I don't, but she needs me," answered Eleanor, a grave light settling in her dark eyes. "Rather I should say, she needs one whom I shall try to bring before her. This news of Myrtle's is not unmixed joy to her."

"Why not? Is she sad at the thought of losing her? I should not have thought that likely."

"No, it isn't that. I believe she cared and cares for this Mr. Neilson as much as her sister, and it is a terrible blow to her—it must be. No, you needn't smile, you sceptic, because I know it's true. A woman's intuition in these matters is infinitely keener than a man's."

"Undoubtedly. But surely such a matter had best be left to itself. It will heal the quicker."

"No, I don't think so. Ruby looked hard and resentful, and I don't think she has gone up to her room to cry her eyes out. If she had it would be far better for her, but she is not the sort of girl to cry unless someone draws a hand over the chords of her heart. Besides she has no one to take her trouble to, poor child. If she is crying I shall leave her alone, but if not I shall have a hard task. Pray for me dear Mervyn, won't you?"

Torrence put his arm around her lovingly and kissed the earnest face upturned to his in eager supplication.

"I will, my precious one," he said gravely. "Take Christ to her, and He will heal all wounds."

"Yes, I know He will," responded Eleanor, returning his kiss with no less love, and smiling at him in trust, she ran up the stairs, and stepped lightly across to the closed door of Ruby's room.

There was no sound to be heard from within, however much she might strain her ears to listen, and after a quick prayer telegram sent up for help and guidance, she softly knocked and gently turned the handle of the door. Somewhat to her surprise it gave way without resistance, and with the noiselessness that somehow characterised all the doors at Shirley Court, and she stepped inside the room silently, almost dreading what she should find within.

Ruby was seated at the window, a favorite place of hers as Eleanor knew, for she had more than once expressed her pleasure in the sweep of beautiful country, pine clad hills and heather stretches, to be seen from her bedroom window, but it was plain that she was not looking at the view and enjoying it, for the fair head was downward bent, and the steel grey eyes were listlessly star-

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ing into space, a glazed unseeing expression in their depths.

A moment Eleanor paused in the center of the room, uncertain what to do or say, but at all costs she must get that look of stony despair out of the young face, and she bravely and boldly went to the girl's side. "Ruby dear," she said, in her softest sweetest tones. "Is anything the matter? Can I help you at all?"

Ruby did not turn her head; nor did she look at the intruder on her privacy.

"No, there is nothing the matter," she replied in a dull even voice, totally unlike her usual sharp clear tone.

"But dear, I can see that there is," persisted Eleanor, coming closer and dropping on her knees at her side. "Anyone looking at you now, can see that in a moment. Won't you tell me what it is? I do so wish I could be of any comfort to you."

(To be continued.)

An old farmer in Ayrshire had a habit of feigning deafness when he wanted to avoid answering an awkward question. One day a neighbour said to him:

"I'd like to borrow your cart this morning; mine is having a spring mended."

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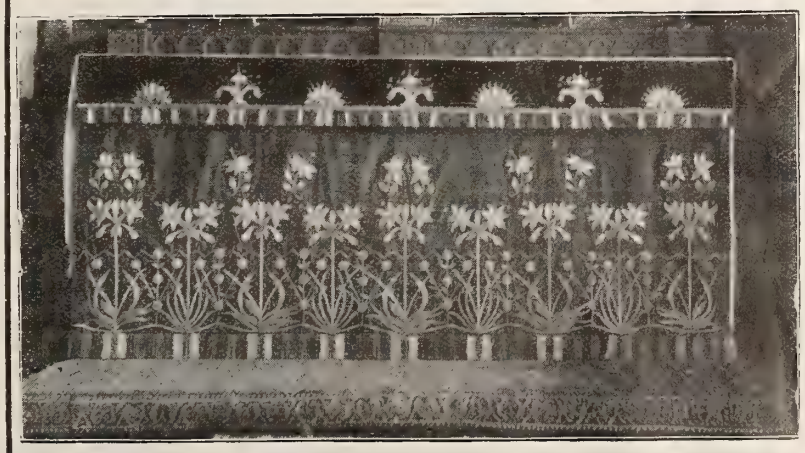

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Church Life.

VOL. V. No. 25 TORONTO, THURSDAY, JUNE 19, 1913. 5c. PER COPY

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The Week

WHAT is religion? Religion is Bible history and Prayer Book history that you may or may not learn at school; it is also taught in the Sunday school.

RELIGION. This would about express the feelings and knowledge of a great many members of the Church of Canada, if they were compelled to put their experience into words. In some ways it cannot be helped that it should be so, for true religion is a personal matter of such a spiritual nature that it cannot be treated of in class with much success except by the one rare person that is seldom met with in a teaching class. For instance you cannot easily or satisfactorily question individuals about their habits of prayer before one or two hundred other children—and yet prayer is one of the vital portions of religion. It needs a good deal of advice, of examination, and of personal encouragement. Religion ought to teach the young the bond that exists between them and God, and how to strengthen that bond, how to renew it, and how to preserve it. What they do actually learn is that God is revealed in a Book called the Bible, and that the two parts of the Bible are to be studied separately and historically. The Kings of Israel and Judah, the missionary journeys of St. Paul, and the compilation of the Prayer Book are pursued with a devotion that recalls the mystic virtues of the blessed word Mesopotamia. On the other hand the Church provides the Commandments, the Creeds, and the Lord's Prayer as a foundation for renunciation, faith, and obedience and so does offer a course of real religious help and instruction. Except perhaps in the preparation for Confirmation we do not use these lessons to the extent that we should, and so we produce a character that is liable to come to years of discretion without discipline, or living prayer, or a longing to use all the means of grace that God has provided. There are great difficulties in the way of following such a course, but the course is the right one—for it is the narrow way that leads to eternal life.

AS the result of a conversation with a Presbyterian who had come over to the Church, and who was a most enthusiastic worker, we gathered the following information.

GIVING. Why do Church people give less to the cause of religion, as a rule, than the Presbyterians, and why do they give it more grudgingly? The same idea was emphasized in another way by a layman who was showing us round a city and pointing out the various places of interest. He indicated one particular house, and said that the owner was a Churchman, and added that he was an exceptional one, because they never had to ask him for money as he always forestalled them by making his offering of his own accord. He also said that it was one of his own privileges to canvass people for gifts to Church work, and that he was often met with the reason that if he had only been asking for something else he would have met with a generous response. After a while he came to the conclusion that it was only another form of meanness, for as the objects varied the objection remained the same. We must each find an answer to these points for ourselves, and we ought also each to make sure that it does not hit us personally. We do have generous givers in the Church, and what is more we have self-denying ones, but at the same time it is a reproach that we should seem to be behind others as a general rule. Some of us have such a conception of the Church as a mother that we do not consider it wrong to treat her as many people treat their parents—take all they can get and consider the balance true. If a man does not work he ought not to eat, and if he does not pay he ought not to be mean enough to expect to receive the benefit of the Church.

THERE is a type of layman who just now is having the time of his life, for he is able to exercise his wit upon the quarrels and troubles of the Church. "See how these parsons and Church people are fighting over unimportant things, for what does it matter when we are all going the same way, and there are many ways to heaven. I am glad to say these things do not interest me. and I cannot see why they do not stop squabbling and get down to work." To the ordinary man principles seem of very little account. In business they are too often put on one side on the plea that you must do as others do, or go to the wall. If you do not get the business some one else will, and that is all that there is about it. We sympathize with the business man, and we recognize that it is not easy for a man to do straight business all the time, when he has to get rid of surplus, or to meet cut prices, but we do not say that principles are of no importance. Rather we are all the time trying to show that even when the following of principles brings with it misunderstanding and reproach, that we prefer the reproach and the abuse to the abandoning of that which is the salt of conduct. There is nothing finer than a man who is conscientious and willing to suffer for conscience' sake. He may be mistaken, but he is a true man, for if a man lightly gives up that which his own conscience approves he is robbing himself of the peace of mind that is worth all else that life can give him. What he gets in exchange is not of such a sort that he can feel proud of it, or find it as a support for his old age, and the devil, to give him his due, takes care to make a man pay for such a course of conduct. Either he becomes seared in conscience altogether, and is despised by society, or he has bad moments that spoil the advantages that he has gained or imagines he has gained.

THE LAYMAN.

IN the Old Country there used to be a portion of the year that was known as the time of the May Meetings, and for us in Canada that has become the time of the Synod Meetings, when the voice of the Synod speaker is heard in the land. Some of us get tired of hearing him, for he is not always interesting, to put him mildly, and he speaks not once nor twice, but on every occasion and on every subject. Then there is the Synod lunch, which has at least the merit of being free, and which is always well attended. Among other important business is the Bishop's address, which draws a crowd, and is listened to with deep attention. Some may think that these addresses show an increasing tendency to become too long, to deal too much with details and to be egotistical. Could not the statistical portions be inserted in the diocesan reports without being read. Bishops are undoubtedly hard working, often over worked men, but to hear how a Bishop visited this place and that and took part in this or that function seems a little astray from an Episcopal charge. The part that the Synod really goes to hear is that in which the Bishop goes away from details to speak of what he thinks of present day matters or of diocesan needs or failings. Some of our Bishops have shown a splendid courage in saying what they think, and to them the Church owes deep gratitude. We heard of a Bishop who was counselled by another Bishop not to touch on a dangerous theme, and was met with the reply that "We are strong enough to say what we think, and we have a fine body of men behind us who will back us in all that is straight and true." Nothing could be finer than that both for Bishop and laity, and does honour to both. We want leading, and leading means courage and conviction and a prayerful belief in the Divine guidance, and where those are evident there will never be lack of the laity to support or to follow.

SYNODS.

A CABLE to the Montreal "Star" says that Bishop Ingham has published a volume which includes a scathing indictment of the Church in Canada. The writer is an anonymous Canadian clergyman. Just what we should expect. And the retailer of the anonymity is an English Bishop. Just what we should not expect. Some of the points of the indictment are interesting. The clergy are accused of continually worrying the people over ornaments and useless accessories. Imagine this in a statement throughout the length and breadth of Canada, where as a rule they have only bare necessities, and not always those. Or again that Church people are to be found as leaders at races, society functions, and military affairs. Is

A CANADIAN CRITIC.

there anything forbidding Church people to go to or lead at society functions, or military affairs? What the latter indictment means perhaps Bishop Ingham may know—we confess that we do not. We are also told that early services, elaborate music, strange vestments, and strange doctrines do not in the least interest people in this busy land. There may be a dozen churches in Canada that use what are called strange vestments, and elaborate music is impossible in the majority of churches. Coupled with those enormities are early services, which we presume mean early celebrations of the Holy Communion. If these do not interest Church people, they ought to do so. When the clergy are true and loyal to the Prayer Book the people will be taught that early services have no right to be classed as unattractive in conjunction with elaborate music. The statement is like so many anonymous productions, a libel on the Church in Canada, and we regret that a Bishop should publish such charges against our Church without obliging the accuser to mention his name.

THE Rev. L. MacOdrum sounded a note of warning at the Presbyterian Assembly in regard to the want of religious instruction in our public schools.

Religion in the Schools.

Why will not the Presbyterian Church recognize the right of parents to have their children instructed in the school in accord with the religion of their home? The Church of England in the diocese of Toronto approached the Presbyterian Synod many years ago on these lines; but they would have none of it. The settlement of this difficult problem can, in our opinion, only be achieved on the true basis of religious freedom.

THE Bishop of London, speaking at the London Diocesan Conference the other day on the subject of the Welsh Church Bill in particular and Disestablishment in general, mentioned that Dr. Clifford had drawn attention to the fact that he differed with the Bishop of Willesden on the point as to whether disestablishment had led to greater harmony in Canada. The Bishop said if he had been too optimistic it was an optimism based on what he saw, but he had no intention of setting up his knowledge of Canada gained in a few weeks against his friend's knowledge gained during many years. His Lordship continued: "But there is this one effectual answer to Dr. Clifford—no one in Canada would 'keep the clothes' of any political party which had taken away a hundred thousand pounds a year from [illegible] religious body."

A Disclaimer.

The statement was received with

Our Old Country Letter

June 3, 1913.

WHILE we write, two annual Church gatherings, of wide though differing interests, are in full swing: one in York, the other at Bray, Ireland. Your present correspondent has just left the latter place, which is often called "the Brighton of Ireland," from an idea that its relation to Dublin resembles that of Brighton to London. Be that as it may, Bray is a charming seaside resort, not too large as to the town, and beautiful, with its big bluff of heather-clad rocky headland, its blue undulations of more-distant mountains, its nearer woods and foam-flecked waves, sunny and smiling just now.

Here are gathered for this week, from all over Ireland, the "summer school" of the "S. P. G." Missionary Society, to listen and learn, discuss and pray. These *pro tem* scholars are really our experts, men and women. They are absorbing that they may give forth in richer measure.

—

At York, with its grand historic minster, and stately services, its many wonderful antiquities and beautiful old churches — another of our great Church Societies, the "Mothers' Union," which, no doubt, many of your readers know well in Canadian church circles, as its activities are nearly world-wide—is this week holding its anniversary. Each day is full of enthusiastic gatherings, furthering one or other of the manifold departments of life or duty that in these modern times appeal to the interest or enlist the service of our best women.

—

Almost all the Bishops and both Archbishops of the English Church, have joined in issuing to the country an earnest and searching but dignified appeal on the subject of the spoliation of the Welsh Church by Parliament, which now seems imminent. "It is our duty," they say, "to remind not Churchmen only, but all Christian people, of the deep responsibility which at such a juncture rests upon the citizens of our country. If the Bill became law, the administrative unity of the Church would be broken, and its powers of rendering effective service to the whole community would be gravely impaired by the alienation to secular purposes, of money given for distinctively religious use." The appeal goes on to urge both prayer and active co-operation in the organised resistance now widely being arranged.

—

The Annual Military Service at York Minster took place last week, when about two thousand troops were present. The music was grand, the anthem being Handel's "Hallelujah" Chorus. Bishop Taylor Smith, Chaplain General, preached on the text: "What mean ye by this service?" He said that, when questioned thus, as they often were, in regard to that military service, they could answer—"It is the army's acknowledgment of God, in the time of peace."

—

The Army Scripture-readers Association has much reason to deplore the death of its late President, Lord Wolseley, its true friend, "doing more," the report says, "in its interests, when Commander-in-Chief, than could ever be chronicled." The King has become a patron of this useful association, which does good work amongst our soldiers, in England, Ireland, and India.

—

The London Diocesan Conference has just concluded its sittings, in the great hall of the Church House, Westminster. Some of the topics touched in the Bishop's address as president were of such general interest, and so wisely handled, that we are tempted to quote at some little length. Talking of the findings and report of the Royal Commission on Divorce, the Bishop said: "It is not, God knows, that there are not hard cases in married life; we must all know, in our own experience, of those married to drunkards, or whose husbands or wives have become insane. But what appears on investigation is this, that the proposed remedy is worse than the disease; that in order to alleviate hard cases, it is not worth while to weaken the whole marriage bond throughout the Empire. 'Charlie and I,' a girl said the other day, 'are going to be married, and if we don't get on, we can always be divorced.' Now, I believe," commented the Bishop, "such a degradation of public sentiment on marriage, is one of the greatest calamities which can happen to a nation."

Speaking on the so-called Women's Question, he said, though the Church could not touch it politically, she was bound to seek to minimize and allay a spirit of bitterness which was springing up. She should endeavour to put things in true proportion. "And the Church should lend itself with all its energies to make impossible such an evil as the White Slave Traffic, the very existence of which has rightly shocked, and maddened, thousands of women, and has shown how far the morality of many men is from the Christian standpoint." . . . "But the Church can do more than this. If she cannot take sides in a political question she can give a true outlet for the pent-up energies of the womanhood of to-day."

—

On May 23rd the "Victoria" started from Liverpool with Principal Lloyd of your North-West, and the men—or some of them—for whom he has been pleading so earnestly to the Mother Church for a year past. There has been response enough, not, alas! adequately to meet the need, but certainly to show that there is a real and deepening sense of responsibility felt by Church people here for the spiritual necessities of our colonies in their rapid growth.

Book Review

Pickanock, by Rev. Bertal Heeney.

In the Rev. Bertal Heeney's "Pickanock" we have a picture of life in the backwoods of Canada in the early pioneering days. The story deals principally with the fortunes of William Hanley and his family, and their brave endeavours to establish a home on the shores of the Gatineau River.

The Hanley boys build a shanty on the banks of the river and bend their energies to preparing a better abode to receive their parents. The life in a lumber camp is most graphically described, and the striking impression one gains is that of the vigour, manly strength and enterprise shown by the early settlers.

Luke Hanley, who is perhaps the leading character in the book, is a splendid specimen of manhood, strong, clean and upright, with a deep religious sense that influences his every action. Power and force combined with honour and integrity are the salient features in his character.

William Hanley, the father, is a Churchman of the strictest type. He is the schoolmaster of the little school, a man of upright and honourable character, but stern and unbending. He is wrapped up in the Church, and does not relax his efforts until the Bishop has consented to send a clergyman to the little colony. An interesting account is given of his going to the Synod in Montreal to insist upon the services of his dearly loved Church being provided. The author, in his desire to set forth powerfully the just claims of the Church to recognition, has chosen a character, true to life, though somewhat lacking in urbanity and persuasive powers.

The Rev. Martin Bosworth, the clergyman who offered his services for the little colony, is a most attractive personality. By his sincere faith and perseverance, and the combination of spiritual with muscular Christianity, he succeeds in winning and holding for the Church many who otherwise would have drifted elsewhere.

"Pickanock" is well worth reading as a book which gives a vivid and accurate description of the conditions and circumstances of life in Ontario fifty or sixty years ago. It is wholesome and vigorous in tone, and most refreshing in its complete freedom from morbidness or modern introspection.

THE COMING GENERATION

IT was an Irishman who observed with what is called Irish humour, "What has posterity done for us?" Many a laugh has been raised over this statement, and many a time has the question been raised as to what the speaker meant or referred to. Like so many Irishisms, it was to the passerby nothing but humour, while to the thinker it is a piece of homely and common sense advice. This is not as strange as it appears, for one of the subtle charms about humour is that it is common sense put in a striking and effective manner. To think of the coming generation requires a sense of unselfishness, of loyalty, and patriotism that go far to the making of a nation. We may not live, we certainly cannot live wisely or well, if we spend our time and apply our efforts without any thought of those that are to come after us. As in a chain each link joins two others, and both connections must be equally strong; so in the chain of humanity the present is tied both to the past and the future, and each connection must be strong and satisfactory if the whole is to be sound. In history and in the making of nations, how much has depended on the consideration of the children yet unborn, the desire to leave a legacy of honour, of patriotism and high example. "We build not for to-day but for to-morrow," has been the motto of all people while in the process of making themselves into a nation that was to count in the story of the world. Through how many generations has not the pride of the English speaking people been that they thought not so much of themselves as of the honour and future of the country that they felt it a privilege to live and die for? It is just now, in these present days, that the witticism of the Irishman should come home to us who are in the process of making Canada, as a wholesome piece of advice—and we need it. There is in these times of rapidity and transition a tendency to count only the present as of any real importance, as the immediate necessity, and the only ground of consideration. When a man built a generation ago, he built something that he expected would suffice for his children, and his children's children; but nowadays it is not uncommon to see the building of yesterday torn down and discarded for the still more modern, and often hideous block. We see the same idea in the use of machinery, for the user will buy a machine and rack it to pieces, and then go out and buy a new one; he does not want one that will last for many years or for a lifetime. New machines mean new improvements, and wearing out does away with the constant expense of repairs. So, too, the man of to-day exchanges year by year his last year's motor car for the new model, and says that in the long run it pays him to do so. All this kind of feeling extends into the region of conduct and kills the fine old feeling of *noblesse oblige* that has done so much for the past. A man does not consider his life, his conduct, his ideals as affecting any one except himself, and he does not seem to think that it matters how they affect his children. The latter are left to form themselves, to adapt themselves, to find and shape their own future without much help in the way of example. He regards them as belonging to a time in which he will have no share or interest, for to them and not to him is the future. We are by this means approaching an age of intense selfishness, which develops materialism, the divinity of the present, and a sort of devil-take-the-hindmost doctrine. There was a time when the father of a family kept, for instance, a certain amount of religious observance for the sake of his posterity, but now he leaves them to begin where he left off, namely at an indifference to personal religion. If his boys and girls go to church it will too often be because some one else gets hold of them, and because God is too good to leave them to the father's tender care. When they are old enough to face the condition of their parents' lives what can one expect but that they will come to the conclusion that what is good enough for father and mother is good enough for the children, and besides, it is so much jollier and fuller of material satisfaction. The man in the street is fond of finding fault with the church, and he often has lots of grounds for some of his objections, but he is not acting fairly if he leaves out of the consideration the fact that he, apart from the church, has no personal religion that is worth calling by that name. The result of this cannot but spell disaster for the rising generation and so for the future of a country that has the finest possibilities in the world. A true patriotism has a love for country so great that it looks to the future with a keener eye than it fixes on the present, for he knows from experience that what we are must in the long run mean what we shall be—and the words "shall be" cover eternity.

Brotherhood of St. Andrew

Mr. F. A. Williams, the Western Travelling Secretary, spent a few days in Winnipeg in the early part of June and had several very interesting meetings while he was there. On Tuesday evening, after the opening service in connection with the Rupert's Land Synod, a special meeting of the Winnipeg Assembly was held to greet him, in Trinity Parish Hall. The members were out in good numbers, and a very enjoyable evening was spent. The president of the assembly, Mr. J. M. Hargreaves, in introducing Mr. Williams, spoke of the need of a secretary in the west in order to cope with the numbers that were coming into the west, and asked all to rally round our representative and the other officers. Speaking very briefly in reply Mr. Williams thanked them for the very warm welcome that they had extended to him. He stated that as he visited the different towns that he had on this, his initial journey, he had found that the work of the Brotherhood still appeals to the Churchman of Western Canada. It was in need, however, of more supervision, and there was a great deal of hard work to do in order that the Brotherhood might take its proper place in the life of the Church in the west. There are a number of good active chapters and the outlook is very hopeful.

Dr. H. M. Speechly, Dominion Council Member, Pilot Mound, also spoke and referred to the need for greater activity and more solid organization. The future of the Brotherhood he thought to be very bright.

The Rev. J. H. Hill, of Poplar Point, closed the meeting with prayer.

On June 5th, through the kindness of the Archbishop, a deputation from the Assembly were permitted to address the Synod. And Messrs. Williams and Hargreaves had the privilege of placing before that body the claims of the Brotherhood on the active assistance of the members of the Synod. A good hearing was accorded them, and it was felt that much advance would undoubtedly be made as a result of the visit.

The Hamilton Local Assembly are planning for their summer gathering which will be held in the Parish Hall of All Saints' Church in that city on the evening of Tuesday, June 17th. The speaker of the evening will be the Rev. Dyson Hague, of Toronto. The subject upon which he will speak will be, "The Model Man or the Kind of Man We Need To-day." A special effort will be made to make this one of the record meetings.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. What authority is there for singing the Benedictus in the Holy Communion office immediately after the Sanctus, and before the Prayer of Humble Access? B. J.

A. The Sanctus originally consisted of the Song of the Seraphim (Isaiah vi, 3) and the song of welcome at our Lord's triumphal entry on Palm Sunday (St. Matthew xxi, 9). This was inserted in full in the First Prayer Book of Edward VI. in 1549, but in 1552 the translation was altered, and the latter part, or Benedictus, was cut off. The full form was used in the old books, such as that of Sarum, and was copied straight from them as the ordinary use into the First Prayer Book.

June - July
Bond Investment List

Prices are lower and interest returns are higher than have prevailed for many years. Our list includes:

	Yielding:
Government Bonds	4.00% to 4.50%
Municipal Bonds..	5.40% to 6.00%
Public Utility Bonds	5.37% to 5.75%
Corporation Bonds	5.81% to 6.00%

We shall be glad to mail a copy on request.

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Synod of New Westminster

THE synod of the diocese of New Westminster met in annual session in St. Paul's Hall, Vancouver, on Wednesday and Thursday, June 3rd and 4th, Tuesday being given over to a quiet day, at which the addresses were delivered by the Rev. Principal Seager.

On the Wednesday morning, the Bishop delivered his charge, and incidentally handled the appeal for Unity without gloves.

Two things stood out from all others during the sessions. One was the unanimous concurrence by the Synod in a motion that the time had arrived for the creation of a new diocese, to include all of that immense territory lying between Agassiz and the eastern boundary of the diocese of Kootenay, and extending from the International boundary to Fort George. The B. C. Church Aid Association, it was stated, had practically undertaken to finance the project until the new see should be fully endowed and self-supporting. An effort will be made to have the scheme ready for presentation to the Provincial Synod, which is to meet in February next.

The other outstanding matter was the day's debate on a Memorial to General Synod, asking that no such changes should be made in the Prayer Book as would be necessary to give effect to the proposals of the Appeal for Unity. To the motion that the Memorial should be adopted, the Rev. F. A. P. Chadwick, one of the signatories of the appeal, offered a substantive motion embodying an academic approval of the principle of Unity. This substantive resolution was a piece of clever tactics, since it was one for which every person could vote, and the supporters of the Memorial had to vote it down, in order to get their own motion through.

Mr. Chadwick probably made the best of a business in which it may be, his heart was not. In the middle of his address, he was somewhat confused, and was understood by many to charge the framers of the Memorial with deliberate "misquotation" of the Appeal, though it is only fair to him to add, that when challenged on the matter later in the day, he denied any such intention. As a matter of fact, his language was not accurate, for when the point of objection was at last dragged from him, he was not in the least attacking the correctness of the quotation in the particular clause, but the sense of words, which he did not purport to be a quotation at all, and which every one understood in the same sense as those used in the Appeal.

The two chief protagonists in the debate were undoubtedly Canon d'Easum, the rector of the Cathedral, New Westminster, and Principal Vance, of Latimer Hall. The latter was at a disadvantage in that he practically read his whole speech, which was almost altogether an attack on Episcopacy, supported by an immense number of quotations from writers who take that point of view, but none from any who take the other side. The address showed labour and research, but it is safe to say that very few gave the close attention which was necessary to follow him, and that not every one could follow him, and hence the speech fell rather flat.

He was followed by Canon d'Easum in an address which was characterized by the Bishop as one of the most brilliant he had ever heard in any Synod. He argued and he

The Bishop of New Westminster.

chaffed, while his quotations were understood without effort, especially the one from a letter in a Church paper, which threatened the Bishops jointly and severally with extinction, as the reward of their opposition.

When the vote was taken, the substantive motion was, as stated above, defeated, and the Memorial adopted by an overwhelming majority. Then the substance of the academic resolution in favour of Unity was again put, and carried unanimously. Only one paper on the mainland grasped this fact; all the others had big head-lines to the effect that the Synod had rejected the idea of Unity.

In reply to a question, Principal Vance denied flatly that Latimer Hall has any intention of entering into any scheme of co-operation in theological education with Ryerson College and Westminster Hall. This is particularly satisfactory, since it has been stated in local papers that some such arrangement had been made, and the statement has not hitherto been denied. Nor is any such co-operation likely to come about, for in entering into the Provincial Theological College, Latimer Hall would seem to have surrendered its original independence. The College is controlled by a Board of Governors elected by the Synods of the Ecclesiastical Province, and all negotiations of this nature will have to be conducted through and by them. The Board is answerable to the Synods, and the power that made it can also break it.

MEMORIAL.

To the Synod of the Diocese of New Westminster:

Whereas certain licensed clergy of the Church of England in Canada have recently circulated "An Appeal on Behalf of Christian Unity," in which the desire is expressed to promote in the Synods of the Church such legislation as shall give effect to the following proposals:

(a) To admit ministers of various religious bodies, "under certain restrictions and by rightful authority," to the pulpits of our churches;

(b) To permit members of other Communions being members in good standing in their Communion, on occasion, and with consent of the Ordinary, to communicate in our churches;

And whereas this contemplated legislation controverts the rubric at the end of the Confirmation service, the Preface to the Ordinal, and the Ordinal itself;

Therefore, believing that such legislation, if carried into effect with regard to proposal (a), will ignore the fact of the Divinely appointed Ministry of the Church, and with regard to proposal (b), the doctrine of the Laying on of Hands for the gift of the Holy Ghost, and the Church's order will be set aside, your petitioners respectfully memorialize that this Synod do forthwith forward to the General Synod the following memorial:

Whereas certain licensed clergy of the Church of England in Canada have recently circulated "An Appeal on Behalf of Christian Unity," in which the desire is expressed to promote in the Synods of the Church such legislation as shall give effect to the following proposals:

(a) To admit ministers of various religious bodies, "under certain restrictions and by rightful authority," to the pulpits of our churches;

(b) To permit "members of other Communions being members in good standing in their Communion, on occasion, and with consent of the Ordinary," to communicate in our churches;

And whereas the Committee on Prayer Book Adaptation and Enrichment, appointed by the General Synod, has resolved on the issue of a Canadian edition of the Book of Common Prayer, with the proviso that no addition or change shall be made which will in any way make or indicate a change in the doctrines or principles of the Church of England in Canada;

And whereas this contemplated legislation controverts the rubric at the end of the Confirmation service, the Preface to the Ordinal, and the Ordinal itself;

Therefore, believing that the aforesaid contemplated legislation would tamper with matters of doctrine and discipline which have the authority of the Sacred Scriptures, and have come down to us from the Apostles' times, inasmuch as with regard to proposal (a), the fact of the Divinely appointed Ministry of the Church is ignored, and with regard to proposal (b), the doctrine of the Laying on of Hands for the gift of the Holy Ghost, and the Church's order is set aside, this Synod respectfully memorializes the General Synod of the Church in Canada to permit no such change, as would be necessary to accord with the above proposals, to be introduced into the Canadian edition of the Book of Common Prayer.

(Signed) E. R. Bartlett, G. C. d'Easum, O. Bulkeley, G. F. C. Caffin, H. C. Lewis Hooper, C. B. Clarke, H. Edwardes, H. A. Butler, A. Hume Smith, W. Bell, F. Plaskett, D. Dunlop, F. E. Perrin, J. W. Thursby, Geo. A. Ray, J. Hinchcliffe.

March 30th, 1913.

In Garden and Field

Destruction of Bird Life—The Peony—Whittier on Nature.

NOTES By E. T. COOK.

DESTRUCTION OF BIRD LIFE.

THE birds of Canada will soon have flown from her—she is brutal in her treatment, and the man with the gun who pots at anything and everything should be held up as a moral traitor to the land of his birth or adoption. Perhaps it may be the immigrant is still told that a revolver is necessary to protect one's hide in the fair Dominion of ravenous wolves and hungry bears. A young man from the Old Country actually came possessed with such a firearm, having been told of the wild beasts in Ontario; stories gathered from books far out of date. His first location was Yonge Street, Toronto. A bear there is with a perpetual grin, but he belongs to the long ago, when raccoons ran about Rosedale, and trilliums haunted the now busy hives of industry. There is a wild bird Act, to the best of my belief, but it is as efficacious as giving a millionaire a dime. This shooting of birds, in some cases the best friends the farmer has, is sweeping away the choirs of the air, infinitely preferable to the choirs of earth. A strong hand is necessary here, and surely with the incoming of thousands of immigrants from England, where the lark, the nightingale and the little robin redbreast trill their songs in the great firmament of Heaven, or in wood and copse, should soon have a voice in a matter that is something more than

fanciful. It should be made punishable to wear anything that has suggested cruelty to bird-life; ospreys, humming-birds, and many more that could be named, and then perhaps a great blot on our land will have gone. This is a matter for every reader of Church Life to take a part in, and with its increasingly powerful influence something will be done to check a senseless, wholesale, indiscriminate, and let us hope, ignorant slaughter. Owners of estates should "fire" anyone shooting birds or animals that inflict little or no harm, and in one case, an owner, of consummate kindliness to everyone, has a fixed rule—shooting bird or animal with the full knowledge that such is against his wishes, must receive the severest penalty the law allows, even if such law means imprisonment without the option of a fine.

The Beony or Peony.

Canada is a great country for the peony. Its huge scented clusters seem to fit in with the vastness of their surroundings, and it is noticeable that not a few of the country's most beautiful trees and shrubs and plants come from China and Japan. We have the Tartarian Honeysuckle, for instance, (*lonicera tartarica*), the strong, leafy bush, now pink with thick clusters of flowers, the lilac, and the peony, of both the herbaceous and mountain types. The herbaceous peony is the kind that is now embellishing our gardens, and the wonderful flower array is the result of crossing certain species to produce a group in which variety of coloring is the most beautiful characteristic. It is a pleasure to know that these notes are appreciated, but to gain a real knowledge of any family of plants, read as well as practice. Many collections are in bloom now in the Dominion, and the most satisfactory way is to visit several, note-book in hand, and choose those kinds that appeal most to one's imagination. There are large singles and doubles, and flowers that seem like our big waterlily with a scent as sweet. The beginner in gardening seems to have a false conception of a plant's capabilities, and one is that the mixed or herbaceous border is the only place in which it will exist.

The peony shows its beauty best when away from neighbours—as in a group on the fringe of woodland, by a shady path, and in the green distance, a splash of colour lighting up the verdure, just as if a ray of sunlight had wandered there. The border is not for the peony, and the shade and cool verdure prolong the beauty of flowers that are far too fleeting. The soil required for the greatest success should be moist loam mixed with manure, and planting take place in spring. One of the chief notes of colour in early summer in Sir William Meredith's garden in Toronto is the peony.

Whittier on Nature.

One drowsy afternoon I was looking through the works of Whittier, and came across some lines that seem to bring fragrant thoughts in these idle summer days. The poet lived the life of a farmer. At an early age he "was set at work on the farm and doing errands for my mother, who, in addition to her ordinary house duties, was busy in spinning and weaving the linen and woollen cloth needed for the family." His aunt made delectable squash pies, and the Holy Word was read day by day in the humble God-fearing household. Would that the same spirit of simple prayer to Almighty God filled our households to-day. The prayers uttered in those sturdy homesteads made great men and therefore great nations. "The Squash Pie," the singing kettle on the hob, the Holy Word, the household brought up in the fear of our Lord, the little wooden church, whatever the form of religion, an atmosphere so holy brings a richer blessing in the sanctuary of God. Many years ago the writer was in the heart of Buckinghamshire in England. A warm summer day, rooks circling in the elm tops, and roses over hedgerows and tangled thorn. Down the pathway from the House of God came the villagers from evensong, and the bell of a neighbouring convent rang out the Angelus. God's presence seemed there in some special way. Have we not felt it, when we have got away for a few days or even a few hours, from car tracks, the janglings of life, even the crush of worshippers in our city churches —the nearness of God? It is wholly true that all knowledge does not come from school. The biggest "thickheads" at the desk have sometimes changed into brilliant men, men perhaps, as Whittier, who in childhood have drank the rich wine of Nature, when those set over them were too ignorant to discern the forming minds of their young charges. The following words of Whittier seem to bring the country to the town, and may perhaps open out a chink in our own door that separates us from Nature, now in her merriest, sunniest mood:

Knowledge never learned of schools,
Of the wild bees' morning chase,
Of the wild-flowers' time and place,
Flight of fowl and habitude
Of the tenants of the wood;
How the tortoise bears his shell,
How the woodchuck digs his cell,
How the ground-mole sinks his well;
How the robin feeds her young,
How the oriole's nest is hung,
Where the whitest lilies blow,
Where the freshest berries grow,
Where the groundnut trails its vine,
Where the wood-grape's clusters shine;
Of the black wasp's cunning way,
Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!
For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks.

Econonmy is of itself a great revenue.—Comtelburo.

Synod of Rupert's Land

THE annual meeting of the Diocesan Synod began on Tuesday the 3rd inst., and continued through Friday the 6th. There was a celebration each morning in Holy Trinity Church, Winnipeg, during the sessions, and the business sessions were held in the new Trinity Hall adjoining the church. Addresses were given at the early service by Rev. Dr. Robinson, Warden of St. John's College, Rev. F. C. C. Heathcote, rector of All Saints', Winnipeg, and Rev. D. P. J. Biggs, rector of St. Mary the Virgin, Brandon. Rev. Canon Jeffery was re-elected secretary-treasurer and Mr. J. G. Dagg, lay-secretary. The Primate's charge was read on Tuesday morning and the Synod service took place on the same evening, the sermon being preached by His Grace the Archbishop of Sydney, N.S.W., Primate of Australia. The Synod confirmed and thus brought into force a change in the constitution by which all the rural deans became members of the executive committee *ex officio*. The adoption of a Canon on Patronage was at last effected. Nominations to vacant parishes which have accepted the Canon will in future be made to the Archbishop by a board consisting of three diocesan and three parochial nominators with the Archbishop's deputy as chairman. The report of the general missionary Dr. Page was ordered printed and distributed. The report of the committee on the division of the diocese gave rise to a long and animated debate. The principle of division was approved but nothing further is to be done until such time as the necessary funds shall have been secured. A motion to rescind the proposed legislation re

The Archbishop of Rupert's Land.

The Metropolitan See

was warmly debated. The speeches were of a high order, and the arguments for retaining the election of the Bishop on the one hand and those for the advantages of the fixed Metropolitancy on the other were urged with seemingly equal force, but the final decision was in favour of the proposed arrangement by which this diocese is to remain the See of the Metropolitan, the appointment of Metropolitan to be made by a committee of the Provincial Synod. A delegation from the Brotherhood of St. Andrew addressed the Synod and a resolution was adopted expressing hearty sympathy with the Brotherhood and its work. The principle of the Quebec system for the payment of stipends was endorsed as also the

Increase of the Stipends

of married clergy to at least $1,000 a year and a house, and the executive committee was asked to meet within ten days and arrange to bring the same into effect. The committee on the preservation of parish records and on a system of parish book-keeping was instructed to finish its work without delay and adopt books for use in all the parishes. Satisfaction was expressed with the progress of the Sunday school work in the diocese, and the apportionment of the S. S. Commission was accepted for the future, the same to be on the same basis as that for the M.S.C.C. Canon Murray was thanked for his splendid efforts in connection with the late

Mission of Help,

and the committee commended for its proposal to carry the work forward by holding missions as far as possible in those districts not hitherto reached. A delegation to the W. A. reported kindly greetings and the willingness of the W. A. to provide $500 towards placing the clergy in good standing on the Beneficiary Funds.

The Elections

resulted as follows: General Synod, clergy, Rev. Canon Murray, Rev. Canon Matheson, Rural Dean Heathcote, Rev. W. Bertal Heeney, Archdeacon Fortin, Dean Coombes, Rev. D. P. J. Biggs, and Rural Dean Reeve. Laymen, Messrs. J. G. Dagg, Chancellor Machray, Judge Curran, Hon. G. R. Coldwell, Dr. Speechly, Sheriff Inkster, G. W. Baker and J. F. Argue, M.P.P.

Provincial Synod, clergy, Canon Murray, Rural Dean Heathcote, Canon Matheson, Rev. W. Bertal Heeney, Dean Coombes, Rev. D. P. J. Biggs and Rev. R. B. McElheran. Laymen, Messrs. J. G. Dagg, Judge Curran, Chancellor Machray, Dr. Speechly, Hon. G. R. Coldwell, Jas. Argue and Sheriff Inkster.

Executive Committee, clergy, Rev D. P. J. Biggs, Rev. H. O. N. Belford, Rev. W. B. Heeney, Canon Murray, Canon Matheson and Rev. R. B. McElheran. Laymen, Jas. Argue, Judge Curran, Hon. G. R. Coldwell, J. G. Dagg, Dr. Speechly, W. M. Crichton, Capt. G. F. Carruthers, Sheriff Inkster, G. W. Baker and E. D. Martin.

Board of Management of M. S. C. C., clergy, Canon Matheson and Rev. R. B. McElheran.

Laymen, Judge Curran and Dr. Speechly.

Diocesan Nominators, Canons Murray and Matheson and Judge Curran.

When the world opens to you as a plan of God, when all existence is vocal with His meanings, when His intentions thread the universe so that he who reads human progress, in its largeness or in its littleness, reads God's will—that is "seeing God."—

Synod of Toronto

"The Danger is . . . lest the Church should find herself with walls trodden down, her thought chaotic."

THE BISHOP UPON THE SPIRIT OF IMPATIENCE AND "UNTRIED MOVEMENTS"

A peaceful successful session—Gratifying results from Diocese's recently assumed position in Public Institutions—Widows and Orphans' improved benefits—Diocesan Missionary Secretary appreciated.

THAT the Annual Service and the Missionary Meeting shall be the outstanding features of Toronto Synods of the future was the expressed determination of the Bishop in the closing hours of the session held last week. As a matter of fact the service and the missionary meeting were the outstanding features of the recent session and from that we believe it followed that the Synod was in every respect

ONE OF THE MOST HELPFUL AND SUCCESSFUL

ever held in the Diocese. There was of course the customary feast of figures and of measuring up by statistics and a certain amount of caustic criticism, but the atmosphere at no time became surcharged with statistical provocativeness, as so often has been the case, with resultant explosions in the course of which much damage would be done to reputations for sincerity and brotherly love. Possibly past explosions may have had a salutary effect and the after sense of shame may have caused greater difficulties about hammering statistical gun cotton with personal purpose or party prejudice. Be that as it may the sixty-first session came nearer the ideal than many of its predecessors; and for that everyone must be devoutly thankful. There were one or two explosions which, while marked by a considerable noise, were confined to the narrowest possible limits in origin and in effect, causing no further damage than the loss of time and dignity which Synod suffered in being thus regaled.

SERIOUS POSSIBILITIES LOOMED UP

at one stage when the Venerable Archdeacon of York, having secured a suspension of the rules for this purpose, introduced a motion extending fraternal greeting to the Presbyterian Congress and praying for co-operation. Possibly there was nothing in the motion as intended and formed by the mover which any member of the Synod would not be willing to assent to, but the interpretation that might be put upon it by the recipients, in view of recent events made for uneasiness in more than one quarter. The Venerable Archdeacon of Simcoe

TOOK A STRONG STAND

in this connection and discussed the introduction of the motion, against the adoption of which he did not hesitate to speak firmly, at the same time expressing his own sense of thankfulness that there was cordial feeling between the two bodies. The Hon. S. H. Blake expressed the opinion that it would have been as well under the circumstances if the motion had not been introduced, but as it had been, it would be "ungracious" to the Presbyterians not to adopt it. This was evidently the view of the great majority of Synod, as a motion to refer the resolution on fraternal feeling to a committee to report

The Bishop of Toronto.

on the following morning received the votes of not more than 20 per cent. of those present, the original motion being finally carried by a very large majority. Without mentioning it by name the Bishop in his charge referred to the Circular Letter and Appeal for Unity as

ONE OF THE SIGNS OF THE IMPATIENT AND DESTRUCTIVE TENDENCIES OF THE AGE

which he much deplored, and appealed to all to uphold their Bishops in maintaining the sacred trust committed to them.

In language not less pointed the Bishop let it be understood at subsequent periods of the session that he

DOES NOT INTEND TO SUBORDINATE

the order of the Church to fit the "permissive laws" of the state or the ideas of other bodies in respect of matters of undoubted importance but which have had a place for centuries in the Church's order. One was the publication of banns of marriage. The State, with certain safeguards recently added, requires a license, or the banns to be published once. The prayer book requires the banns to be published three times. "Expediency" had its champions in one or two who would be satisfied to publish the banns only once if the alternative were that the contracting parties would be married by license.

"BETTER OBEY THE STATE LAW THAN BREAK THE CHURCH LAW,"

said the Bishop. "I expect that no priest in this diocese will stultify himself by consenting to publish the banns only once."

The other matter was that of a "Universal Bible Sunday," in connection with which a motion was introduced pledging the sympathy, support and co-operation of Synod. The mover took occasion to point out that those at the head of the movement in New York were endeavouring to arrange that Bible Sunday should be the Sunday nearest to December 4th, which would coincide with the second Sunday in Advent very often. This failure to recognize the motion that the Church has an unalterable "Bible Sunday" on the second Sunday in Advent was not acceptable to Synod, but amended on motion of Provost Macklem by the insertion of the words "providing such Bible Sunday be the second Sunday in Advent which may be otherwise described as the third Sunday before Christmas," it was adopted unanimously. The Bishop said it must be clearly understood unless the Sunday selected were the second Sunday in Advent, no application need be made to him to issue a pastoral calling upon his clergy to observe Bible Sunday. The Church's year and the order of Sundays were in danger of being mutilated beyond recognition to the great hurt of all concerned by the proposals from time to time to provide "special Sundays" for all kinds of works and movements of moral and social character. It had a jarring effect when one clerical member of Synod rose to suggest that the use of the term "second Sunday in Advent" would make other bodies "antagonistic."

FOR OVER 200 YEARS

the Church has made provision for a Bible Sunday. Collect, Epistle and Gospel for the second Sunday in Advent, and, if the priest be loyal to his prayer book, the sermon on that day bring to the people a special message on the comfort and power of and need to read, mark, learn and inwardly digest the Holy Scriptures. To hesitate to proclaim the Church Bible Sunday as the "second Sunday in Advent" because the term might make others "antagonistic," would have indicated a spirit of fear rather than a sound mind, and would, we imagine, have begotten among the others a feeling of pity and contempt.

THE WORK OF THE DIOCESAN CHAPLAINS

and their assistants, in public institutions, commended itself very strongly to Synod. Without a dissenting voice provision was made for a stipend of $1,700 for an additional member of the staff whose special duties would be connected with moral and social reform. His work will be carried on under the direction of Ven. Archdeacon Ingles, the chief chaplain to whose faithful services high tribute was paid by the Bishop, Dr. N. W. Hoyles and others. It is only within the last two years that the Church of England as a diocese has provided the machinery whereby she could take her proper place in the work in public institutions, and it was decidedly interesting and encouraging to notice that among those who, at this session were most enthusiastic in championing the work of the chaplains and in seeking to extend their operations, were some who for several years "foresaw" in the appointment of chaplains for such work all kinds of disaster, and opposed accordingly.

A vigorous effort was made by Canon Plummer, Professor Cosgrave and others for legislation that would

GIVE WOMEN EQUAL STATUS WITH MEN

as members of the vestry. It was pointed out by these speakers that in many, if not most parishes, the

greater part of the lay work was done by women, but for their help many a parish priest would indeed be in a sorry plight. ,as it was the exception, and not the rule, where the men took the personal interest they should do. Logic and eloquence failed to capture a majority, Synod preferring to "bear those ills, but have those fly to others we know not of."

The proposal of the Special Sub-Committee on Lay Representation for representation on a graduated scale which would make possible a Synod of 800 or 900, did not commend itself to Synod as fit for acceptance at the present time.

The report of the Diocesan Mission Board and that of the Diocesan Missionary Secretary call in strong tones for a more ready recognition of the spiritual needs of the back parts of the diocese by those who offer themselves for the ministry. "The Board earnestly asks that the coming year may be marked by the presence in the Church of a spirit of faith and a determination that our own diocesan work shall not suffer from the lack of men. There is a call to the sons of the diocese to fulfil the ministry which lies nearest to their hand and is their first responsibility. . . . We have thirteen missions to which there are not fewer than seventy-one congregations. . . . There is no lack of money to support the needed clergy, and in nearly every case the congregation would welcome a clergyman with open arms."

His close touch with, and accurate knowledge of, the diocesan missions, and his self-sacrificing efforts brought to Archdeacon Warren warm words of grateful appreciation from the Bishop, and from Synod, on motion of Mr. S. H. Blake, a stipend increased to $2,000.

The committee on the state of the Church sounded a note which proclaims the great need of the Church, closer and more consistent recognition of the duties of a Churchman, and an effort to, wherever possible, provide daily services. A criticism of this was to the effect that it was not "practical," the report should have pointed out the need of personal practical work, the critic evidently overlooking the fact that the admirable personal practical work he spoke of would be a necessary manifestation of the fruits of the sacramental life.

The sermon by the Very Reverend the Dean of Niagara at the opening service, in which not only the clergy of the diocese but the members of the Lay Readers' Association took part, was a fitting inspirational message.

With expressions of regret and of appreciation of his faithful work for several years as honorary clerical secretary, Synod heard Archdeacon Ingles declare the nomination for that office, and on his motion, unanimously elected the Rev. W. J. Brain.

The increase from $250 to $300 of the amount paid to widows of clergymen on the W. and O. Fund, and the abolition of the collection on the death of a clergyman, and the substitution therefor of an immediate payment by the committee to the widow or orphans of $150 were pieces of legislation on which the W. and O. committee are to be heartily congratulated.

A list of the members of the executive and standing committees and of the mission board will be published next week.

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All Aboard

(*Continued.*)

ALL greatness has its limitations, and so one finds the generous man with a mean temper, the greatly living woman without any tact, and the innocent, lovable child full of an undisguised selfishness. Cities are like people—they have their idiosyncrasies, their great qualities and their own peculiar meannesses. Some are harder to understand than others, some do not pay for understanding, and some few repay well and generously. But that is always the old city. The young can never repay like the old, they lack the experience, the flair of real abandonment. We often associate reckless giving with the young, but we are really wrong, for the young give in ignorance, under the spur of emotion, to satisfy a desire of gaining either a return or experience. The old are too wise for that. They have learned that for giving there is but one completely satisfactory and invariable law—give, but expect not, give for the joy of giving, even though the present be squandered, as it often is and often will be. So, too, with a big city. She expects nothing of you. You may take her, or leave her alone—flout her or love her, but to the seeker there will always be the heart of life under the shrivelled and shrunken exterior.

Canada has few old cities, and they strike one as old maids rather than matrons. Montreal is the untidiest old maid that ever lived. Her streets are a disgrace, her unkempt appearance desolating. Some say the reason lies in the fact that she is Roman Catholic. The Roman Church owns property that runs up into the millions, but she pays no taxes. She takes, but never gives. If there are improvements to be made, the city must do its own share and hers, and pay for both. It is incredible, is it not? What a strange religion that must be that has only one cry, like the daughter of the horse-leech! The old part of Montreal has a fascination all its own—it takes one back to the days of the *seigneurs,* and the *coureurs du bois,* and the *habitant* class is but little changed. This part of the city is redolent of France, the France of the Provinces, not of Paris. It shows a sense of circumscribed ideals, lives that are crowded close together, very careful of spending, and yet having something of the old-world politeness. One almost regrets seeing the modern buildings now being put up, for Montreal is keen on the dollars. Such a remark may seem to contradict the other statements just made, but as a matter of fact, the business enterprise is not French, but English, and always the two peoples are drifting apart, miles apart—they seem unable to comprehend each other. One of these business enterprises is seen in the founding of the Ritz hotel. Like most Canadian cities, Montreal until lately has had no hotel that was first-class in every way; now that she has the Ritz she has the best, but it is open to question whether she will want to pay for it. Like all big cities, too, there is a steady exodus from the old residential streets into the newer, more distant and more fashionable parts—in Montreal it is up the slight rise at the back of the city, which goes by the dignified name of the "mountain." Montreal is growing steadily, and is indeed a most attractive city, but, with all her attractiveness and growth of wealth and population, one wonders whether she will continue to hold her royal position as the premier city of the Dominion. There are signs that point to the negative, for Toronto is rapidly becoming not merely a place almost as big as Montreal, but is also developing a financial position which promises to run the latter very close. Again, it is quite within the bounds of probability that in the next twenty years a Western city may surpass them both, and in fifty years who can say whether the financial headquarters will not have passed from the Atlantic to the Pacific side of the Dominion?

We are wandering too far, however, in the regions of speculation, and must return to matters nearer home. Visits always suggest many things for consideration, and the chief one suggested to the writer on this occasion was the question of casual acquaintances. As one goes visiting old friends, and they all protest how delighted they are to see one, one begins to question how far one is genuinely glad to meet the casual acquaintance. It means a dinner or a lunch, or both, but, what is more trying, it means the overhauling of one's old actions and memories. The host tries to recall his visitor's likes, and still more his dislikes, but he does not remember, and there's the rub. As a result, there must be a careful effacement of self, and a careful attention to what he says, so as to be able always to acquiesce in his fancies. The visitor, on his part, probably airs subjects that he does not care much about, to try and see what his host or hostess is really interested in, and so on both sides the conversation is an exchange of false values, both participants are bored, and each wonders how it was that one's dim recollections of the other half of the conversation were that it used to be interesting. Social life leads to a great deal of falseness, because one is too busy to remember one's friend's past, and too often absorbed in making one's own way in the world, and in playing the game, to have any real definite views of one's own left with which to make a centre for an interesting conversation. After all, however, is it not just the same old problem that meets one everywhere in one's relations towards one's fellowmen? We may meet a human being for a few minutes only on a train, or we may visit another with whom we have a life-long friendship, but always there is the unknowable in either of them that we never seem able to comprehend. We may get glimpses of it, but we never really grasp it, and a slight change in circumstances, or a brief separation, may cause us to lose even the little understanding we seemed to have gained. The only thing to do is to accept the fact, and under all circumstances be as natural and unself-conscious as possible—one of the greatest things to be desired, and yet indeed not unattainable.

We came home with two definite joys as the result of our rest cure—a *souffle* at the Ritz-Carlton grill room, and a comfortable pair of boots.

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ALGOMA

SAULT STE. MARIE.

ST. LUKE'S PRO-CATHEDRAL.

On the Feast of St. Barnabas there as held a united meeting of the anches of the Women's Auxiliary the parishes of St. Luke, St. John e Evangelist and Korah.

As diocesan president Mrs. R. onside was in the chair and read e address which she had just re- rned from delivering to the W. A. iocesan Conference at Haileybury. he dwelt upon the connection of e W. A. with the M. S. C. C. and e responsibility of the former to- ards the women and children of the issionary spheres allotted abroad.

The Bishop congratulated the ited gathering. He urged the embers to rise above the spirit of ngregationalism to a more truly atholic" outlook. One great de- e and aim of his he also urged in rnest tones upon them individually d corporately, viz., to strive with ery effort to make the diocese f-supporting.

The president of St. Luke's W.A., rs. Read, gave a report of the aileybury Conference. The con- rence was educational in character. showed the growth of the W. A., work and interest. A $4,600 in- ease on the past year had been voted chiefly to parochial needs. he Thankoffering at the confer- ce was $140. This, together with extra-cent-a-day, $152 and the e membership fees, $200, was ought up to $500, and given to the shop for work in the diocese. The nior Branches' $50 to the child- n's' hospital in Honan, the Babies' anches, $50, to the Girl's School, ngra, India. The diocesan pledge s increased by $150.

Mrs. P. C. Campbell then read the asurer's report, the extra-cent-a- y and the leaflet report.

Mrs. Foster read the report of the bies' Branch.

The rector, Canon Brooke, after congratulatory remarks, suggested the forming of a "Look-out" committee in each branch to gain new members. He also asked questions about the method of apparently crediting branches with "missionary" efforts for work done only for the parish itself.

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The Bishop ordained the Rev. Herman Enos Pelletier and the Rev. Thomas Henry Young to the priesthood on Trinity Sunday.

The former has charge of the mission of Elk Lake, and the latter of that of Massey. The Venerable Archdeacon Gillmore, D.D., and the Rev. Canon Brooke, M.A., rector of St. Luke's, and the Rev. B. P. Fuller took part in the laying on of hands.

BURK'S FALLS.

The Bishop of Algoma spent a day that will probably rank as the Church Festival anniversary in future.

The new Church dedicated to "All Saints'," June 1st, was actually completed during Lent, but the joy of such a festival called for a more suitable season. Hence the postponement.

Rev. Canon Allman, B.Sc., is indeed to be congratulated together with his whole congregation on the completion of the work.

At 10 a.m. the service of Consecration took place, the Bishop preaching from the Psalm of the Consecration Service, "Oh how amiable are thy dwellings Thou Lord of Hosts:" and inculcating the true and deep love that each should have for the House of God.

The service in the afternoon was that of Confirmation. The Bishop also preached in the evening.

It will be recalled that the old church was destroyed by fire five years ago. The new one is, of course, paid for.

GRAVENHURST.

Amid somewhat unusual surroundings but not without a beauty of its own, the rite of Confirmation was administered on May 29th, by the Bishop in the Sanatorium of "Minnewaska." The candidate was not able to leave the bed, the Church came to the bedside. Also in the "Free" Sanatorium the service of Confirmation was held and quite a little congregation were witnesses.

BRACEBRIDGE.

On the same day in the Church of St. Thomas, the Bishop found a crowded church, and confirmed twenty-three persons. This church has been greatly embellished by the surrender on the part of the old seats to new and neat modern furniture.

MUSKOKA.

On May 30th, the Bishop examined the growth and condition of this station which is under the care of Mr. P. A. Paris, resident student. Mr. Paris has a new church and new mission, and at a service of Confirmation presented two candidates.

SHEGUINDAH, MANITOULIN ISLAND.

The Island in particular and the diocese in general, will miss the Rev. G. Prewer, from Sheguindah, after August. Mr. Prewer has accepted the position of Principal of the Indian School, Chapleau.

MANITOWANING, MANITOULIN ISLAND.

The diocese welcomes the Rev. W. H. Trickett, who is to be stationed at Manitowaning or at Sheguindah. Mr. Trickett has done good work especially among the Indians, in the diocese of Athabasca, and after six months' rest in England will renew the same special type of pastoral on the Manitoulin Island.

MURILLO.

Another new clergyman among us is the Rev. E. G. Heaven, who is now deacon in charge of the work at Murillo. He comes to us from his studies in London, Ontario, being transferred from the diocese of Calgary.

ST. JOSEPH'S ISLAND.

Mr. W. C. Dunn is now well installed at Morrisville and has charge of the school for Indians. In addition to this he is student in charge of services at Morrisville.

PARKINSON.

Mr. O. L. Jull, student from Lennoxville, will take summer duty here.

ENGLEHART.

Mr. R. Fleming, of Lennoxville, also will work at Englehart during summer.

BEAR ISLAND.

The student in charge of Bear Island, Lake Temagami during this summer is Mr. C. F. L. Gilbert, from Lennoxville.

TORRANCE.

Mr. Eric Montizambert, student of Trinity College, has charge of the mission at Torrance.

—

Mr. R. M. Fairburn, student of Trinity College, is travelling agent of the Church Camp Mission, and at work in camps of the C. N. R. between North Bay and Capreol.

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ST. JOHN THE DIVINE.

On Wednesday, June 6th, a splendid meeting of the W. A. was held in the rectory. The Hon. President, Mrs. W. E. Bigwood, presided. The summer's work was outlined and plans were made for holding a garden party, in the near future, on the beautiful grounds surrounding Mr. Bigwood's house. It was very much regretted that a delegate had not been sent to the diocesan annual at Haileybury. After 5 o'clock tea had been served by Mrs. Weary all attended Evensong.

CALGARY

The annual meeting of the Diocesan Board of the Women's Auxiliary was held in the Paget Hall, Calgary, on June 4th, 5th and 6th. The meetings were opened with a celebration of the Holy Communion in the Pro-Cathedral, the Bishop being the Celebrant and Archdeacon Hogbin preaching the sermon.

Noonday prayers on the 5th and 6th were taken by the Revs. A. P. Hayes and H. Montgomery, both of whom gave short addresses.

There were 104 delegates and officers present from all over the diocese, one even coming from Edson—over three hundred miles from Calgary and one hundred and twenty-five miles west of Edmonton. The reports of the different officers were very encouraging. Sixteen new senior branches were formed during the year, and 4 girls' branches. The membership of the Women's Auxiliary is now 1,704, an increase of 372 over last year. The total amount raised during the year amounted to $3,419.49. Eight diocesan life memberships were given during the year, as follows: To Mrs. Brockbank, Mrs. Benson, Mrs. Krans, Miss Cox, Miss Heeney, Mrs. H. Akitt, Mrs. S. Houlton and Deaconess Mary. Mrs. W. A. Geddes and Miss Pinkham were made general life members

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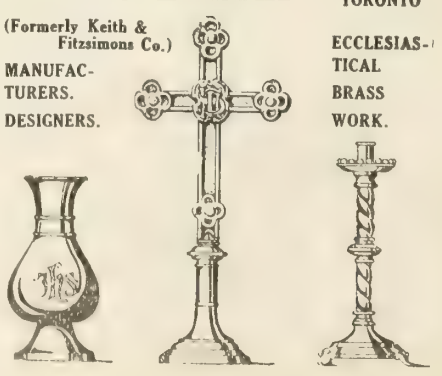

during the year. At the present annual meeting Mrs. W. H. Mitchell,, diocesan treasurer, was made a general life member and Mrs. W. J. Melrose, Edmonton, and Mrs. Murrell-Wright, Lethbridge, diocesan life members. Splendid papers were given at the meeting by Mrs. Geo. Web, Edmonton, on "Girls' Branches," by Mrs. Murrel-Wright, Lethbridge, on "Woman's Influence." Mrs. W. J. Melrose, Edmonton, read Mrs. Kuhring's paper on the new clause to our members prayer:— "May those of us whom Thou hast called to service hear and obey Thy voice." Miss Campbell spoke of work among Zenanas in India.

A demonstration "Study Class" was given by Mrs. W. A. Geddes, who also told of different ways of conducting a class.

The Thankoffering amounted to $216.10, $105.05 of this was designated. $35.00 from E. C. D. Fund was voted to Peigan Hospital and $50.00 to the Women's Hospital, Honan. $25 is to go to Fernie to help build a church, if the consent of the Bishop of Kootenay is obtained. The balance of E. C. D. Fund is to go to Indian work in this diocese. Mrs. Melrose designated her life membership money to the upkeep of a bed in the hospital at Honan. The bed to be called "The Mary Bernard" bed in honor of our president. Miss Warden, Edmonton, gave a description of the work at the St. Barnabas Nursing Home, Onoway, and thanked the Women's Auxiliary for their gift of $300. A letter to the same effect was read from the Rev. W. G. Boyd.

Mrs. W. A. Geddes, Mrs. W. H. Mitchell, and Mrs. H Akitt were elected to attend the annual meeting of General Board held in Toronto in October.

CLERICUS.

The monthly meeting of the Calgary Clericus was held on Thursday, June 5th, in St. John's Parish, East Calgary. There was a celebration of the Holy Communion at eight o'clock breakfast, at the kind invitation of the rector, at nine, followed by the ordinary meeting.

The chief business was the adoption of a constitution for the Clericus, and in accordance therewith, the Bishop was elected president, the Rev. H. Montgomery, chairman, the Rev. C. W. E. Horne, secretary.

EXECUTIVE MEETING.

The regular quarterly meeting of the Synod of the diocese of Calgary was held in the Synod office on June 6th, with the Bishop in the chair. There was a good attendance of members, and a large amount of business was transacted. In addition to the routine business, and the reception and consideration of the various usual reports, a considerable amount of time was spent in preparations for the Synod meeting which takes place on June 15th.

A bundle of amendments to the constitution were read and considered, and several amendments, important in their nature to the Canons of the diocese were referred to the Committee on Canons and Rules of Order for report to the Synod.

It was decided to make provision for the appointment of city missionaries for Calgary and Edmonton, so soon as a clergyman qualified to fill such office could be secured. Their duties would be to take up the "loose ends" of work which at present are beyond the city parochial clergy; to nurture and help the establishment of new parishes and congregations urgently needed in the outskirts of both places.

RURAL DEANERY OF RED DEER.

The following clergy were present at the Chapter meeting at Castor: The Venerable Archdeacon Dewdney, of Alix; the Rev. C. W. G. Moore, of Red Deer; Rural Dean, the Rev. O. Creighton, of Alix; the Rev. W. H. F. Harris, of Stettler; the Rev. A. D. Currie, of Pine Lake; the Rev. D. G. Schorfield, of Coronation; the Rev. T. Mitten, of Bentley, and the Rev. M. W. Holdom, of Castor.

On the first evening in the presence of a large congregation the Archdeacon representing the Bishop of the diocese, dedicated the west end of the church, and also the altar, lectern, pulpit and bell to the glory of God. The Rev. O. Creighton preached a thoughtful and convincing sermon. Mr. R. Paradise, Mus. Bac., is to be congratulated on the musical part of the service. Noticeable among the congregation were two or three Russian Orthodox Christians, some of whom have been using the chuch for their devotions while working for the C. P. R. in the town.

There were celebrations of Holy Communion each morning at 7.30. Matins was said at 10 and Evensong at 8. Most of the time on Tuesday, June 3rd was taken up with discussing Synod which will meet in July at Calgary.

Three resolutions were passed and sent down to the Executive Committee to be brought up at the Synod. The first aimed at a reform with regard to the system of paying clerical stipends; the second dealt with the electing of the executive committee, and the third asked that Synod might be extended one day for discussing other questions of vital importance besides business.

On Tuesday evening the Rural Dean read a paper on Community Life within the Church. He pointed out the need of extending this side of church work in the West, and this opinion was endorsed by all the following speakers.

On the Wednesday morning the Rev. D. G. Schorfield read a very thoughtful paper on the catechist-student system in the Saskatchewan diocese, paying a tribute of praise to Principal Lloyd for his excellent work. The afternoon was spent in visiting the Roman Catholic Hospital, bathing in the Beaver Dam Creek and eating ice cream. The delegates left on the Thursday morning train.

COLUMBIA

The United Clericus of the Dioceses and Jurisdictions of Oregon, Olympia, Spokane, Columbia, New Westminster, Caledonia and Kootenay, was held at Victoria on May 27th, 28th and 29th. Fifty-six clergy, representing eleven dioceses, were present.

The proceedings commenced with a service in Christ Church Cathedral on the evening of the 26th, the Rt. Rev. the Bishop of New Westminster being the preacher. On Tuesday 27th there was a Celebration of the Holy Eucharist at the Cathedral at 8 a.m., followed by breakfast in the Cathedral school house. Matins 10 a.m. and the first business session at 10.30, when a paper on "The place of the Supernatural in Christianity" was read by the Rev. E. R. Bartlett, of New Westminster. The discussion on the subject was opened by the Rev. Principal Seager, of St. Mark's Hall, Vancouver, and was summed up in an able speech by the Very Rev. the Dean of Columbia. In the afternoon a paper on the "Relation of the Child to the Public Worship of the Church," was read by the Rev. C. R. Littler, B.D., Rev. H. S. G. Buttrum, of Vancouver, opening the discussion, in which the Rev. A. Hume-Smith, of Vancouver, Rev. E. G. Miller, of Victoria, Rev. H. G. Collison and the Bishop of New Westminster took part. A most enjoyable reception was given by the Dean and Mrs. Doull in the rectory grounds.

On Wednesday, 28th, the Clericus met at St. Saviour's Church, Victoria West. Holy Eucharist 8 a.m., breakfast 9 a.m. Matins and business 10.30 a.m. An able and interesting paper on "The Attractions of Modern Cults" was read by the Rev. C. G. d'Easum, of New Westminster. The discussion was led by Rev. H. S. G. Buttrum and Rev. H. W. Simpson, and was continued with keen interest by a large number of speakers.

In the afternoon the visiting clergy were taken for a motor drive round the beautiful Saanich peninsula and were entertained to supper by the Rev. T. C. Des Barres, rector of Sidney, returning to the city in time for a public meeting in the Alexandra Club, when the Rt. Rev. the Bishop of Spokane, the Rt. Rev. the Bishop of Oregon and the Rev. Principal Seager delivered telling addresses on "Some Practical Problems of Religion."

Thursday, May 29, the Clericus reassembled at St. Barnabas Church. Holy Eucharist 8 a.m., breakfast 9 a.m., business session 10.30 a.m. An excellent paper on "Poverty and its Prevention," was read by the Rev. F. K. Howard (Oregon) and followed by an able and exhaustive discussion led by the Rev. Dr. Morrison (Oregon), and the Rev. R. Connell, of Victoria.

Lunch was served in St. John's school room, and the afternoon session held in the same building, when Rev. E. G. Miller, of St. Barnabas, Victoria, read an excellent paper on "Reunion of Christendom." Neither of the selected speakers were able to be present to open the discussion, the place of Rev. Principal Vance being taken by the Rev. E. V. Shayler, of Seattle, and that of Rev. F. A. P. Chadwick by Rev. Principal Seager. The Revs. C. H. Pelly, O. Bulkeley, H. H L. Seale, and others followed the two principal speakers.

At the time of adjournment the clergy returned to St. Barnabas' rectory, where a reception was held by Rev. E. G. and Mrs. Miller.

The Clericus, one of the most successful and interesting in a series of eleven or twelve was brought to a close by a service in the Cathedral, when the Venerable Archdeacon Scriven gave an address.

HURON

SANDWICH, SOUTH.

ST. STEPHEN'S.

The corner-stone of the new St. Stephens Church was well and truly laid by the Bishop of Huron, on Monday, the 21st ult., in the presence of a large congregation. His Lordship was assisted by seven priests of the district, including the Rural Dean. After the ceremony a sumptuous banquet was provided by the ladies of the parish. The Bishop then addressed the gathering, congratulating them upon their efforts. The Rev. Rural Dean Ward, Revs. D. H. Hind, D. H. Snelgrove, P. Harding and the rector, H. Dobson Peacock, also gave short addresses. The church, which is to cost $12,000, is built of solid brick and will have a good basement for Sunday school and social work. Leybourne & Whitney, Windsor, are the architects.

A copy of CHURCH LIFE was placed in the corner-stone.

KINGSVILLE.

On June 3rd, a reception was given by the members of the Church for Rev. J. M. Horton, late of Burford, who has been appointed by the Bishop as rector of this parish.

MONTREAL

The annual vestry meeting of St. Columbia's Parish, Kensington, was held on May 26th. The incumbent, the Rev. J. A. Osborne, was in the chair, and there was a good attendance. The incumbent reviewed the work of the past year. An increased attendance at the Holy Communion and at the other services has been a marked feature since the appointment of a regular priest-in-charge. The work of the Ladies' Aid and the recently formed Altar Guild have been supported and much appreciated by the congregation. The financial statement presented by the wardens showed that the receipts and special offertories had increased from the previous year by as much as 400 per

cent. All seats being free, nonconformists frequently attend, and are welcomed to all services by the incumbent and congregation. The Sunday school being fortunate in having an enthusiastic superintendent, has shown a considerable accession in numbers and efficiency, the only difficulty being in finding room for the 80 children and conducting the classes without interfering with each other. This drawback, it is hoped, will be remedied when the new church is built, the site for which has been already acquired.

NIAGARA

The matter of the appointment of a field Sunday for this diocese is still unsettled. Bishop Clark, who arrived home after an absence of about a week, stated that absolutely nothing would be done until the next meeting of the Standing Committees in October. His Lordship also said the date of the next Synod was unsettled, as this would not be considered until next October. A large number of the clergymen and lay delegates favour the meeting at an earlier date than first of June.

MILTON.

Grace Church.

A large and attentive congregation were assembled on the occasion of a Confirmation, when some fourteen persons were presented for Confirmation by the rector, Rev. O. F. Cooke. After the service a congregational meeting was held in the school room by invitation of the rector, when a warm welcome was extended to the Bishop, who in reply expressed his pleasure at meeting the members of the congregation. The Women's Auxiliary then served refreshments.

CHEDOKE.

At a meeting of the congregation of Holy Trinity Church, Mountain Top, Hamilton, held on Wednesday the 11th inst., it was resolved to proceed with preparations for the erection of a Sunday school building. The rector, Rev. Geo. Pugsley, is most enthusiastic about the undertaking. At the meeting a good beginning in the way of subscriptions was made, and a strong committee was appointed to collect contributions from the remaining members of the congregation and from the friends of the parish. The erection of Sunday school buildings in the diocese is proceeding quite generally.

HAMILTON.

A very impressive service was held in St. Mark's Church, Tuesday morning, 10.30, when Cecil James Stuart, grandson of John Stuart, formerly president of the Bank of Hamilton, and Mrs. Stuart, of revered memory as one of the first members of the Niagara W. A., was ordained deacon. With him were H. Griffin Hiscocks, of London, Ont. Both were ordained for the diocese of Qu'Appelle. The ceremony was performed by Bishop Clark, the candidates were presented by Sub-Dean Sutherland and the sermon was by Rev. Professor Jenks, of the Theological Seminary, N. Y. Rev. Canon Daw acted as Bishop's Chaplain, while Rev. Ensor Sharp, of Toronto, sang the litany. Dean Abbott and Rev. W. G. Davis were also present.

Mr. Stuart was born in Hamilton and received his education at Highfield, before going to Toronto University, where he received his degree of B.A. At New York Theological Seminary he took his M.A. degree. Mr. Hiscocks was born in Wingham, Ont. He received his early training in the home town, went to Toronto University, where he took his B.A. degree, afterwards going to the Theological Assembly N. Y., where he took his M.A.

ST. CATHARINES.

Ven. Archdeacon Perry and family left on Saturday for a visit to the Old Country. Before leaving, addresses were showered upon the rector and his wife, and their friends took advantage of the opportunity of expressing their feelings in a thoroughly tangible way by presenting Archdeacon Perry with a purse of gold amounting to $500.

ONTARIO

KINGSTON.

In St. George's Cathedral, Sunday morning, Dean Bidwell delivered an able and exhaustive reply to the recent attack made on the Anglican Church of Canada, by Bishop Ingham, of Sierra Leone.

At St. Paul's Church.—Sunday, both morning and evening, Rev. W. F. Fitzgerald dwelt on the same subject.

—

The Bishop of Salina, who was expected to preach the sermon at the Consecration of the Bishop Co-Adjutor having been prevented from doing so by ill health, his place will be taken by the Very Rev. J. P. D. Lloyd, D.D., Dean of Nova Scotia and rector of All Saints' Cathedral, Halifax.

—

The Bishop Co-Adjutor elect has appointed the Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's Church, to be his Examining and Domestic Chaplain. The appointment is a tribute to the general ability and scholarship of the vicar of St. Paul's who is a graduate of Trinity College, Dublin.

OTTAWA

PERTH.

A class of twenty-five were confirmed in St. James' Church on Monday evening by Archbishop Hamilton, of Ottawa. Twenty-three belonged to the parish of Perth, and two to Balderson. Of the Perth class, twelve were men and boys, and eleven women and girls. The candidates were presented by the rector, Rev. Mr. Clayton; Rev. Mr. Aborn read the lesson, and Rev. Mr. Brunet was chaplain to his Grace. Archbishop Hamilton came here from Carleton Place, with Mr. Rose, secretary of the Laymen's Missionary Movement, who spoke in the Church on Sunday and met a number of the men of the congregation in conference about missionary matters in the afternoon.

RUPERT'S LAND

Among the interesting items discussed during the Synod was that on the keeping of Parochial Records. The Rev. J. P. Smitheman moved that a Central Diocesan Registry should be kept in the Synod Office in Winnipeg. Objections were made that it would cause too much trouble to collect all the Registers of the Diocese, or even a copy of the same. Mr. Smitheman contended that if any of the records in the older parishes were destroyed there would be no records of the work—no records of births, marriages, and deaths. He instanced two cases at Fairford and Selkirk where the baptismal registers were the means of establishing certain claims to property. He said that the first missionary of the Church—a Chaplain of the Hudson Bay Co., was the Rev. John West, whose centenary will be observed in seven years. The first Bishop was the Rev. David Anderson, who was consecrated in Canterbury Cathedral in 1849; the second Bishop being Archbishop Machray, who governed the diocese from 1865 to 1904. The original diocese has now grown to nine. In conclusion he pointed out how appropriate it would be, if during the seven years before this Centenary, a new St. John's Cathedral and a new St. John's College were built.

Bishop Lightfoot says that the study of history is an excellent cordial for drooping spirits and Archbishop Matheson in a recent charge said:

"Let us ask great things of God in prayer and we shall do great things, whereof we shall rejoice."

—

The deacons ordained on June 1st have been appointed as follows: Rev. W. J. Hatter, Carroll; Rev. A. Birch, McGregor; Rev. E. K. Moffatt, Glenboro; Rev. W. B. Singleton, Bonnie Doon; Rev. D. Pierce-Jones, Russell; Rev. R. W. M. Ellison, Posen; Rev. T. Dewhurst, Griswold and the Sioux Mission. The Priests have been appointed as follows: Rev. C. E. Copeland, Gladstone; Rev. W. J. Finch, Moore Park; Rev. C. G. M. Littler, Durban; Rev. W. G. Holmes, Clearwater; Rev. H. Hoodspith, Cartwright, and Rev. J. A. Shirley, Curacy of St. James, Winnipeg.

TORONTO

Of the deacons recently ordained Mr. Jones is going to the mission of North Norway, in the Parish of St. John the Baptist. Mr. Ingles is going temporarily to the mission of Coldwater, in September he will become second assistant curate at St. George's Church, Toronto. Mr. Snartt is to be assistant curate to the Rev. A. J. Reid in the mission of Earlscourt in the Parish of St. Mark's, West Toronto. Mr. Jarvis is to be assistant curate at the Church of the Epiphany, Parkdale. Mr. Haughton's appointment has yet to be made. Those ordained priest are remaining in the charges they have had as deacons, except that Mr. McGaffin goes as assistant curate to the Ven. Archdeacon Cody at St. Paul's, Toronto.

—

On Sunday evening the Bishop administered the sacrament of confirmation at St. Cuthbert's Church, Leaside.

(*Continued on Page* 15.)

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Another Interesting Letter

10th June, 1913.

Dear Sirs,—

When canvassed for an advertisement for Church Life I must say quite candidly I gave it very reluctantly and without much faith as to results, but having had the best and quickest returns from it, think it only right that the management should know of it. Church Life may count on a permanent advertisement as long as the "Dorothy Jane" is under my control.

I am, yours truly,

E. D. MERTON.

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Women's Work and Social Service

CLOSELY allied to last week's subject of Housing—or rather an extension of it—is the subject of Town Planning, which by degrees is coming to establish itself as a legitimate matter of civic care and concern. As soon as housing is seen to be more than an affair between the individual landlord and tenant, in that moment the whole question of Town Planning is lifted into the sphere of municipal interests.

We know how towns in their early stages grow up haphazard; too often it is not until the practical question of accommodation is pressing upon public attention—not until the customary commons and open spaces are beginning to be appropriated and trees and ravines and other beauties are being sacrificed to commercial advance—that any need for organization is realized. And that is often rather late.

* * *

How is Town Planning carried on? "Committees should be appointed to collect information as to existing conditions, to forecast the probable line of development of the town, and to prepare a scheme accordingly. The various areas should be encouraged to co-operate, and the municipalities should endeavour by means of lectures and exhibitions, to promote a public interest in civic art and town planning. There should be a recognized standard, adaptable but definite, for city as a whole, and for its several parts—its approaches, main thoroughfares, centre, business area, factories, residential quarters, open spaces, etc. The ideal may never be fully realized, but without its leverage, the dull weight of popular activity may never be moved at all."

Of course these suggestions apply mainly to Town Planning on a large scale, but they are capable of adaptation to the early stages of a town's existence.

* * *

Every town has its own beauties of situation and capacity, and it ought not to be very difficult to awaken in its inhabitants a sense of pride and ownership. Why cannot this be aroused in the same way that local patriotism is enkindled by the victories of the local hockey team? Why should not the beauty of the town—the cleanliness and neatness of its streets—its gardens, its trees, be matters of pride equally with its athletic prowess? Why should not its people be led to care for their trees and gardens, its children taught to respect and care for what is beautiful? Why are people permitted to cut down trees at random and not rather encouraged to plant and tend them? Why are buildings so often allowed to thrust themselves forward beyond the line adopted by all their neighbours? Why is a pavement permitted to run outside the entire strip of boulevard instead of dividing it? Why are telephone and telegraph wires and poles permitted to push themselves in anywhere? Why are building restrictions and unrestrained speculation allowed to dominate the situation?

You see how many questions suggest themselves.

It seems that a Civic Guild or Town Planning Committee might well be organized at an early stage in the life of any settlement, and be made the nucleus of a movement for conserving the beauties of the place and guiding its development into right lines.

* * *

At the last Church Congress, Mr. Raymond Unwin, the well-known architect, drew attention to one particularly interesting aspect of the Town Planning problem. This was the Church building and its place in Town Planning. Anyone who has wandered about the streets and lanes of an old Cathedral city has realized to what a wonderful extent the Cathedral building is the centre of the town—how all roads seem to lead up to and away from it—how its stately towers command the prospect and dominate not only the view but also the atmosphere. Wherever you go you see some new aspect of the Cathedral, and feel its silent witness to that which is beyond this life.

Whirling along in the train through rural districts of England or the Continent, your eye will rest from time to time upon the square gray tower nestling into its background of trees, or upon the slender spire pointing upward.

Again, as you stroll along the embankment or through the city, you will always be seeing the great towers of St. Paul's, with its huge golden cross gleaming above.

"The smoke and stir of this dim spot which men call earth."

You are conscious of something of the same feeling in parts of French Canada, but in many localities as you travel along you will not see a church spire for miles and miles. It is not that there are no churches—for I am speaking of districts settled at intervals with small towns—but that the churches are out of sight or dwarfed by their surroundings.

* * *

Here is Mr. Unwin again: "There was a period in the past when the church in each locality was the culminating expression of the living and working together of men which is what we mean by society. . . . The Town Planning Movement affords perhaps one of the greatest opportunities for the church to enter into and permeate social life. Let me give you one or two instances of how the town planners are trying in different places to help to give adequate expression to the place of the church. A new church was wanted recently for a district in Goteburg. The town-planner has co-operated; he has reserved the best site in the district for that church. He has arranged his streets so that the view of the church may be as prominently as possible before people from all the town around. Maps and models have been made and the utmost care has been taken to seize the opportunity so that the church may have a worthy setting; and as is only natural the church people and their architect have responded — they are erecting a wonderful building which, when finished, will be one of the glories of Goteburg. The whole town is becoming interested in the building of that church.

"At Stockholm the new high buildings of the town are replacing the old wooden houses which cluster round the domed church of St. Catherine, which forms such a prominent feature as seen across the water from other parts of Stockholm. The town-planner has said, 'We have enjoyed the view of this church from other parts of Stockholm for centuries; we will not have that view blotted out by lofty groups of flats.' Again maps and models have been so made, the new streets so planned, and the new buildings so regulated as to height, that the view will not be obstructed, and this church will continue to dominate the area, decorate the skyline and adorn the picture as seen from Stockholm.

"In the garden city of Letchworth the most prominent site in the centre of the town has been from the first reserved for a group to be composed of the church and the municipal buildings."

* * *

In speaking of the same subject some months ago, Canon Barnett, of Westminster Abbey, said: "The Church, familiar with the lives of inhabitants of mean streets, can speak with authority. It can tell how minds and souls are dwarfed for want of outlook, how pathetic is the longing for beauty—how it is the mean house and mean street which prepare the way for poverty and vice." The whole speech, a very wise one, is too long to quote just now, and though it is referring to London, yet there is much in the main principles that could well be adapted to the needs of our own land with its struggle for life and progress, so keen, whether in city or country-side, so greatly needing the perpetual witness to the reality and beauty of the unseen.

* * *

In the Hampsted Garden suburb less than 5 years ago there was no church; now there is a splendid building, consecrated in May, 1911, built through the efforts mainly of Rev. B. G. Bourchier and Mrs. S. A. Barnett. At the dedication of the tower and spire of St. Jude-on-the-Hill on May 8 last, Lord Grey unveiled a tablet with the following inscription:—"This tower with its spire was presented by many friends to Henrietta, wife of Samuel Barnett, Sub-Dean of Westminster Abbey, to symbolize the aspirations of the Founders of the Hampstead Garden Suburb, and was dedicated by Arthur Foley, Lord Bishop of London, on May 8, 1913. Sursum corda."

* * *

The Bishop spoke as follows: "The whole idea of this garden suburb and its beautiful church, with its spire now crowning it, is the great claim that 'All things are yours.' We have got to get that home to every child of man, and bring home his heritage to him. I sometimes can hardly believe, in driving through the country as I have done to-day, that it is all real. I have brought the Whiteley trustees with me, who are spending a million to reproduce something like this suburb elsewhere.

"When Mrs. Barnett first spoke to me of her project here, it was nothing but a dream. She said: 'Will you back me up, Bishop, if I start?' And of course I said I would. We deeply regret the absence to-day of Canon and Mrs. Barnett, and more especially because of the serious illness of Canon Barnett. There have never been two more devoted workers among the poor than Samuel and Henrietta Barnett. They were workers in the slums of London long before I went there. In planning this suburb other people came in. We are indebted to Mr. Unwin, and to Mr. Lutyens, the architect of this beautiful church; but everyone here who knows the history of the scheme knows that the whole thing would never have been taken up but for those two workers in the slums, who, because they have seen what I have

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also seen, the misery and squalor of East London, were determined that others should share in the good things of life,—art, music, scenery, green grass and flowers. It is almost a mockery for Whitechapel or Bethnal Green to say, 'All things are yours,' but it is a delight to think that it is not so in the Hampstead Garden suburb, where the residents can enjoy liberty and free air and something worthy to be called a home.

Then why was the church part of the plan? The reason was because it was felt there was something else wanted besides what the world can give, and that is the power of grace and the glory of the world to come, and there ought to be something to witness to the power and glory of the unseen. What is the meaning of your beautiful spire calling across to the spire of Harrow-on-the-Hill? It says: 'You claimed Harrow years ago for God; we have done it to-day; we claim everything, the beauty of the sky, every human joy, every enjoyment of art, literature and music as God's. Here I stand,' says the spire, 'while time lasts I claim it here for Hampstead Garden suburb,' and if you live up to the claim of your spire, this will be a kingdom of God indeed."

HONOUR BRIGHT.

In the World's Mission Fields

WANTED— A WORLD CONSCIOUSNESS.

IN 1897 Mr. Barlow Cumberland, a well-known member of the Synod of Toronto and at that time Supreme President of the Sons of England Society, arranged a very unique method of commemorating the Diamond Jubilee of Queen Victoria, and which brought home to thousands the reality of the oft glibly used expressions, "Our world wide Empire," "Our Empire upon which the sun never sets." In furtherance of arrangements carefully planned during preceding weeks and months, "God Save the Queen" was sung at Lebuka, Fiji Islands, at the time arranged.

Following the course of the sun, at the appointed hour or minute the National Anthem was taken up at every point on the earth's surface where the Union Jack proclaimed the rule of Queen Victoria. Captains of ships had been included in those who were asked to help to forge the chain, and crews and passengers of steamers and sailing vessels in every latitude carried on the refrain. From every point came a report of faithful carrying out of the arrangements, and thus the National Anthem literally girdled the earth and brought home for the first time to many the vast extent of the work of empire-building which had been going on since the days of Raleigh. Of the big things, of the great conquests, of the acquirement of vast stretches of land, of semi-continents, especially where there had been the spectacular and thrilling accompaniment of deeds of arms and warfare, most people had knowledge, but of the quiet forward movements in out of the way places where many a noble sacrifice had been made by unheard of pioneers, and of scores of such places where the Union Jack flew, strengthening the influence of and linking up the Empire, few had had any cognizance.

It was a commemoration that was a revelation and an inspiration. What a revelation and an inspiration it would be to scores of thousands of Churchmen and other Christians the world over, if by some such commemoration could be brought home to them the reality of the Kingdom-building that is being carried on even unto the uttermost part of the earth. Of course, every Sunday witnesses a world-wide girdle of prayer and praise to the Blessed Trinity; but to deepen or to awaken the consciousness of this oneness, and of the extent of the oneness, is the great practical need for so many of us in the numerically, and in the matter of other advantages and privileges, more important centres of the Kingdom—not more important, however, than the remotest district in the hinterland of Africa or the background of China, to the perfecting of God's purpose, "for *the earth* shall be full of the knowledge of the Lord, as the waters *cover* the sea." We do not believe in the sensational, but the abnormal often requires the abnormal to produce results and remedy, especially when the abnormal theoretically has become the normal practically, as is the case in the matter of knowledge and realization of our oneness with our far-scattered brethren of the household of Faith. We would that it were possible for our own M.S.C.C., in co-operation with the S.P.G., C.M.S., Universities Mission to Central Africa, South American M.S., the Mission to Seamen and other such societies, and, of course, with the Bishops of all dioceses, to arrange that at a given hour, according to latitude, on a certain day, Sunday or other Holy Day (this year the first Sunday in Advent and St. Andrew's Day fall on the same date), from every church, from every mission station, from every ship, from every point on land and sea where two or three could be gathered together in His name, there should rise the strain of "Lord, Her Watch Thy Church is Keeping," and there should be offered the "Prayer for All Sorts and Conditions of Men." And thus throughout the day would be forged a continuous chain of prayer and praise, identical at every link, not only in thought and purpose, but in words, which in its 24 hours' circuit would have girdled the world. How much of intensity of desire and of appreciation of opportunity might be added to those on whom would then break for the first time a recognition of the reality of the extent of the missionary work of the Church.

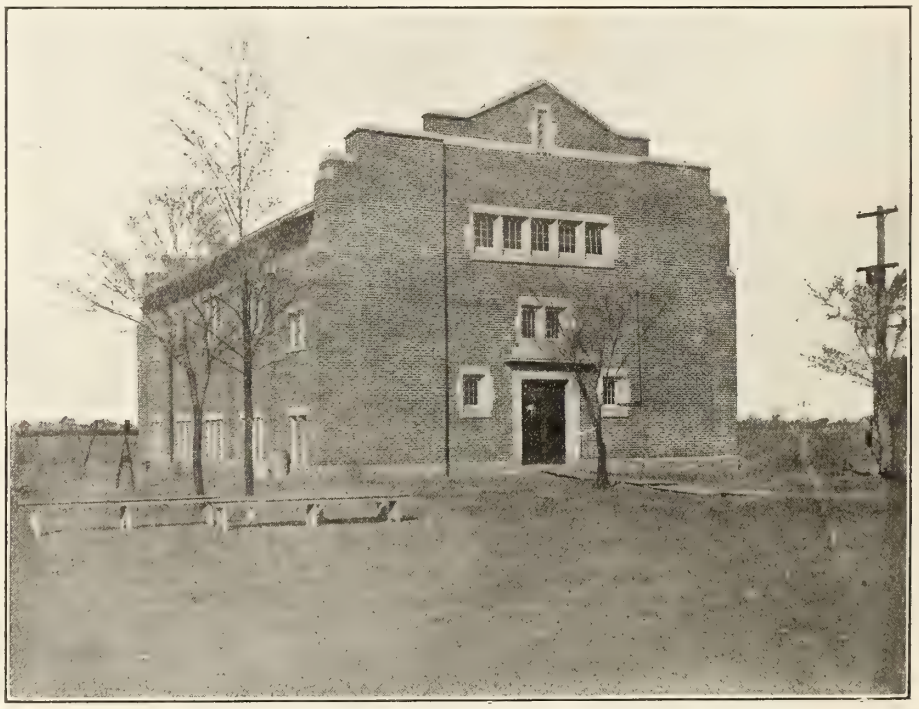
AFRICA.

EASTER ON THE GOLD COAST.

The Diocese of Accra on the Gold Coast was founded barely four years ago. Many of those in England and in Canada whose interest was stirred when the work there was placed under the direction of a resident Bishop have forgotten that the Church is there, or have been thinking of it, when they did think at all, as a Church whose life is almost extinct. On the other hand, most of the members of the Church there have acquired the idea that the Home Church is neglectful of the Gold Coast. Both misapprehensions, of extinction on the spot and of neglect at home, must be corrected, says the Bishop, writing from Sekondi just before Easter. He adds:—

"I am having a strenuous time here this Holy Week. We had seventy-two communicants on Palm Sunday, and there have been nearly thirty each morning in the week. The verger stands at the chancel step to see that only 'good' people come up. The church is crowded each night for Evensong and address. The Confirmation is on Easter Day, and there will be about sixty candidates. I have seen them all one by one, and they have let me see the inside of them as well as the outside. I have asked them all why they want to be confirmed, and the tenor of their answers is always the same—they want to get clear of their sin and to receive strength to resist temptation."

On April 3 the Rev. R. Fisher was "dismissed" by Bishop Montgomery at a special farewell service, for work in the diocese.



The Gymnasium, Ridley College, St. Catharines, Ont.

The Anglican Laymen's Missionary Movement will hold its first Week End Conference June 27-29, in this building. A few days for registration still remain.

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The Church in Canada

(*Continued from Page* 12.)

TORONTO.

S. MONICA'S.

The rector and Mrs. Gay held their annual picnic in connection with the Senior Girls' Bible Class on Saturday last, June 14th, to Scarboro' Bluffs. This Bible Class has grown in four years from 5 members to a large class of about 30 or 35 members, but owing to lack of accommodation in St. Monica's building, the class has been compelled to seek the use of a room in the day school. This is an important feature of the Sunday school life and the rector would be grateful to any readers of CHURCH LIFE who wish to help a poor parish to send any donations or subscriptions towards the building of the new Sunday school.

The Church Mission at Bedford Park receives a legacy of $50 under the will of the late Mrs. E. F. Collar, of North Toronto, who died in November last year.

WYCHWOOD.

ST. MICHAEL AND ALL ANGELS.

The beautiful new rectory, designed and constructed by Messrs. Eden Smith & Son, was dedicated by the Bishop of the diocese on Monday, June 9th. The building is of brick and has cost over $6,000, most of which is being met by private resources so as not to interfere in any way with the task of constructing the new church so much needed in this rapidly growing part of the city. After the ceremony the rector and Mrs. Brain were "at home" to their parishioners and friends.

UNIONVILLE.

A notable event in the history of the village was the dedicatory service attending the laying of the corner-stone of St. Phillip's Church, on June 11th, participated in by many of the Grand Lodge officers of the A.F. and A.M. in Toronto and elsewhere.

Rev. Mr. Johnson, rector of St. Phillip's, on behalf of the officers, presented the Grand Master with a beautifully engraved silver trowel following the laying of the stone.

The new edifice when completed will be one of the finest in the county. It will be built of pressed brick, and situated in the northern part of the village, on the banks of the River Rouge, and will cost in the neighborhood of $6,000. It replaces the original church a mile to the north, —one of the oldest church edifices in Ontario.

ELMVALE.

On June 4th, the Bishop held Confirmation service in Wycliffe Church. Twenty-nine candidates were presented by the rector, the Rev. J. J. Preston, for the Apostolic Rite of the laying on of hands, seven of whom were adults.

His Lordship congratulated the rector on his year's work. In his address he pointed out the significance of Confirmation and impressed upon the newly confirmed their duty of always bearing faithful witness for Christ.

CALEDON, EAST.

ST. JAMES' CHURCH.

The year which was brought to a close by the Anniversary Service of Sunday, June 1st, in this church, was marked by the showings of renewed life and activity, due partly to the initiative of the Rev. F. Herman and his wife, and partly to the hearty and united manner in which the congregation co-operated. There has been a new interest in the services and in the Sunday School; a considerable church debt has been paid off; the interior of the parsonage has been restored; improvements have been made in the chancel of the church and a basement built under it, etc; and there appears to be a fair prospect of good work in the future as one result of the harmonious relations of the clergyman and his people. The Anniversary services were marked by the enthusiastic work of the choir and by large congregations, and by an interest in the proceedings which was as gratifying to the visiting clergyman, Archdeacon Warren as to the Rev. F. Herman himself. Mr. Herman was ordained to the priesthood on June 8th.

PUZZLED.

You ask me whether I'm High Church,
You ask me whether I'm Low;
I wish you'd tell the difference,
For I'm sure that I don't know.
I'm just a plain old body,
And my brain works pretty slow,
So I don't know whether I'm High Church,
And I don't know whether I'm Low.

I'm trying to be a Christian,
In the plain, old-fashioned way
Laid down in my mother's Bible,
And I read it every day;
Our blessed Lord's life in the Gospels,
Or a comforting Psalm of old,
Or a bit from the Revelation,
Of the city whose streets are gold.

Then I pray; why, I'm generally praying,
Though I don't always kneel or speak out,
But I ask the dear Lord, and keep asking,
Till I fear He is all tired out;
A piece of the Litany sometimes,
The Collect, perhaps, for the day,
Or a scrap of a prayer that my mother
So long ago learned me to say.

But now my poor memory's failing,
And often and often I find
That never a prayer from the Prayer Book
Will seem to come into my mind.
But I know what I want, and I ask it,
And I make up the words as I go.
Do you think now that shows I ain't High Church?
Do you think that it means I am Low?

My blessed old husband has left me;
'Tis years since God took him away;
I know he is safe, well and happy,
And yet, when I kneel down to pray,
Perhaps it is wrong, but I never
Leave the old man's name out of my prayer,
But I ask the dear Lord to do for him
What I would do if I was there.

Of course, He can do it much better;
But He knows, and He surely won't mind
The worry about her old husband
Of the old woman left here behind.
So I pray, and I pray for the old man,
And I'm sure that I shall till I die;
So maybe that proves I ain't Low Church,
And maybe it shows I am High.

My old father was never a Churchman,
But a Scotch Presbyterian saint;
Still, his white head is shining in heaven,
I don't care who says that it ain't.
To one of our blessed Lord's mansions
That old man was certain to go.
And now do you think I am High Church?
Are you sure that I ain't pretty Low?

I tell you, it's all just a muddle,
Too much for a body like me;
I'll wait till I join my old husband,
And then we shall see what we'll see.
Don't ask me again, if you please, sir,
For really it worries me so,
And I don't know whether I'm High Church,
And I don't know whether I'm Low.

APPRECIATION.

The Editor has received the following from the editor of an Alberta Church magazine: "Congratulations upon the magnificent progress in quality of 'Church Life.' Such a paper, if well circulated, could do wonders for the churchmanship of the West."

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

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WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

EPISCOPACY.

To the Editor:

Sir,—Even at the risk of wearying some of your readers, I ask permission to reply to the five lengthy letters which mine of May 8 has called forth. The question at issue is not: "Shall we abandon Episcopacy ourselves?" which no one has ever suggested, but: Are we compelled by the authorized formularies of our Church to deny the validity of non-episcopal ministries? In other words: Is the Catholic Church necessarily synonymous with the Episcopal Church?

On the affirmative side, in his first letter Mr. Kelley quoted (1) the Canons of 1571, (2) the Canons of 1604, (3) the Articles, (4) the Preface to the Ordinal. The Articles were not quoted, but were said to "confirm" (Mr. Kelly's interpretation of) "the Preface."

(1) The Canons of 1571 were not authorized, so that it will not be worth while discussing their meaning.

(2) As to the opening Canons of 1604, I stated that they were directed against the English schismatics, and not against the Scotch or Continental reformers — the grievance being that they were schismatics from the national Church, and that they had adopted a different Church polity. Mr. Kelley denies the difference, and says that "non-episcopal, ultra-puritan, schismatical Christianity was the evil that confronted the Church then as now." Why, then, were the two bodies—the English schismatics and the foreign reformers—treated so differently? Why did the Reformers and their successors provide churches for the latter to worship in, even giving them a part of Canterbury Cathedral, while they tried to persecute the former out of existence? Lindsay (The Reformation, Vol. II, p. 366) puts the case in a nutshell: "These foreigners, outside episcopal control and not subject to the Acts of Uniformity, enjoyed liberties of worship which were not granted to Englishmen. They were driven out of the country when Mary succeeded; but under Elizabeth and James they had the same privileges, and were naturally envied by the English Puritans coerced by Bishops and harried by Acts of Uniformity." How absurd to be passing canons against those who were enjoying without interruption the use of English churches. On the other hand, schism from the national Church was a political as well as an ecclesiastical offence.

As to the Bidding Prayer, Canon 55. Let me quote it again: "Ye shall pray for Christ's Holy Catholic Church, that is for the *whole* congregation of Christian people dispersed throughout the *whole* world, and specially for the Churches of England, Scotland and Ireland."

Now, I maintain that the prayer means exactly what it says—that it refers to all Christians everywhere, and to the Church of Scotland as it had been then in existence for 40 years, the only Church (Presbyterian) that was known up to that date. Mr. Kelley's interpretation involves a double mental reservation: "The whole congregation . . . . . throughout the whole world (but not the reformed non-episcopal Churches of Scotland, Germany, Belgium, Switzerland and other countries)." "The Church of Scotland (but not that which everyone knew, but the one which Bancroft had in his mind and which Laud established 30 years later)." I am told that my interpretation is a ghost which Mr. Kelley thought had been laid. I am afraid it will be found a lively and troublesome ghost as long as men read words in their natural sense. Nor am I the only one to whom this defunct ghost has appeared in recent years. Carter (The English Church in the Seventeenth Century, p. 68, published 1909) writes: "Canon 55 solemnly recognizes the Church of Scotland (in which there was no episcopal ordination or jurisdiction) as a branch of the Holy Catholic Church."

(3) Now, as to the Articles. I quoted Bishop Gibson in support of my contention that the Articles—far from "confirming" Mr. Kelley's interpretation of the preface—give no support to his case. As the Bishop says they show that Episcopacy is an "allowable" form of Church government, but they leave open the question whether it is the only permissible form. Now I notice with satisfaction that none of my correspondents question this conclusion, though two of them point out that Dr. Gibson says that further teaching on the subject is to be found in the preface, which I will deal with directly. Now this, in my judgment, is a most important admission—if I may regard it as such. To say that a fundamental doctrine of the Church of England is not to be found in the Articles is almost equivalent to the admission that it is not a doctrine of the Church of England. The whole point and object of the Articles is to provide a summary of those things which a Churchman "ought to know and believe to his soul's health." Were the compilers of our Articles in 1553, 1563 and 1571, such ignorant or such stupid men that at each revision they omitted a cardinal dogma of the Church's teaching? I could not believe it, without overwhelming evidence that such teaching existed elsewhere in the Prayer Book.

(4) This brings us to the preface to the Ordinal. Now as to the changes which were introduced into

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the Ordinal in 1662, Mr. Kelley makes one of his sweeping, and, I submit, utterly unhistorical statements, when he says, "there was no change either in principle or in policy" at that date. For instance Clarendon, in his History of the Rebellion, referring to the need of Episcopal Ordination as enforced by the Act of Uniformity of 1662, writes, "This was new, for there had been many and at present there were some who possessed benefices with cure of souls and other ecclesiastical promotions who had never received orders, but in France or Holland, and these men must now receive new ordination, which had always been held unlawful in the Church." Bishop Cosin confirms this statement by saying, "If at any time a minister ordained in these French churches came to incorporate himself in ours and to receive a cure of souls in the Church of England (as I have known some of them to have done of late, and can instance many before my time) our Bishops did not re-ordain him, as they must have done if his former ordination in France had been void. Nor did our laws require more of him than to declare his public consent to the religion received amongst us and to subscribe the Articles established" (Letter to Mr. Cordell). Again Macaulay Vol. 1, p. 140 (Everyman's Library edition) writes, "Episcopal ordination was now for the firsttime made an indefensible qualification for Church preferment." Again, Green (Short History of English People, p. 1333), says "(The Act) was the close of an effort which had been going on since Elizabeth's accession to bring the English Communion into closer relations with the reformed Communion of the Continent." In the light of such evidence (which he surely must be ignorant of), how can Mr. Kelley say there was no change of policy in 1662? And if his history is unreliable, can we trust his theology?

And yet the real crux of the situation lies not in any changes that were made in 1662, but in the meaning of the opening words of the preface. viz., "It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of ministers in Christ's Church, Bishops, Priests and Deacons."

Do these words imply that Episcopacy is always and everywhere essential in the Catholic Church—"an essential link of continuity and cohesion in the Church of Christ" (Bp. Gore, Orders and Unity, Introd.)—or do they mean that the Church of England justifies herself in retaining these Orders because of their venerable antiquity, but without asserting a universal principle with regard to ordination was now for the first time of either interpretation, and yet if words are to be judged by actions, only the latter interpretation is possible. They were inserted by Cranmer in the Ordinal of 1550. What was his attitude to the reformed non-Episcopal Churches? He invited their leaders to England and gave them (without ordination) positions of authority in the Church, e.g., Martin Bucer, Regius Professor at Cambridge, and Peter Martyr in the corresponding position at Oxford. He asked for their assistance in drawing up the Prayer Book and consulted them both in England and on the Continent; churches were given in England for the use of foreign reformed congregations; arrangements for the union of Protestant Christendom with "one common confession and harmony of faith and doctrine" were only cut short by the Archbishop's death; in drawing up the Articles of the Church (as we have seen) no definite form of Ordination is prescribed, and all reference to Episcopacy as essential to a valid ministry is studiously avoided. Now Cranmer had his faults, and historians have not been slow to point them out. But it is really impossible to think that while he showed these continental reformers every kindness and courtesy, both personally and officially, he intended by these words in the preface to brand them as schismatics, outside the fold of "the Church of Christ." Such bare-faced duplicity he has never been accused of, and yet if the preface does not teach "the divine right" of Episcopacy, where in the Prayer Book is it taught?

Thanking you, Mr. Editor, for allowing me so much space, I will conclude: (1) by a quotation from the late Archbishop Sumner: "I hardly imagine that there are two Bishops on the bench, or one clergyman in fifty throughout our Church, who would deny the validity of the Ordination of these (Presbyterian) pastors solely on account of their wanting the imposition of Episcopal hands;" (2) by asking again (as at the beginning of this correspondence) all who can afford $1.25 to buy and read "Episcopacy and Unity," by Rev H. A. Wilson (Longmans).

Yours truly,
H. P. Plumptre.

"ONLOOKER" AND EPISCOPACY

To the Editor:

Sir,—Your correspondent "Onlooker" in your issue of May 22nd makes the bold statement that "reams of paper have been used up by numerous divines trying to prove the divine right of the historic episcopate and the hypothesis of an Apostolic succession of manually consecrated bishops as the necessary channel of grace in the Christian Church," and adds: "Both are without warrant in Holy Scripture." He gives, however, no proof of his assertions. But let me ask why, if the laying on of the Apostles' hands was not the necessary channel of grace in the Church's system, did the Apostles send Peter and John to Samaria to confirm the converts of Philip the Deacon. Why could not he have confirmed them as well as convert and baptize them? Acts viii, 14-19. And as to ordination, how is it that those, who are always talking about Scriptural Authority, never pause to reflect that there is no mention in the New Testament of an ordination except by an Apostle? Thus, the seven deacons, though chosen by the Brethren, were brought to the twelve Apostles for ordination. Acts vi, 6. Then, next, we are told that the Apostle Barnabas and Saul, neither of whom were of the twelve (this fact alone proves that the Apostles were to have successors in the Christian Church, who should possess the authority to ordain) ordained them Elders in every Church. Acts xiv, 14, 23. Then we have the instances of Timothy at Ephesus and Titus at Crete, both of whom are by St. Paul called Apostles (compare Acts xx, 4, with 2 Cor. viii, 23, in the Greek, and 1 Thes. i, 1, with

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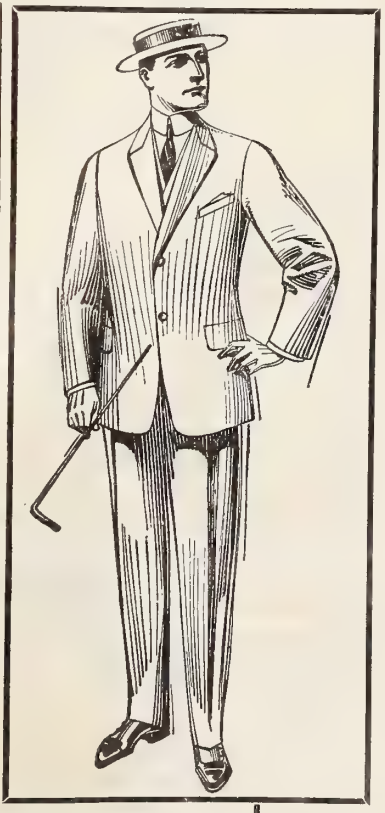

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ii, 6), to both of whom he wrote careful instructions of how they should proceed to choose, ordain and govern the Deacons and Elders, that is, Presbytors or Bishops as the second order was then indifferently called, at least in the Gentile Church. And in one of his Pastoral Epistles to Timothy, St. Paul distinctly mentions Apostolic Succession to the fourth generation, which would bring us well down to the days of St. Ignatius, after which no candid man can doubt the universal prevalence of Episcopacy as we now have it. 2 Tim. i, 6, 14; 2 Tim. ii. 12.

There is not only no proof that the Presbyter (or Bishop of the New Testament) possessed the authority to ordain, but the cases of Timothy and Titus prove conclusively that they do not possess that authority, to say nothing of the well-known fact that for some 1,500 years there is no certain instance of their ever using such authority, or attempting to do so.

The weak point in these arguments for Presbyterian and Congregational orders is that, for the most part, they are what we may call *post facto* arguments, sought out after the mistake was made which they are intended to defend. It is true that mistake was made under great stress in some cases, and before the baneful effects of these systems had been demonstrated, as we now see them in the world. This may be some excuse for those who first made the mistake, which can hardly be claimed for those who are continuing in the error, an error which divides the Church of God and hinders His work at home and in heathen lands.

J. M. B.

DIFFERENT VIEWS.

To the Editor:

Sir,—Job said: "O that mine enemy had written a book." I can hardly call the letter of "Catholic Layman" in your last week's paper a book, neither, except in a controversial sense, do I regard him as an enemy, but I was certainly glad to see his letter.

In my communication I gave simply my personal views, which I believe approximate pretty closely with what is known as "Broad Church" doctrine. "Catholic Layman" puts forth the "High Church" view in what appears to me as its naked absurdity, and I feel it quite unnecessary to do more than ask a fair comparison of the two statements.

I do not, however, object to "Catholic Layman" holding his extreme views. As I said in my former letter, I regard the fact that extremely diverse opinions are held by loyal Churchmen, as being one of the chief beauties of our Church. No two men hold exactly the same view on any subject that admits of controversy, and it is better that we should acknowledge that fact and work for the advancement of our Church in harmony, than that we should waste our energies in quarrelling with one another. I remain,

Yours truly,
FRED MULLETT.

Bancroft, May 31st, 1913.

"CHURCH LIFE."

To the Editor:

Sir,—All who love their Church and love good journalism will rejoice that "Church Life" has passed the critical stage. Let me remind you, Mr. Editor, that the great British Church paper—the Church Times—an immense force for good in ecclesiastical concerns, was even after two years about to be given up as a "bad spec." The tide suddenly turned, and then came great commercial prosperity. We want "Church Life" in these days, and if it maintains its admirable standard of sound Churchmanship and "chattiness," it will go ahead rapidly. It demands loyalty to the higher powers, and supports strenuously such good Bishops as Dr. Sweeny, absolute adherence to the Book of Common Prayer and her Catholic doctrines, upholds those who carry those doctrines into practice by a full and correct ceremonial, and is dominated by no narrow-minded, mean, unmanly editorship. It is the Churchman's paper, the paper for thinking men and women, and the Church must have it. Let the Church people see to it that the struggles of the past are changed into joys in the future. There is honestly no time for busy men and women to read lengthy reports of Synod gatherings, editorials of an indefinite, nervous trend, and such like. Be fair, unflinchingly definite, and consistent. The Roman and Greek Churches are sometimes pointed at with scorn. Well, that does not hurt them. The readers of "Church Life" will not, of course, agree with the whole of their teaching, but at any rate no one can accuse their adherents of not knowing "what they are doing."

READER.

CHURCH UNION.

To the Editor:

Sir,—Probably you have had enough of "Church Union," which has been so severely condemned by Bishop and laymen, that is, the union, the original promoters intended—admission of other denominations to the Eucharist and

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pulpit, but I should like to sum up a few points which may clear the air a bit. Personally I am disgusted with the whole business. Not being a priest I am at liberty to say what I like. There is no need to clothe one's opinion in the judicial language of the prelate. 1. The Church of England has sufficient work in itself to accomplish without interfering with other people. 2. Attaining the wrong ends by patronizing the dissenter. 3. Recognition that dissenting bodies, call them what you will, place a vastly different interpretation upon the significance of the Real Presence than the English Churchman who is a devout believer in his glorious Book of Common Prayer. 4. Priestly absolution, (see Prayer Book), Apostolic Succession, etc. 5. Constant prayers for unity certainly. Because we work in different ways that is no reason why we should be angry with each other. Friendship should exist. A few years ago I attended a meeting connected with the universities. One of the speakers was a prominent Baptist and another a Monsignor, head of a Roman Catholic college, and both were personal friends. The Monsignor began his speech, which followed after the minister's: Well, you know, my friend differs from me on some points (roars of laughter), but we agree on this—the subject of the evening. So let our dear old Church go on its own way, with the fullest faith in her sacraments, the Holy Eucharist the chief, and her other tenets, mixing in other ways with religious denominations in promoting temperance, purity, and the cardinal principles of a righteous life. Personally, I should, with thousands of others, think anxiously of my membership with the English Church, if any minister from any denomination "celebrated" at our altars or even received the Blessed Sacrament. How could a Churchman communicate at the Lord's table in any other church than his own?

LAYMAN.

A BISHOP'S TITLE.

Sir,—May I very respectfully reply to the Bishop Co-Adjutor elect of Kingston, Canada?

The Bishop of Kingston here is known as, and signs as Kingston, not Kingston-on-Thames.

The Bishop of Newcastle, N.S.W., is almost if not invariably spoken of as Bishop of Newcastle, N.S.W., at least in England, so no confusion with the English Bishop of Newcastle arises.

I did not suggest that there could not be two Bishops with the same title, but I did venture to suggest, before it was too late, that it was very inconvenient. If two blacks don't make one white, neither do two bad precedents make one good one.

Yours,

HERBERT LAWRENCE.

London, S.W., 96 Nightingale Lane.

P.S.—In the Lambeth Conference roll the Bishop of Newcastle, N.S.W. so signs himself, thereby obviating all confusion.

A WRONG IMPRESSION.

To the Editor:

Sir,—Will you kindly, through your columns, correct a wrong impression that has got abroad among some of our Church people, that the author of a book recently published by an English Bishop, reflecting adversely on the state of the Church in Canada, is Dr. Winnington-Ingram, Bishop of London, and say that the author is *not* the Bishop of London, but Dr. Ingham, recently secretary of the English C. M. S., and formerly Bishop of Sierre Leone.

Faithfully yours,

CANON BAYLIS,

Montreal, June 13, 1913.

Maple Leaf and Oak

Or Three Sisters

BY IRENE STRICKLAND TAYLOR.

(*Continued.*)

RUBY made no response in any way and continued to gaze dull-eyed out at the window, but Eleanor watching her with the intent pitying eyes of sympathy, thought she saw a faint tremulousness round the firm set lips, and determined to follow up her advantage, however small and insignificant it might seem.

"Will you be very vexed with me if I say something that may hurt, and that certainly will touch a deep point?" she continued gently. "Dear I may hurt, but you don't know how much I want to heal, or at any rate help. Don't you feel just a little jeal-

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ous of Myrtle in her new-found happiness? Just a bit angry and hurt that a younger sister should have the —the great joy, that you wanted to have? Am I right? I couldn't help seeing that much."

Ruby's face was no longer impassive and listless though she still stared out into the gardens below, for her brow was contracted with an expression of pain, and her lips quivered piteously in spite of her obvious efforts to still them.

"Dearest girl, I know I am right," persisted Eleanor, half in doubt as to whether she was proceeding in the best way. "I can guess how you must feel, and you don't know how much I really do sympathize with you in your trouble, but supposing it had been you who had brought such news home to us, wouldn't Myrtle have had to go through the same suffering as you are experiencing now, and don't you think you are far better able to bear it than she is, your little fragile sister?"

Ruby suddenly sat upright and put out her hands, as though to blindly ward off some blow that she could not see.

"Don't!" she cried, with a subdued fierceness in her tone that startled her companion. "Don't! If you go on like that, you will make me say that I hate my sister—and I don't, I don't! I have made my sacrifice for her sake and now it is not needed any more than I am!"

"It is needed dear, much more than you think for. How can Myrtle in her innocence get on without you and your loving wisdom to guide her?"

"She has Lloyd, that is enough for her, and she has her God to guide her as she is always saying, while I have no one and nothing—I am not wanted."

The dull bitterness of the young voice struck Eleanor as being so terrible that she raised herself up and threw her arms impulsively round her neck.

"Oh, Ruby dear, you are wrong, quite absolutely wrong!" she cried with a ring of eager conviction in her earnest voice, so she felt her heart go out with a rush of yearning love to the broken-spirited girl. "Oh, you are wanted, you don't know how much you are wanted, and neither do I, for I can only understand a bit of the great love that is just longing for you to turn to it! And don't say you have no one at all, because it isn't true any more than that you are not wanted. It isn't true—I know it isn't!"

Her companion turned her head slowly and looked down with the same dull listlessness, into the eager compassionate face uplifted to her.

"Do you mean Doris?" she asked coldly. "Because you are mistaken if you do. She does not want me; she loves Myrtle far better than me. and I have done nothing to win her love—"

"Of course I don't mean Doris," broke in Eleanor swiftly and impulsively. "I mean a love infinitely greater than any human love, the love of my Jesus, the love that passes all understanding, the love that counted Calvary as nothing that it might win your love." She spoke rapidly and in dead earnest, for a slight sneer had broken over her listener's face when she began, and she must not be allowed to speak till that look had passed away. "Ruby, will you disregard that great love? That love, to whom heaven itself was without claim until a way had been provided for you to share heaven with Him. He is Love itself; 'God *is* love.' Can't you see that? Why, Ruby, the love of Mr. Neilson, good and true as he may be, is nothing, the love of my own Mervyn is nothing, when put side by side with that Love that took upon Himself all the indignity of a human frame, all the humility of Bethlehem, all the shame of Calvary, that you, you yourself Ruby, might share this kingdom, and might be saved by this sacrifice. Oh, Ruby dear, can't you see that He hung on that cross that you might be saved, that you might return a little of His love?"

(To be continued.)

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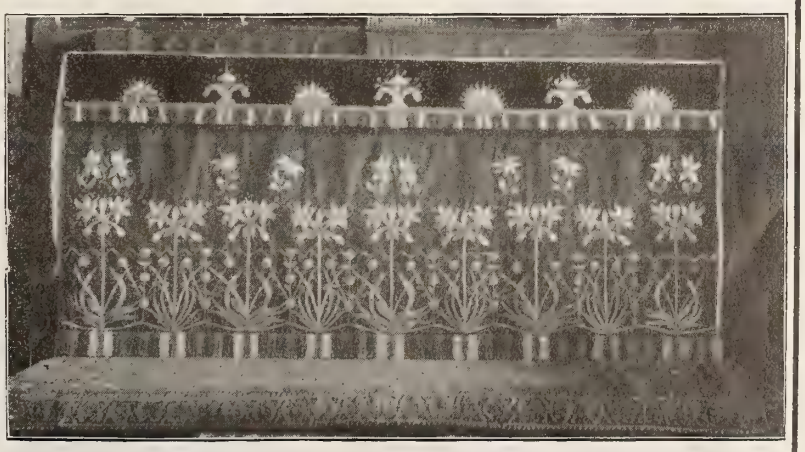

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VOL. V. No. 26 TORONTO, THURSDAY, JUNE 26, 1913. 5c. PER COPY

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The Week

THERE are babies and children who never taste the milk of the cow, as it is when it comes from the animal, unless the child happens to be poorly and is ordered milk as a prescription by the doctor. This seems almost too much for our belief, but it is the report of an analyst in the city of London, that led to the statement. It was found that large numbers of children had nothing but canned milk, and this milk was submitted to analysis in order to see how far it was a satisfactory food. The analyst reported that he found numerous cells which were indistinguishable from pus cells, together with a large number of micro-organisms when the milk was canned. No wonder that many people refuse to eat any food that is canned on the ground of its unsatisfactory conditions. But what is the worst side of the whole business is that we are all the time talking of our science and advanced knowledge and yet we do not seem to have got very much ahead after all. At the port of London, England, no less than eight hundred and fifty cases of this tinned milk were condemned as unfit for human food. It would seem, therefore, if you cannot get straight milk from the cow it is advisable to go without substitutes. It would also seem that if cities were to go in for a few public cows to supply real milk to the children of the poor, instead of spending millions of money on transportation they would in the long run do more for the national comfort. But as the poor babies cannot speak for themselves, and the demand for increased travelling accommodation is very loud, they will probably go on eating milk with pus cells in it until there are no babies left alive in the land. This will also solve the transportation question, but not in a very desirable manner.

Milk.

❦

NO man is a hero to his own servant, and it is not always well to know too much about the lives of the great men whose work has thrilled us and inspired us in the days of our youth. We had an idea that Milton was a man of the noble type of a Puritan with strong convictions but of a simplicity that was abnormal; now we learn that he was a man of changeable faith, for he started as a member of the Church of England, then became a Presbyterian, then an Independent, and towards his end shewed a tendency to Armenianism, and that he attended no place of worship. This on the authority of the great Dr. Johnson, the writer of the dictionary. Moreover, a contemporary writes of him that he was of a venomous spirit, and, of course, that he approved of the murder of King Charles the First. How are the mighty fallen, and yet it is only sensible to remember that after all we are all human, and the faults that we deprecate in others of less intelligence are very likely to be found in ourselves, if we only would take the trouble to look at ourselves as others see us. Indeed the chances are that they are more pronounced, as we have not the great man's qualities to help us to subdue them. It certainly gives a bad taste to the Paradise Lost to know that the writer was not what one would like to think him, but, after all, he wrote the poem, and for that we cannot be sufficiently thankful. He was still a great man.

Milton.

❦

ENTHUSIASM is a quality of either youth, or greatness, or both. When we are young we are considering the advisability and the possibility of levelling mountains, and tilting against all the ills that flesh is heir to; in middle life we become reconciled to some of the ills, and the mountains seem fairly well established on their historic bases; while in old age we are usually content to smile at the enthusiasm of the young. This is the natural order of life, but when we find that the young are apathetic and inclined to become *blase* and to look with the eye of the cynic upon all things, then we feel sure that there is something wrong. A modern writer comments upon this apathy as being a mark of the time, and he especially refers to the apathy in the region of politics. It is true, for politics are rapidly becoming the business of a certain class of the population, while the ordinary voter takes so little interest that he does not even go to the poll to record his vote. We are all so keen to get something for everything that we do, that we look at affairs which do not bring us any immediate profit as unworthy of our attention. We still find time to abuse the people in power, but we are ourselves to blame for them if we do not vote. People are getting more and more circumscribed in their interests, and in their output for national and patriotic purposes. The present condition will last their time, and it does not matter, and what is the good of it all, are the main arguments of the average person. So in time apathy will lead to insensibility, and what the end of that will be who can say?

Apathy.

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THE following is from a letter that appeared in the "Times" of May 22nd. In the good old days there was a tax on silk hats, and so a kind lady left in her will the sum of fifty pounds sterling to provide an annual sum that was to be expended in giving three tall hats for the three best boys in a certain school in England. These were obtained for twenty-four shillings until 1811, when a duty of one shilling raised the price to twenty-seven shillings; the duty was again raised in 1813 to two shillings. The duty was afterwards repealed, but the date is not known, as the report of the charity declares that it was decided to give the money in a different direction. The governors thought that it would be better to spend the money in Bibles, as the tall hats were not considered proper for the boys who were poor. We can imagine that a new silk hat in conjunction with a pair of patched pants, or with a costume that could not afford to run to a waistcoat or a clean collar, would be something of an anomaly. But why a Bible in exchange for a silk hat? Evidently they thought that a Bible was a part of the necessary equipment for the poor boy who had got to make his way in the world, and after all they were right, if they persuaded the poor boy to read his Bible when he got it. We have Bibles in tons nowadays, but the trouble is that the boy does not read it, nor the girl either for the matter of that. The paper and magazine have displaced the Bible almost entirely.

Tall Hats.

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SOMETIMES we think the money-reeking atmosphere of this vast Dominion is destructive of a good many things that make life worth while. But when the golden key unlocked the door of the new Toronto General Hospital last Thursday it was significant of one of the best uses to which money can be devoted —the relief of suffering humanity. Toronto has reason to be proud of the public-spirited men who have so enthusiastically given of their money, time and thought for the erection of the completed group of buildings on College street. The buildings and their equipment have cost many millions, and a great part of this has been contributed by private citizens. The institution is designed primarily for the caring for the sick and suffering who are unable to afford proper care and attention themselves. At least nine-tenths of the money expended is directly for the sick poor of the city. The hospital throughout is most thoroughly equipped with every modern improvement and convenience, and competent authorities say it ranks among the finest and largest hospitals on the continent.

The New Hospital.

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THE sweeping indictment against the Church in Canada recently published in Bishop Ingham's book has been vigorously denied in the daily press by several of the leading dignitaries of the Church, including the Archbishop of Ottawa and the Bishops of Calgary, Quebec and Fredericton. All express surprise that Bishop Ingham, so well and widely known as a faithful secretary of the Church Mission Society in England, should have seen fit to lend the sanction of his name to statements untrue, slanderous, injurious to the Church, and made by an anonymous writer. With regard to the statement that the greatest hindrance to the progress of the Church in Canada has been the constant quarreling between the high and low factions, the Archbishop of Ottawa says: "I affirm that quarrel-

A Disclaimer.

ing between high and low has ceased to be a hindrance to the progress of the Church, that the very terms 'high' and 'low' have almost ceased to exist, that our congregations and their clergy live in peace and harmony, and that good, true and enduring work has been advancing far and wide for many years." On the same subject the Bishop of Calgary, speaking from an experience of 45 years in the province of Rupert's Land, says: "This ecclesiastical province has been signally blessed in spiritual harmony and whole-hearted brotherly considerations of the feelings and opinions of others, which has from the very first characterized its life and conditions." All agree that just the same amount of credence should be given to such sweeping statements as are made by this writer as is usually given to any anonymous communication; that while the Church has many faults, and is ready to welcome fair criticism whether it comes from within or without, yet we have a just right to resent criticism of the kind in question.

THE BONES OF THE CHURCH.

Beneath the beautiful soft flesh of the human body lie the strong and rigid bones of the skeleton. These are of many kinds

Now we find that down underneath the beautiful work of the Church, which is carried on through its many organizations, lie the bones of the Church. Of these there are three distinct kinds, wish-bones, jawbones, and backbones. The wish-bones are always wishing that the Church would grow; that the societies would do something, and that the choir would sing; but when do they ever give their time and services? They wish that the Church would be filled at every service, but they seldom ever come to help fill up the church. They wish that the finances might always be in a prosperous condition, but they contribute little or nothing for this purpose.

The jawbones do much talking in the various Church societies, mostly "jawing," however, about everything that is done; finding fault with those who go ahead and do things and telling with great gusto how much better they could have done it—only "jawing" and nothing more—while they devote very little real energy to pushing things along.

But the tireless workers in every Church and in every society within the Church, those who assist by their prayers, their presence, their counsel, by their contributions both at the regular Church services and at the meetings of the various societies of the Church, those are the backbone of every flourishing congregation. God bless them!—Selected.

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Every good aim is too high for us, but for members of Christ it is good to aim for what is above us.—G. Congreve.

Our Old Country Letter

June 11, 1913.

WE mentioned, last week, the S. P. G. "Summer School" for Ireland, then in progress at Bray. It is past now, for this year, but those who had the privilege of attending it must hope that next summer will see a similar effort in some other part of Ireland. Put briefly, the chief object of these "schools" is to deepen the spiritual life of workers for the cause they represent, even more than to furnish the best expert information to those most fit to pass it on. A greater gathering, on similar lines, is to be held at Weymouth, for England, before the end of this month. The membership has been limited to 500 in one place, and as that number has long been reached, for Weymouth, and applications perforce refused, it becomes evident that an increased number of centres must soon be contemplated. Nothing could be more hopeful, viewed as evidence of growth, in the best sense, of a missionary spirit.

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Much interest, not to say heart-searching sadness has lately been aroused amongst reading people, by the publication of a great Irish novel, depicting the inner work of the Roman Church amongst the poor of Ireland, "Father Ralph," by Gerald O'Donovan, a vivid and powerful story, giving a picture painful but true of the mind and habits of Roman clergy. "It is a reign of terror, of merciless grinding down of intelligence and independence, of insatiable money accumulation, a system benighted and benumbing, enclosed in iron bands of formalism and ignorance, a gigantic incubus that destroys the people's economic and mental well-being, and battens on their superstitions." We quote from an able review of this striking book, and endorse from personal knowledge all its terrible disclosures. Relieved as they justly are by every possible appreciation of what, just here and there, is beautiful or truly devout, in priests or people, they still form an indictment deserving of startled attention, by those driven now to contemplate the Home Rule which beyond any doubt means Rome Rule, as probably imminent. "God save Ireland," is indeed, in these times, a much-needed prayer in which many an Irish-Canadian may join.

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A week or two back, we spoke of fear for the stability of St. Paul's Cathedral, London, and of the efforts being made to strengthen it. Now we hear that Sir Francis Fox's further report declares that the foundations are "unreliable and unstable," and that "it is only a question of time, when danger will be reached." Put plainly, does this mean that the majestic pile, precious in its manifold associations, to thousands of English hearts, is likely to fall down if not promptly succoured? and how, with so immense a fabric, can this be efficiently done? The problem must be faced at once. And, to succeed, the cost must be enormous.

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The Bishop of Southwark, "in memoriam J. J. G.," has received £4,000 towards that Cathedral Fund, and the benefactor has sent £1,000 to the South London Church Fund, of whose crying needs we lately wrote.

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The London Diocesan Conference has been making so fine an effort to grapple effectually with the complications and inequalities of Church finance that we are hopeful not only of excellent results for the great London Diocese, but that such an example may be shortly followed generally. It is high time.

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Prebendary Rudolf, well known in connection with the "Waifs and Strays' Society," has just started for your side of the water, to visit Homes belonging to the society, at your Sherbrooke and Niagara, and to fulfil other engagements. One wonders how many of the rescued children filling these Homes, will really be good citizens in the future. In helping them, let us hope the Dominion may he helped too; your youth and size and scope to the rescue of our cramped age and weary crowds.

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But the Church, at any rate, does sincerely desire to be no longer hidebound by convention and tradition. Many efforts are afoot to keep pace with modern needs and present thought. The Christian Evidence Society, for instance, though with far too small support, can write, "The larger part of our results consists in undermining irreligion, and causing tens of thousands to come to the conclusion that, after all, they were wrong in thinking the balance of evidence to be against "Christianity."

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Frequently open air service is another common-sense effort to meet the not-unreasonable needs of the toiling masses of our towns. To-day at least this self-evident method is not left by our Church to the Salvation Army or the sects.

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To Church people accustomed either to America or Ireland (I do not know about Canada) it seems strange that only in these latter days is England trying to revive the old and altogether excellent custom of regular Diocesan Synods. The first Synod of a colonial church in the Anglican communion, was summoned by Bishop Strachan, of Toronto, while America, in 1789, instituted synodical government, through Diocesan Conventions, meeting annually, and a general one meeting every three years. An immense benefit of Diocesan Synods will certainly come to be, also, the giving to the laity a more definite place in government and finance. This has already happened in Ireland, where Diocesan Synods have been the means of Church government since disestablishment in 1869.

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The 4th Sunday after Trinity has been called "Animal Sunday." For 40 years it has been customary to invite our clergy on that day to make some reference to the Christian duty of tenderness towards the dumb creation; the teaching of the Collect, Epistle and Gospel, being appropriate.

L. M. M. CONFERENCE. POSTPONED.

"It has been found that on account of holidays, etc., many men who intended to be present at the Week-End Conference for men at Ridley College, St. Catharines, June 27-29, cannot attend. The Conference has therefore been postponed until the Fall, when it will be held in connection with other meetings to be addressed by Mr. J. Campbell White."

THE MOSQUE OF ROSES.

There exists in Constantinople amongst the many mosques, which once were churches and which we hope will before many years be restored to their original use, one which is commonly known as "The Mosque of Roses." The name dates back to the year 1453, the time when the conquering Turks had penetrated within the walls of the city. The Emperor, Constantine the Ninth, had organized a valiant defence and was himself fighting bravely in the square before the Church of San Sophia, and other divisions of his army also were fighting with desperate courage to defend the city. It was the 29th of May, the feast day of S. Theodosia, and in Constantinople there was a beautiful little church dedicated to her honor. War and devastation were on every side, but the Christians must still observe the feast-day of their saint, and observe it with even greater devotion in this hour of danger and death. To do this they went out and gathered roses, arms full of roses, heaps of roses, the roses which grow in such luxurious profusion on the banks of the Bosphorous, and with these the faithful lavishly decorated their little church; and the priests and choristers formed in procession to celebrate the festal service. Outside the church, the fighting was going on fiercely and furiously, but within, they continued to chant and pray, and when at length the enemy broke in they found the Christian worshippers in a peaceful procession, praying earnestly, and singing canticles among the roses. The Moslems put them all to death, and turned the church, as they did every other church in the city, into a mosque. But in memory of this last feast day of the Christian Saint it has ever since been known by the name of "The Mosque of Roses."—"American Catholic."

INTUITION

AMONG the great thinkers of the present day it is probably fair to say that Monsieur Bergson and Herr Rudolf Eucken stand at the top of the tree, and of these two many would give the palm to Bergson. Some say of him that he is the greatest philosopher since the time of the mighty Kant, famous for his Critique of Pure Reason. Monsieur Bergson is not a Christian, but he has rendered immense benefits to Christianity. He has discredited some of the antagonists of Christianity by his criticism of philosophic rationalism, and he has opened to the Christian apologist new realms of possibilities by his defence and use of the method of intuition. The term intuition is rather hard to explain in such terms as to be easily understood by the ordinary person—of whom the world is chiefly composed—but we can get a sort of sidelight upon it by studying a common factor of life as we know it. We generally allow that women can do, and know, some things by intuition better and quicker than any clever or even highly educated man. For instance, that a woman can sum up a man's character by intuition, when another man could be easily deceived or mistaken, is something of a commonplace. It has sometimes been argued that this gift has been conferred upon her by nature as a natural sex protection against her being deceived by her possible enemy, and that which was a primitive need has been increased and enlarged by practice. Whether this is the case does not matter, so much as the fact that she does these things in a way of her own which is not cleverness nor learning, but a natural product of her being. A good woman says: "I do not like so-and-so, he is not a good man," and she is usually right, although the man's friends may stand up for him, and object to this sort of prejudice, as they would call it. To our masculine judgment, it may appear that the culprit is a very good kind of a fellow, and we may protest against her opinion, and dispute her indictment, but too often we have found that her intuition is safer than testimonials or experience to the contrary. She needs no education for this gift, it is her heritage, common to the ignorant and the learned alike. What, then, is this strange ability? It is a sort of intellectual sympathy by which she is able to enter into the interior life of another and to feel comfortable or uncomfortable in it. She has just the same feeling in that entrance into another's interior life that we all have when we pass into certain rooms or buildings. They convey to us the impression of being homelike, or they may feel uncanny, and we generally do not stay long enough in the latter case to argue why they are so. We merely dismiss the possibility of our staying there with a statement that we do not like them. So intuition becomes a sort of projection of oneself into the interior life of another person, and as the gift enlarges, it enables the possessor to learn and describe the causes of his happiness or misery in the presence of the other life. Monsieur Bergson, in discussing the reality of intuition, has offered to us an argument of immense value for the support of the Christian life and experience. For it is by intuition that the saint or mystic claims to have found and realized God. When religion, or rather religious experience, rests—as some would make it rest—on the use of the intellectual processes alone, then we are more or less at the mercy of the scientific man who may or may not demonstrate to his own or our satisfaction that mental processes are mere mechanisms, and that therefore religion is a scientific affair which will stand or fall by scientific dicta. And it is this unwarranted assumption in the past that has done so much to weaken the faith of the ordinary person who is not wise in the ways and the assumptions of science so called. With the argument for intuition established, the poor and the ignorant person is quite as capable of advanced spirituality as the Doctor of Divinity. We have in the Church always known and recognized this as a fact, but hitherto the Church's view has been somewhat of a cause of amusement to the man who knew a little science, and has not infrequently been styled unscientific. With Monsieur Bergson on our side, we have not won a victory, it is true, but we have the testimony of the ablest and most unbiased philosopher and thinker of the present day in favour of the proposition that the Church does not commit error in attributing to intuition that, which without intuition, she would find it increasingly hard to substantiate on scientific grounds. We do not suppose that this view of Monsieur Bergson will make any difference to the convinced Christian, because he knows by experience the truth of that which he holds, and teaches; but it will make a great difference to the man who wishes to present the truth to a mind of a philosophic trend, and who cannot get away from his own scientific temperament.

Brotherhood of St. Andrew

FOR some time past reports have been coming in from the various chapters, of the work that they are doing in their respective parishes. Much of this work is that which is looked upon as the regular work of any Brotherhood chapter, but many special items are reported on, which are of interest as showing how peculiar problems are being handled.

These special lines of work include such departments as taking special services at public institutions, visiting vessels in our harbours and inviting the sailors to worship, in some cases holding services on the boats for the benefit of those who would not otherwise take advantage of the opportunity, services in factories, open air services, starting and maintaining mission Sunday schools and many other forms of activity.

Then again some chapters make a specialty of particular branches of the regular work. One chapter, for instance, reports that they have been paying particular attention to bringing candidates to confirmation and at the last visit of the Bishop nine men, whom they had been instrumental in bringing, were presented to him for that rite. Another has been making a specialty of increasing the attendance at their corporate communion and have been so successful in their endeavours that they are getting an average of fifty men out to the early celebration on the first Sunday in each month, many of whom bring their wives or other members of their family so that the total attendance is exceptionally large.

Another chapter is responsible for the successful running of a large men's Bible class, and has been instrumental in keeping it at a high standard. Others again have been paying particular attention to men's clubs and the organizing of departments for looking after new comers to a parish. Immigration work has been specialized in by many.

These are only a few of the many ways in which members of the Brotherhood are throwing all their time and energies into the many and great tasks that confront all who are doing such work and who can say what the influence for good, that emanates from these men, is accomplishing when the visible results are so apparent.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q. At what age is it the general practice of the Roman Church to administer Confirmation to children? Has there been any change latterly in this respect? Does First Communion precede Confirmation, and why? C. B. A.

A. Not being a member of the Roman Church, it is not easy to be sure of the accuracy of this answer. We believe the age used to be about 12 years, but that quite lately the Pope has reduced the fixed standard down as low as the age of seven. That is to say, candidates would be presented nearer the age of seven than of twelve. First Communion does precede Confirmation, but we do not know what reason a Roman Catholic would give for the practice.

Q. Can you recommend a book as a present for my godson on the occasion of his Confirmation? C. R.

A. It is very difficult to reply to this question without knowing more of the godson's character, interests, and so on. We have found that a good book on Church History, such as Wakeman's, or a Prayer Book Commentary, of which there are several very good ones, or Farrar's Life of Christ, would suit some boys, but not others. If he is a very thoughtful boy, you might give him a copy of the Imitation of Christ. We are sorry not to be able to give you more definite information.

FROM A BROTHERHOOD MAN.

A member of the Brotherhood of St. Andrew writes: "I want to say how much I enjoy your paper. The other members of our Brotherhood Chapter all say the same. I wish you God speed in your work."

The Church in the West.

IN the days that are passing and, for the prairies, are well nigh past, there have been many lives of surpassing interest. Among the pioneers both in Church and State there have been men of heroic mould; while among those of lesser rank are many whose lives have done much to make the West of to-day.

Of one such I propose to write this week. He must be nameless except for a sobriquet which will disclose his identity to many friends. Born some sixty-five years ago he was a man of magnificent proportions — about six feet in height and weighing in hard condition a hundred and eighty pounds. His strength and courage, moreover, did no discredit to his grand physique.

By descent he belonged to one of the families brought out as settlers in 1811, by Lord Selkirk, and he began life on a homestead in the Red River Valley assigned to one of the original settlers. In early boyhood the irrepressible energy, that many years later was to be dedicated to the service of the Church, won the nickname that has never left him. At the parental board his exuberant vitality carried all before it until each meal closed with a thump of his father's ponderous fist on the table, a shout of John! Grace! and the consequent benediction. As John Grace, the hero of my sketch, has since been known.

He was educated at the old parish school of St. John's the forerunner of St. John's College, and at the age of seventeen his ability and vigour won for him the position of school master to boys hardly less vigorous than himself. This position he soon resigned as, in the words of my informant, he 'cut loose and did the West.'

This meant, in those days, a hard life of adventure and peril, and included hunting and trading, in all probability drinking, gambling and some hard fighting. John Grace in turn was freighter fur-trader, mail-carrier, escort of scientific expeditions and later contractor. He roamed over the plains from Winnipeg to Edmonton, and when railroad construction began he was among the first to pass through the Rockies and Selkirks to the Pacific Coast.

During the earlier years of this period he would leave Winnipeg in the spring with forty or fifty oxen yoked to as many heavily laden Red River carts. With this outfit he carried supplies to construction camps and traded with Indians and other wanderers on the prairies. Returning in the fall he would become mail-carrier and a dog train would replace the oxen and carts.

Such a life naturally brought many adventures. On one occasion our hero was thrown by his pony stepping into a badger hole and was charged by a wounded buffalo bull. In the struggle that followed between man and beast, the question was whether the beast would get the man on his horns before he succumbed to his wounds. If he succeeded, the man would be tossed into the air, and then lying helpless would soon be trampled to death. Snuggling close to the bosom of mother earth, John Grace baffled the infuriated bull. He was nosed hither and thither, but often as he felt the deadly horns working beneath him, he let himself go limp and by a quick turn escaped the fatal toss. There were better things in store for him, and at length the wounded bull withdrew to die, while John rose faint, bruised and bleeding but victorious.

Some years later the spirit of the man was shown in a railway accident at Regina. A construction train was wrecked as it was passing through the station and our friend was hurled far through the air to find safety in a snow drift. Staggering to his feet almost unconscious, he demanded of the horror stricken station agent whether this was the railway's latest method of unloading passengers in a hurry.

This wild wandering life came to a close after some thirty years in Vancouver. Driven by an impulse he could not explain, he went to an evangelistic or mission service. The first night he came away bored, only to return under the same mysterious influence the next night; the second night he came away more bored, but returned a third time and came away disgusted. But he could not sleep and as he paced restlessly up and down his room sentences from the fifty-first Psalm kept sounding in his ears, until the compelling powers of the love of God led the strong man captive. "I saw," he said, "that there was nothing left for me but to give in, so I knelt down and gave in."

Writing immediately afterwards to his mother on the banks of the Red River far across the mountains and plains he concluded with the words: "the man was about forty years old on whom this miracle of healing was shewed." In her reply she wrote: "Lord now lettest thou thy servant depart in peace."

When such a man gives in, he gives in entirely. It is not surprising, therefore, that his great desire was to devote himself unreservedly to God's service. Disappointed in his first application for work, he turned to the Church of England with which he had come into contact at St. John's school, and was accepted and subsequently ordained by Bishop Pinkham.

He was sent to work among the Indians and where he began, there he remained. After many years of wandering and varied adventure, he settled down permanently to what would appear to many an unimportant sphere of work. But he was a new man and what would have seemed impossible for him had now become possible. No difficulty could daunt his faith. What ought to be done, could be done and must be done. In this spirit he set himself, in the face of apparently insuperable difficulties to establish a residential school for Indian boys and girls. At times the work seemed hopeless, but the troubles of to-morrow were committed to the providence of God, and by the power of simple faith the crooked were made straight and the rough ways were made smooth. His work was crowned with blessing and influence felt far and wide.

G. H. B.

Synod of Huron

THE Synod of Huron opened on Tuesday morning, 17th inst., with Holy Communion in St. Paul's Cathedral. The special preacher was the Ven. Archdeacon Davidson, of Guelph. In the afternoon

THE BISHOP DELIVERED HIS CHARGE.

It was listened to with great attention. Among subjects dealt with were the stipends of the clergy of mission parishes, the grant to Widows and Orphans, Church Union, and Moral and Social Reform. In regard to the question of

CHURCH UNITY

the Bishop said: "It is frequently assumed, especially in the secular press, that because the Bishops of Eastern Canada disapprove of the issue and contents of a certain circular they are, therefore, opposed to Church Unity. On the contrary, they have ever led in the movement. What the Bishops deplored was the issue of specific proposals that, in their opinion, were more calculated to divide the Church of England than to achieve unity with others. The result, I think, shows that they were right."

Since the atmosphere had been cleared, the Bishop thought that there were three certain points that he might set forth plainly and inoffensively. First, he held that Christian unity was more than a Canadian question. And to attempt a merely Canadian solution would be simply to cut apart or to cut off from the main stream of Christendom. In the second place, the Church of England in Canada could not act in this matter except in fullest harmony with the rest of the Anglican communion. Otherwise there would be schism in the communion. The historic episcopate and the necessity of Confirmation to full Church membership were two points which the General Synod of Canada could not alter or do away with. In the third place, he contended that any scheme of unity that would be worthy of thought must take into consideration not only the Protestant communion, but also the Anglican, the Latin and the Greek, and these last three, all united in the retention of the historic episcopate, constituted four-fifths of Christendom. The joint committee of Presbyterians, Methodists and Congregationalists in Canada had refused to negotiate with the Anglican Church unless the historic episcopate were left an open question. For the same reason he imagined they would refuse to negotiate with the Latin and Greek Churches, and he submitted it as absurd to talk of the unity of Christendom when three-fourths of Christendom was ruled out.

In the fourth place he held that there never would be Church Unity until all had acquired a much more charitable mind and teachable spirit than seemed to exist at present. "As has been well said," he added, "the Protestant must seek to appreciate the truths for which the Roman Catholic contends, and the Roman Catholic must seek to appreciate the truths for which the Protestant stands. Each has something to teach and a good deal more to learn from the other."

There could be no short cuts to Church Unity, he held. The present divisions had been created through hundreds of years, and they would not be healed in a day. In conclusion he would emphasize to Anglicans the necessity of reserving the historic unity of their Church, of appreciating its providential missions as the medium through which union might take place and of guarding against the danger of being carried away by apparent short cuts to unity. "We are prepared to sacrifice much that is dear to us for the sake of unity with our Protestant brethren, but not everything," he said. "Our proposals are open before the world in the Lambeth Quadrilateral. What are our Protestant brethren prepared to sacrifice for the sake of unity with us? The sacrifice must not be all on one side. They are not altogether right, and we are not altogether wrong. Knowledge of this is the next step to unity between them and us. Till then hold fast to the historic Church of the English people, concentrate on work and avoid internal dissension. By so doing we shall best serve God and the people of this country."

Wednesday was a very full day at the Synod, and much business was disposed of. During the morning, Colonel Hodgins, D.C.O., appealed to the Synod on behalf of the Cadet Movement.

The following business was done during the day: Minimum salary of clergy of mission parishes raised from $800 to $900; grants to widows of clergy raised from $240 to $300;

financial qualification for vestrymen raised from $2 to $5.

The Synod also decided to empower the Executive Committee to select an assistant and successor to the secretary-treasurer, the Ven. Archdeacon Young. The Synod, in appreciation of the Archdeacon's work, voted him an honorarium of $500 and an increase of $100 in his salary.

On Wednesday evening a

MISSIONARY MEETING

was held. The Bishop presided, and inspiring addresses were delivered by Dr. Archer and the Rev. Canon Gould.

Rev. J. W. J. Andrew, of Berlin, read the report of the missionary committee of the diocese. The year had been most successful. The sum of $24,809 had been raised for missions, and the prospects for better things were bright.

On Thursday morning a large audience of ladies filled the gallery. The question of granting to

WOMEN THE RIGHT TO VOTE.

in vestries was introduced by Mr. John Ransford in an able speech. He reminded the Synod of the fact that a petition was circulated throughout the parishes and was signed by 2,460 women who desired to have a voice in the vestries. They represented the best womanhood of the Church, and their views should be respected. The motion was seconded by the Rev. R. W. Norwood, who made an eloquent appeal on behalf of the women of the Church. Mr. F. P. Betts, K.C., and the Rev. Canon Downie also took part in the discussion.

Rev. T. B. Clarke gave a striking speech, in which he recorded the marvelous deeds of Florence Nightingale, and the thousands of others who have made the world better by their ministrations and their labors. They had written poetry and hymns, had lifted humanity to a higher plane, had lavished incomparable gifts upon the Church and humanity.

"Were these women alive to-day we would deny them the right to vote in vestries," he declared. "Where is there any fairness or honor in that. The women should not be begging this favour—it should be granted as a matter of justice and right."

Rev. Mr. Ardiel thought that women had plenty of work to do without asking admission to the vestries.

"There has not been a valid argument offered against this motion," declared Mr. Henry Macklin. "It is just and right, and everybody in this Synod knows it."

Mr. Chas. Jenkins gave a history of the English vestry, and pointed out that there was little analogy between the Canadian and English systems. In the latter the vestry was employed in temporal affairs altogether, not with spiritual affairs. He was followed by the Rev. Canon Tucker, who had at first been opposed, but when he found that numbers of ladies wanted the vote he decided to examine the question on its merits, and had come to the conclusion that she had as legal a title as man.

During the Synod the report on Sunday school work was considered. On account of lack of funds, it was decided to discontinue the office of

The Bishop of Huron.

Field Secretary. Rev. H. R. Hiltz gave an interesting address on the work of the Sunday School Commission.

The report of

HURON COLLEGE

showed that this institution was never in a better position. Seven men were ordained at the recent ordination in Huron Diocese. During the year the principal and students were engaged in building the new college chapel. It is expected that this building will be opened in November, when the Jubilee celebrations of the college will take place.

ELECTIONS.

EXECUTIVE COMMITTEE.

Clerical—Ven. Archdeacon McKenzie, Revs. W. J. Doherty, A. Carlisle, J. W. J. Andrew, L. W. Diehl, Canon Hicks, Canon Craig, Canon Sage, R. S. W. Howard, W. F. Brownlee, T. Dodson, G. B. Ward, Principal Waller, C. Miles, R. J. W. Perkins, Canon Davis, Precentor Tucker, Archdeacon Hill, Prof. Wright, W. G. Reilly, Archdeacon Richardson, J. W. Hodgins, G. F. Robinson, C. R. Gunne, W. J. Taylor, Archdeacon Young, Dean Davis, W. Towe, W. T. Hill and Canon Ridley.

Lay representatives—Messrs. Judge Holt, E. G. Henderson, Judge Ermatinger, A. H. Backus, John Ransford, J. C. Judd, K.C., Dr. W. H. Moorehouse, Chas. Jenkins, Henry Macklin, Matthew Wilson, K.C., Judge Robb, F. B. Betts, K.C., F. E. Macklin, Geo. Graham, J. K. H. Pope, W. E. Rispin, Dr. Bradley, C. C. Hodgins, ex-M.P.P., J. D. Noble, Judge Barron, A. F. Nash, W. F. Cockshutt, M.P., A. E. Welch, Chancellor Cronyn, J. E. J. Aston, Chris. Hodgins, H. M. Ponsette, Walter Mills, K.C., T. H. Luscombe and Alfred Hunt.

GENERAL SYNOD DELEGATES.

Clerical—Rev. Archdeacon McKenzie, Canon Tucker, Canon Sage, Canon Craig, R. S. W. Howard, Dean Davis, Archdeacon Hill and Archdeacon Richardson. Substitutes, Revs. A. Carlisle, J. W. J. Andrew, Principal Waller and C. R. Gunne.

Lay delegates—E. G. Henderson, Chas. Jenkins, Judge Ermatinger, John Ransford, Judge Holt, W. F. Cockshutt, M.P., Matthew Wilson, K.C., J. C. Judd, K.C. Substitutes, Dr. W. H. Moorehouse, Judge Barron, A. H. Backus, Judge Robb.

PROVINCIAL SYNOD.

Clerical—Ven. Archdeacon McKenzie, Revs. Canon Tucker, Canon Hicks, A. Carlisle, Canon Craig, J. W. J. Andrew, R. S. W. Howard, Canon Sage, Dean Davis, Archdeacon Hill, Prof. Wright, Archdeacon Richardson. Substitutes, Rev. Principal Waller, Ven. Archdeacon Young, Revs. C. R. Gunne, W. J. Doherty, J. B. Fotheringham, C. E. Jeakins.

Lay delegates—Judge Ermatinger, E. G. Henderson, Judge Holt, Chas. Jenkins, John Ransford, W. F. Cockshutt, M.P., A. H. Backus, Matthew Wilson, K.C., Dr. Moorehouse, C. C. Hodgins, ex-M.P.P., Judge Barron, Chancellor Cronyn. Substitutes, Henry Macklin, J. K. H. Pope, Dr. Bradley, Judge Robb.

Mayor Graham welcomed the Synod on behalf of the city.

GARDENS AND THE POETS.

Though Wordsworth was a lover of wild life he was fond of his garden. He writes of the cottager's plot "with its shed for bee-hives, its small bed of pot-herbs, and its borders and patches of flowers for Sunday posies, with sometimes a choice few, too much prized to be plucked." This great poet of Nature enjoyed the terrace walk and flowering alley of his garden at Rydal Mount. Bishop Wordsworth has described this for us. He tells us of the "tall ash-tree, in which a thrush has sung, for hours together, during many years;" of the "Laburnum in which the osier cage of the doves was hung;" of the stone steps "in the interstices of which grow the yellow flowering Poppy, and the wild Geranium or Poor Robin"—

Gay with his red stalks upon a sunny day.

He describes the terraces—one levelled for Miss Fenwick's use, and welcome to himself in aged years; and one ascending, and leading to the "far terrace" on the mountain's side, where the poet was wont to murmur his verses as they came.

In turning from Wordsworth to Tennyson we notice a marked contrast between the two poets—the former is satisfied with the simplest flowers of the garden; the latter writes of

A grassy walk
Thro' crowded lilac-ambush trimly pressed,
The garden stretches southward. In the midst
A cedar spreads his dark-green layers of shade.

Tennyson's description of the Old Gardener is interesting:—

From you blue, blue sky above us bent
The grand old gardener and his wife
Smile at the claims of long descent.

But Tennyson is only echoing Shakespeare, who says:

"There is no ancient gentlemen but gardeners; they hold up Adam's profession."

Tennyson's gardens are perhaps too ornate for the practical man. There is a feeling of artificiality about them. In his beautiful garden at Haslemere he was wont to wander down to the zigzag pathways that meandered in all directions. Flowers were an essential part of his poetry. He loved the Daisy and the Violet, the Lily and the Rose, and the commoner kinds—the Sunflower and the Speedwell. And trees in his garden were objects of delight. He admired the

Laburnum's dropping wells of fire,

and in the "Miller's Daughter" he wrote of

Those three chestnuts near, that hung
In masses thick with milky cones.

For Tennyson never forgot the garden of his youthful home of which he sings so sweetly.—*J. C. Wright in Horticultural Review.*

"HOWLERS."

The "University Correspondent" recently printed a list of examination paper "howlers," among which are the following:—"Queen Elizabeth was tall and thin, but she was a stout Protestant." "During the interdict in John's reign, births, marriages, and deaths were not allowed to take place." "Cave canem—Beware lest I sing." "Il ne faut point disputer les gouts—One must not quarrel with gouty people." "A vacuum is an empty space with nothing in it: the Pope lives in one." "Parliament assembled in September and dissembled in January." "The seven Great Powers of Europe are gravity, electricity, steam, gas, fly-wheels, motors, and Mr. Lloyd George."

Closing Exercises of Church Schools

BELLEVILLE, BROCKVILLE, CALGARY, OSHAWA, TORONTO

ST. AGNES SCHOOL, BELLEVILLE.

The tenth annual closing took place on Wednesday evening, June 18th. The hall, prettily decorated with ferns and daisies, was well filled with the pupils and the friends of the school, among whom were many parents from a distance, and a number of the old girls. An excellent musical programme was given, the pupils all showing marked ability and careful training.

In the absence of the Bishop of the Diocese, the prizes were distributed by the Rev. Canon Beamish, M. C. Blagrave, Messrs. L. H. Baldwin, Toronto, and W. B. Northrup, K.C., M.P. Canon Beamish congratulated the school management upon the success of the school, its wide-spread reputation, and the high standard of the school in all departments, shown by the excellent Art exhibition, the Physical Culture display, the Musical recitals and the number of matriculants. He referred to the great work done by Mrs. Lingham, the foundress, and her able and praiseworthy assistants, and spoke highly of the interest and enthusiasm of Mrs. Lazier, the president, in carrying on their work. Canon Beamish also spoke of the good work of the school in the parish.

PRIZES.

The Proficiency Prizes were: Form I., Gwendolen Lazier; Form II., St. George Wills; Form III., Helen Brown; Form IV., (*a*) Jean Hamilton, (*b*) Kathleen Vrooman; Form V., (*a*) The Lingham Memorial Scholarship—one year's tuition—Helen Anderson; (*b*) Kathleen Vrooman; Form VI., Gold Medal, presented by Senator Corby, Miriam Mabbett. Special prize for good work, Marjorie Cochran.

ST. ALBAN'S SCHOOL, BROCKVILLE.

The results of the recent R. M. C. entrance examinations are out, and the results show that St. Alban's School is remarkably well represented in the first ranks.

Among the successful ones the St. Alban's boys stand thus:—

4th, Geoffrey Holmes; 6th William G. Wurtele; 7th, George K. Wilgress; 10th, James G. Hutcheson; 12th, George E. Tinling.

Of the first dozen, in order of merit, four are boys from well known English public schools, such as Rugby, Haileybury, Beaumont College and Winchester, two come from Highfield School, Hamilton; one from Brantford Collegiate Institute, and five from St. Alban's.

The results show not only high scholarship for the school, but also an evenness of training most creditable.

The new headmaster who succeeds the Rev. F. G. Orchard (now of Port Hope) is Mr. A. G. M. Mainwaring, the mathematical master, to whom the results must be largely attributed as mathematical subjects bulk so largely in those examinations. During the last ten years the school has won three first places.

BISHOP PINKHAM COLLEGE, CALGARY.

ON Friday morning, as the inhabitants of Hillhurst were rising, many, no doubt, wondered whether it was a Saint's Day as they heard St. Barnabas' bell ringing out. But those who were about near the Church were soon to know the truth, for just before eight o'clock a group of school boys, their masters and friends, went quietly into the Church to lay at the foot of the Cross their work of the past twelve months, and to ask for God's blessing and protection during the long vacation. The Principal of the College, the Rev. A. P. Hayes, celebrated, assisted by the House Master, the Rev. G. W. Dominey. The service was of a quiet and impressive nature, and it was a goodly sight to see these young lads, brim full of this life's energy, consecrating their whole lives to the service of God and their fellowmen.

In the evening the whole school once more assembled at St. Barnabas' Church, and after the ringing sounds of Sullivan's "Onward Christian Soldiers" had ceased to echo round the sacred edifice, the Valedictory Sermon was preached by the Rev. Murrell-Wright, vicar of St. Augustine's, Lethbridge. Leaving his text to deliver until the end of his address, the preacher vividly drew two mental pictures for his hearers: one, of twenty-five years ago, and one of twenty-five years forward. It was with evident emotions that he recalled his own early days in a school in the old country, where Nelson had been educated, and where over the great fireplace in the main hall, there hung a portrait of the great hero, bearing the inscription "England expects this day that every boy will do his duty." Then he led the boys to pass rapidly over the years and to try and picture a scene twenty-five years hence, when they would in all probability be scattered far and wide over the world, many of them holding positions of trust in the great callings of the Empire. In eloquent strains the boys were asked in whatever station of life they found themselves to walk worthy of their high calling as Christians, and to serve their Empire and their fellowmen truly. Concluding with his text, Phil. iv., v., 8, the preacher in an ever memorable passage impressed on his congregation that the secret of all true greatness was gentlemanliness—not the donning of fine clothes nor the mere assumption of polished manners, but the true gentlemanliness defined in his text: "Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things."

The service closed with the singing of the National Anthem and "Fight the Good Fight," the blessing being pronounced by the Bishop of Calgary.

The scene was now shifted to the spacious class-room of the College for the distribution of prizes. The Bishop of the diocese took the chair, supported by the Rev. A. P. Hayes, Principal, the Rev. G. W. Dominey, House Master, Mayor Sinnett, Mr. W. B. Reilly, Mr. E. H. Riley, and a large attendance of the parents and friends of the boys.

His Lordship opened the proceedings with a few well chosen sentences, in which he impressed on those present that the College was fully maintaining the high standard which it had set before itself, and that owing to the rapid growth in numbers he would have to appeal to the generosity of Churchmen and friends of the school in order to provide the accommodation, which would undoubtedly be required in September.

The mayor followed and after indicating his great and well-known interest in educational matters, apologized for not having been able to personally assist Bishop Pinkham College before, owing to the multitudinous details of his office. He then distributed the sports prizes to the victorious competitors of the School Field Day.

After a much appreciated pianoforte solo by Miss Phillips, L.R.A.M., Mr. W. B. Reilly, presented his medal for manliness to R. Brown, who briefly responded.

The school prizes for work during the past twelve months were given

St. Mildred's College, Toronto.

away by the chairman, after which a violin solo was artistically rendered by Miss Baker, L.A.B.

The Principal then read his report, and after briefly indicating the progress of the past twelve months, told his hearers, in words which will never be forgotten, that the one thing above all others which the College stood for was the formation of character. He told them that the mere winning of prizes is not everything, and that the uphill struggle which they have to fight may so mould their characters that they may turn out truly great and useful men.

In conclusion the Principal had to lament the departure of the Rev. Mr. Dominey. He thanked him in no measured terms for the excellent work he had done at Bishop Pinkham College, and while regretting his departure wished him every blessing and happiness in his new sphere.

A pleasing incident was then witnessed.—Leighton Irwin, a boy, who has been at the College since its foundation, stepping forward and presenting the Rev. G. W. and Mrs. Dominey, with a purse of gold as a slight token of affection and esteem in which they were held by the boys.

After a song had been sung by Miss Vera Harrison, L.A.B., an excellent speech was made by Mr. E. H. Riley.

After a vote of thanks had been moved by the Rev. Mr. Gale, and the Bishop had responded, the proceedings closed with the singing of the National Anthem.

The whole day, we feel sure, is one which will live in the minds of all those present as an epoch making one.

BISHOP BETHUNE COLLEGE, OSHAWA.

The closing exercises at Bishop Bethune College, Oshawa, took place on Thursday afternoon, June 19th. Despite the inclemency of the weather there were many guests from out of town and the music room was taxed to its utmost capacity. After a creditable musical programme and a French and German play, the Bishop of Toronto presented the prizes to the fortunate winners. The usual tea on the lawn had to give place this year to tea on the wide verandahs, where the guests adjourned after singing the National Anthem.

ST. MILDRED'S COLLEGE, TORONTO.

The mid-summer closing and prize-giving of St. Mildred's College (Sisters of the Church), was held in the Parish House of St. Thomas' Church on Wednesday, June 18th. The hall was crowded with friends and relatives, and the pupils gave for their entertainment an interesting and varied programme. The children of the junior school had their turn first and gave some charming little songs and French and English recitations, among which may be mentioned "La Petite Chaperon Rouge" and the "Butterfly Dance," by little girls in white frocks and ribbons.

Scenes from "As You Like It" and "Richard III.," were well represented by children of the junior and senior grades and the pupils of the fifth form gave an amusing German play.

Then followed a report of the school work and the distribution of prizes by the Bishop of Toronto. The gold cross for proficiency and good conduct was awarded to Mildred Fortier, the head girl, the Nelson Shield for good conduct and order to Alizon Hitchman. The other proficiency prizes for the various forms were won by Sadie Hutchinson, Elizabeth Maclennan, Helen Fortier, Edith Buckland, Alizon Hitchman, Louise Hawley, Betty Wood, Herbert Golding, Ruth Buckland, Eileen Saunders, Naomi Carmichael, Eileen Milne. The shields for physical culture and dancing were won by Dorothy Walmisley and Florence Cook.

In his short bright speech the Bishop spoke of the good work done by this school, emphasizing the fact that the pupils were not so much taught "How to get a living" as "How to live," which was of far greater importance. He wished the school every success possible and hoped that the necessary enlargement would soon be an accomplished fact.

BISHOP STRACHAN SCHOOL, TORONTO.

THE closing exercises of the Bishop Strachan School, which were held on June 18th, were rendered picturesque by the procession of well over two hundred white frocked girls with their teachers in academic dress. The line filed through the shady grounds of the school and across College street to Forester's Hall. Here were assembled a large number of parents and other friends of the school to witness the proceedings in which the following members of the council took part: The Bishop, President of the Council, the Provost of Trinity College, and Mr. W. D. Gwynne, vice-presidents; Ven. Archdeacon Ingles, Rev. Canon Broughall, Rev. D. T. Owen, Mr. Noel Marshall, governors, and Rev. J. S. Broughall, Chaplain of the school.

Bishop Strachan School, Toronto.

A review of the year's work noted a Scholarship won at St. Hugh's Hall, Oxford University, Certificate of Matriculation with 4 first class and 1 second class honours at the University of Toronto, four complete Junior Matriculation Certificates; success in senior piano examinations of both the University and the Toronto College of Music, honours in the Intermediate piano examination of the latter, and first place in the Junior Singing Examination of the University; also the receipt of twenty-seven certificates from the London Institute for the Advancement of Plain Needlework.

The health report for the year was particularly gratifying.

A pleasant feature here is the number of special prizes offered by friends of the School: the School Association, Mrs. McLean Howard, Miss Bond, Mrs. Ince, Mrs. Fuller, Mrs. Crooks, Mrs. Spencer, Mrs. Hutchins. Three calling for special comment are the gold thimble given in memory of the late James Henderson, Esq., the gold watch presented by Mr. Percy Manning, and the Governor-General's medal; a special Divinity Prize has been founded this year in memory of the late Canon Williams.

After the ceremony in Foresters' Hall, a garden party drew the guests and members of the school back to the school grounds. In the rooms thrown open to the visitors were shown specimens of the work done by the cookery and sewing classes, the art and nature-study classes, as well as the note-books kept on the School Journey. The Form Gardens were a department of the Middle School nature work that attracted interested attention.

UNIVERSITY HONOURS.

Scholarship in English, tenable for three years, at St. Hugh's Hall, Oxford University, D. Owen.

—

University of Toronto Matriculation Examination, June, 1912.

D. Owen (Honours, English I., History I., Latin I., German I., French II).

E. Cassels, J. Jefferys.

G. McKenzie (English History, Mathematics, Latin, French).

E. Wilson (German, Geometry).

—

McGill University Matriculation Examination, June, 1912.

J. Paterson-Smyth.

—

University of Toronto.

Piano—Senior Examination, F. Watt.

Singing—Junior Examination (1st Place), R. Cummings.

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CALEDONIA—RT. REV. F. H. DU VERNET, D.D. ..... Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L. ..... Calgary, Alta.
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SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D. ..... Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENY, D.D. ..... Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop ..... Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D. ..... Dawson, Y.T.

ALGOMA

SAULT STE. MARIE.

ST. LUKE'S PRO-CATHEDRAL.

Mr. C. I. Ferguson has arrived from Abbeyleix, Queen's County, Ireland, to take charge of the organ and choir at the pro-Cathedral. Mr. Ferguson has been five years organist at the parish church, Abbeyleix. Previously he spent some years in Lissadell, Sligo. Both the city and Church welcome the acquisition of a teacher whose pupils have been so successful in the old country.

HARRIS AND BUCKLEY.

ST. PETER'S CHURCH.

A very beautiful gift has reached our little church—a red frontal exquisitely worked by members of the Girls' Friendly Society in Norton-sub-Hamdon, Somerset, England. The W.A. Branch especially appreciate the love which was the mainspring of such an effort and of the prayers offered for St. Peter's congregation when the offering was sent out.

BISCOTASING.

The Rev. J. E. Graham, the deacon in charge, writes on June 18, 1913: "Bisco is reduced to ashes, and several families burnt out of house and home. The fire commenced at a store on the south side of track about 3.45, and by 7.00 the village was a heap of charred ruins. Our church luckily was out of the line of fire and quite escaped damage. Most of the people who have lost their homes were insured and can manage to weather the storm, but some two or three have only the clothes left upon their backs. The people with whom I was rooming and boarding had only just time to get out, and had to leave all their belongings behind them. Unfortunately, I was not insured, so it is rather a serious matter for me—not a book left. The village is practically on the water's edge, and some were glad to take to the boats to avoid the intense heat and smoke. Providentially, no lives were sacrificed, nor were there any injuries. Our flourishing little mission has, *pro tem,* received a severe check. Bisco will never be quite itself again, though possibly the mills may be rebuilt. The papers estimate the damage at $500,000, but a million is nearer the mark."

THE TWIN CITIES.

The Brotherhood of St. Andrew has been to the fore in all the churches. On June 15 at St. Thomas', West Fort, St. Paul's, Fort William, and St. Luke's, the Western Travelling Secretary, Mr. F. A. Williams, gave information and encouragement about the work.

On June 24 he addressed a "Strangers' Welcome" at St. Luke's and the Chapter meeting at St. Paul's.

On June 25, the Thunder Bay Deanery meeting considered the subject so important that time was devoted to a discussion upon "The Relationship between the Clergy and the Brotherhood." The Travelling Secretary found that one clergyman received his call to the ministry through the Brotherhood; others had been 15, 20 and 23 years members; one was at the first Conference held in Canada. It was proposed that there should be an annual Conference held—if the American brethren consented—alternately on either side of the lakes.

Among those present at the Deanery meeting were the Rural Dean, Rev. H. G. King, and Rev. R. C. Bartells, of St. Paul's; Rev. Canon Hedley and Rev. A. Sherring, of St. John's, Port Arthur; Rev. Canon Burt, of St. Luke's, Fort William; Rev. P. T. Bull, Nepigon; Rev. E. B. Heaven, Murillo.

Much sympathy was expressed for the Rev. E. C. H. Stephenson, of Shrieber, who was unable to be present. It appears that a train in which he was travelling was "cannoned," to use a billiard term, so violently by a runaway car loaded with ties that Mr. Stephenson was thrown forward, and his injuries were still too painful to allow travelling.

CALGARY

EDMONTON.

St. Luke's, the Highlands, was visited by the Bishop of Calgary last Monday evening, and during the special service held, the font, bell, lectern and pulpit were dedicated. The extension to the church has made a good start. The Bishop found it all up in outline, with window framings in place.

—

St. Faith's have held a two-day garden fete, which it is hoped will prove a financial success, as it was socially; the members of the Mission worked hard, and it was very enjoyable. The laughter and shouts of the youngsters over the wax-works and sports made one feel quite young again. Vivat, St. Faith's!

COLUMBIA

METCHOSEN—COLWOOD.

After about two years of organizing by the Rev. H. B. Hadlow, assisted by Mr. H. Pearson as lay reader, the district is about to be divided. During this short period a Church hall has been erected at Langford; a vicarage has been built at Metchosen; the contract for a church has been let at West Sooke, and all will be completed in six weeks; the plan for the church at Colwood has been accepted and tenders for the erection are being called for; in two instances acreage has been given and two pieces of land have been purchased; all the buildings will be free of debt; many other improvements have been made and a great part of the money required for the whole outlay has been raised in the district, which has also paid nearly $1,000 per annum to diocesan funds.

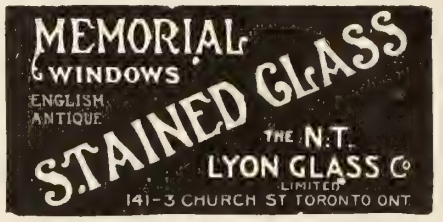
HURON

Huron College, in celebrating its Jubilee year, has conferred the degree of D.D. upon the Rev. Principal Waller, Rev. T. B. R. Westgate, Rev. J. D. Mullins, and Archdeacon Hill.

LONDON.

On Sunday, June 15th, at Holy Trinity Mission Church, Chelsea Green, the rector of the mother church of All Saints', the Rev. T. B. Clarke, M.A., conducted an interesting service prior to the regular service of Evensong.

A friend of the mission very kindly gave the necessary material from which to make cassocks for the little choir of ten girls, and, with the assistance of other friends and members of the congregation made them up for use. Some little time ago other friends provided the choir with surplices and hymn books, and this occasion was taken to dedicate these gifts to the service of God and His



Church. At the same time, and because of the service, two altar vases, and a polished brass altar cross were given, the latter as a memorial of Lydia May Garside, by her husband, Percy W. T. Garside.

The special memorial and dedicatory services were very appropriate, the hymns, prayers and lessons being carefully chosen for their fitness.

The rector gave an address commending the spirit in which the gifts were made and explained, the usefulness and significance of them, and feelingly referred to the death of Mrs. Garside.

In the course of the usual service of Evensong which followed, Mr. Walter J. Garside, the lay reader in charge of the mission, made further reference to the gifts and the unity and good will in the congregation which had made them possible.

Miss A. Chambers, the voluntary organist, was in charge of the choir, and the special music was rendered in an earnest, sympathetic manner extremely creditable to the youthful choristers.

The building being internally of simple rectangular shape, it is hoped that with the assistance of some few outside friends it may be found possible to erect a plain, simple screen to mark the division of sanctuary and nave, and so give it a more distinctly Church character.

—

The Junior Clergy Association of the diocese of Huron held its eighth annual meeting in Cronyn Hall, on June 16th. Rev. E. Appleyard occupied the chair in the unavoidable absence of the president, Rev. Mr. Cornish.

"The Immigration Problem in Relation to the Church" was presented by Mr. G. A. Aylesworth, Government inspector of immigration, in a most interesting address.

Rev. T. B. Clarke spoke from a large experience on work among English people in this country.

Rev. Mr. Hodgins, of Stratford, and Rev. Mr. Purton, of Paris, also spoke of their experience in this regard in their own parishes, where a large number of their parishioners were people recently come from England.

The election of officers followed, the following being chosen:—

President.—Rev. A. Shore.

Vice-President.—Rev. R. Herbert.

Secretary-Treasurer.—Rev. T. B. Howard.

Executive Committee.—Revs. S. D. Irwin, A. W. Richardson and W. H. Robarts.

NIAGARA

HAMILTON.

All Saint's Church had the summer meeting of St. Andrew's Brotherhood, June 17. Rev. Canon Dyson Hague, Toronto, delivered the address on "The Model Man, or the Kind of Man We Need To-day," which was an earnest, practical and most sympathetic one. A. C. Silverlight, diocesan missioner among the Jews, explained his methods of work. Rev. Canon Spencer, whose activities for those coming from the old land are numberless, received a well-deserved meed of praise.

The Venerable Archdeacon and Mrs. Forneret received the felicitations of many friends on the 25th anniversary of their marriage, last week.

St. Mark's.

A garden party and presentation was held at the parish house, June 16. It marked the completion of the Very Rev. Sub-Dean Sutherland's pastorate of 36 years at St. Mark's. A purse of $300 was given and an appreciative address.

St. Luke's.

St. Luke's Woman's Auxiliary and Willing Workers Society presented Mrs. Stride, who is shortly to leave for Australia, with a handsome autographed quilt as a reminder of her many friends.

Christ Church Cathedral.

There was a very nice appreciation shown by the Dean and members of the Cathedral choir in the presentation to Mr. Harry Stares, its efficient choirmaster, of a Musical Bachelor's hood, the degree of which he but recently was the recipient from the Toronto University.

WELLAND.

The Rev. Dean Abbott preached at both services on the occasion of the formal opening of this beautiful church. The Dean congratulated most heartily the rector, Rev. Mr. Thompson, and congregation on the most successful attainment of their heart's desire—to "worship God in the beauty of holiness."

YORK.

St. John's Church Woman's Auxiliary had its usual meeting on Tuesday, 10th. A quilting bee was on, and the bale of clothing to be sent to the mission field took up the afternoon. It seems hard to realize on these tropic days the forethought to be exercised in order that mission help may reach the far off colder homes of the missionary.

NOVA SCOTIA

The Rev. Herbert Lindsay, rector of Sydney Mines, Cape Breton, is going home to Ireland for his health. He has been nearly eight years in Canada; first as assistant at St. Paul's, Halifax, where he had the largest men's Bible class in the diocese of Nova Scotia, and where the mission was a tremendous success; secondly, as rector of Westville, where he raised a considerable sum of money for the new church, and thirdly as rector of his present parish, where his success has been continued with much blessing.

ONTARIO

KINGSTON.

The consecration of Dean Bidwell as Co-Adjutor Bishop of Ontario, took place at St. George's Cathedral on Tuesday morning. The ecclesiastical robes were presented to the Bishop-elect by the congregation of St. George's, and the pectoral cross and signet ring were presented by the clergy. In the afternoon Canon Starr was installed as dean and rector of the Cathedral.

—

Wednesday, June 18th, St. George's Hall was the scene of a large gathering when a parochial reception was held in honour of the Very Rev. the Dean of Ontario and Mrs. Bidwell. The gathering was marked by the presentations by proxy, for they have not yet arrived from England, of the ecclesiastical robes to the Co-Adjutor Bishop-elect, and a beautiful silver epergne and handsomely-bound hymn book to Mrs. Bidwell. The hall was beautifully decorated by the Cathedral branch of the A. Y. P. A.

The Bishop of Ontario took the chair and Mr. R. J. Carson presented the Co-Adjutor Bishop-elect with his robes of office. He referred to the unique history of the Cathedral. The Rev. M. M. Harding, curate, had become Bishop of Qu'Appelle, and the Rev. Dr. Farthing who was dean of the Cathedral, became Bishop of Montreal, and now Dean Bidwell was about to become Co-Adjutor Bishop of Ontario and Bishop of Kingston.

—

One of the oldest citizens of Kingston in the person of Mrs. James Shannon, passed to her eternal reward Wednesday, June 11th. The deceased was wife of the late James Shannon, Registrar of the Diocese of Ontario about ten years, and a member of the Synod. Mrs. Shannon was a member of St. James', and the funeral services were conducted by Rev. T. W. Savary, of St. James', assited by Rev. R. S. Forneri, of St. Luke's.

BARRIEFIELD.

In St. Mark's Church on Wednesday, June 18th, at 9 a.m., by Very Rev. Dean Bidwell, assisted by Rev. A. O. Cook, Margaret Edna Wilmot was married to Rev. A. E. Smart, of Kingston.

BELLEVILLE.

Rev. Rural Dean Beamish, of St. Thomas' Church, has received official intimation from Kingston of his appointment as Canon of St. George's Cathedral.

Rev. G. R. Beamish was born in London, Ontario, and was educated at Trinity University, and graduated with double first class honors in theology and arts. He was Governor-General's medalist in 1890. He was ordained priest in 1892. His various appointments have been as curate of St. James', Stratford, 1891; and locum tenens of St. James', Kingston, 1892; assistant to the dean at St. George's Cathedral, Kingston, 1894; rector of Trinity Church, Brockville, 1897 to 1902; and rector of St. Thomas', Belleville, since 1902. He is chaplain of St. Agnes' school, of the 15th regiment, of the Deaf and Dumb Institute and a member of the Provincial and the General Synods of the Church in Canada, and of the corporation of Trinity University.

TWEED.

St. James' Church is undergoing extensive remodelling and renovating The improvements will consist of a modern heating apparatus which is being installed in the basement, a new hardwood floor throughout and a complete interior decoration. The old chimney has been torn down and a new one will be erected at the side of the church to accommodate the furnace. During the interval that remodelling is in progress the regular church service will be held in the town hall.

GANANOQUE.

The memorial pulpit which the congregation are placing in Christ Church to the memory of their late esteemed rector, Rev. J. R. Serson, has arrived. It is a handsome piece of furniture of solid oak and beautifully carved. It will be dedicated, on the occasion of the Bishop's visit, Friday evening, June 27th, together with the window erected by the Britton family to their mother.

BROCKVILLE.

Wednesday, June 11th, at St. Paul's Church the Venerable Archdeacon Dobbs inducted the Rev. L. E. Davis, the new rector. Rev. Mr. Davis read the evening prayer, Rev. H. H. Bedford Jones, of St. Peter's, read the first lesson and the Rev. Rural Dean Woodcock, of Trinity, the second lesson.

The sermon was preached by the Rev. W. Hilyard Smith, of Lyndhurst.

Then followed the reading of the Bishop's mandate by Archdeacon Dobbs, and the service of induction.

OTTAWA

OTTAWA.

St. Barnabas'.

This Church celebrated its Patronal Feast on Sunday last, the day being worthily emphasized by festival services and special preachers at both morning and evening services, at which large congregations were present. At the Choral Eucharist in the morning Rev. Father Moore, who is in charge of the parish during the absence of the rector, Rev. W. H. Bayley, was the celebrant, and the preacher was Rev. Geo. Bousefield, of St. Margaret's, Eastview. In the evening Solemn Evensong was sung and Rev. W. Netten, rector of Pembroke, was the preacher.

At the close of this service a Solemn Te Deum was sung. Flowers in magnificent profusion decorated the chancel, sanctuary and altar and lent an added dignity and beauty to the services of the day.

The Archbishop will hold an Ordination in St. Barnabas' Church on Sunday, June 29th, St. Peter's Day.

QU'APPELLE

The annual meeting of the Diocesan W. A. was recently held.

The diocesan reports were to be specially commended on the grounds that they were brief, to the point, and read in such a manner that they could be heard in every corner of the hall.

All branches of the work were shown to be in a flourishing condition. The following officers were elected:—

Honorary president, Mrs. McAdam Harding; honorary 1st vice-president, Mrs. Grisdale; hon. 2nd vice-pres.. Mrs. Burns; president, Mrs. J. R. Peverett; 1st vice-president, Mrs. Gordon, Indian Head; 2nd vice-president, Mrs. G. C. Hill; rec. sec., Mrs. Harrison, Pense; corresponding secretary, Miss Ethel Gordon, Indian Head; dorcas secretary, Mrs. Porter; leaflet secretary, Mrs. McCullough; thankoffering secretary, Miss Smith Cupar; junior W. A. sec., Mrs. Spencer Page; babies branch, Mrs. J. H. H. Young; secretary work among non-Christian settlers, Mrs. Gordon Baker; literature secretary,

INCORPORATED 1855

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QUEBEC

LENNOXVILLE.

Distinguished men from various parts of Canada were honored by the University of Bishop's College on Convocation Day, June 19. The trustees and all interested in the welfare of the institution spared no pains to make the event a memorable one in the history of the University.

Hundreds of graduates from all over Canada and the United States turned out for the Diamond Jubilee celebration of their alma mater.

Among those on whom the honorary degree of D.C.L. was conferred are the following:—

Sir Lomer Gouin, Premier of Quebec; Mr. A. C. Boyce, M.P., Chancellor of the Diocese of Algoma; Chief Justice Sir Charles Peers Davidson, Montreal; Dr. Hamilton, Ottawa, whose recent book has been so well received; Mr. Wm. Morris, K.C., Sherbrooke, who has been chairman of the Board of Trustees for fifteen years; Principal Peterson, McGill University; F. G. Stewart, K.C., Quebec; Mr. Lansing Lewis, Montreal.

The honorary degree of D.D. was conferred on the Bishop of Nova Scotia.

Dr. Percival J. Illsley, Mus.Doc., (Lambeth), received the degree of Mus. Doc., *ad eundem.*

RUPERT'S LAND

S. S. Association.

The annual conference of the Church S. S. Association was held in the gymnasium, Trinity Hall, Winnipeg, June 3rd, 1913. There was a good attendance of clergy and laity from all parts of the diocese.

Rev. R. B. McElheran presided, and gave an address of welcome.

The General Secretary of the S. S. Commission, Rev. R. A. Hiltz, Toronto, spoke first upon "The Preparing and Planning of a Lesson," and answered several questions upon the subject, which was well discussed.

Rev. Rural Dean Cawley, Souris, gave an address on "The Usefulness of Deanery S. S. Associations," and Rev. W. G. Nicholson, St. James', Winnipeg, one on "The Appeal to the Imagination in S. S. Teaching."

Both addresses elicited an interesting discussion.

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A fine exhibit of S. S. supplies was shown.

—

The seventh annual meeting of the S. S. Association was held in Trinity Hall, Winnipeg, when nearly 400 were present. The Archbishop presided. After devotional exercises, the report of the Committee on Relation to the S. S. Commission was read and adopted on motion of Rev. Canon Matheson, seconded by Rev. W. B. Heeney.

The General Secretary of the S. S. Commission gave an address on "The Aim and Work of the S. S. Commission."

Rev. Dr. Robinson, warden of St. John's College, spoke on "The Power of Faith in S. S. Teaching."

Mr. Robt. Fletcher, Deputy Minister of Education, outlined the work of the coming summer school in St. John's College, Winnipeg, and urged all who could do so to attend.

The Archbishop then spoke in an encouraging view of the Sunday School work, referring to Union schools as his "pet aversion," and appealing for an Anglican school at every point.

The reports of the Field Secretary and of the S. S. Association were not read, but are to be distributed in printed form.

The latter showed a balance in hand for 1912 of $90.13.

The election of officers resulted as follows:—

President.—The Archbishop, *ex officio.*

Vice-Presidents.—Rev. Rural Dean Parker, Portage la Prairie; Hon. Judge Curran, Winnipeg.

Secretary.—Rev. W. A. Tyles, Portage la Prairie.

Treasurer.—Rev. Canon Jeffery, Winnipeg.

—

During Synod the Field Secretary presented the fifth annual report of the S. S. Commission, which was received and copies distributed to the members of Synod. Several points elicited discussion.

The reports of the Field Secretary and of the S. S. Association were adopted.

Permission was given the Field Secretary to work for three months each year in the diocese of Qu'Appelle.

Representatives on the S. S. Commission were chosen as follows:—

Rev. W. A. Tyles, Rev. Canon Matheson, Judge Curran, Dr H. M. Speechly.

Representatives on the S. S. Committee of Management of the Diocesan Association elected by Synod:—

Clerical.—Ven. Archdeacon Fortin, Rev. Canon Phair, Rev. Canon Matheson, Rev. W. B. Heeney, Rev. R. B. McElheran, Rev. A. W. Woods, Rev. Geo. Horrobin. Lay.—Hon. Geo. Coldwell, M.P.P., Hon. Judge Curran, J. G. Dagg, Dr. H. M. Speechly, G. W. Baker, A. W. Bowen, K.C., R. G. Willis.

OAK RIVER.

The Sioux Mission at Oak River is now in charge of the Rev. Thomas Dewhurst. Mr. and Mrs. Dewhurst have been engaged in work among the Indians at Fort Vermilion on Peace River and that they have come to undertake our Sioux Mission here is a great cause for thankfulness among us. To all who are interested in the Indians, it is a delight to attend the services on Sundays at the beautiful little Mission Church. A cross surmounts the altar, the sermon is interpreted by John Noel and the lessons read by the lay reader, Joseph Ironman, both vested. The chants and hymns are sung in Sioux, the organist is a young Indian woman, Emma Pratt.

Last Sunday there were over fifty Indians present.

The infant daughter of Charles Okapa was baptized, when the silver font given by St. Matthews' W. A. at Quebec, was used.

The Church wardens and six vestry men, after the close of the service, were appointed for the ensuing year.

TORONTO

TORONTO.

The Bishop has gone to Kingston, to be present at the Consecration of Dean Bidwell as Bishop, and from there he went to Ottawa for the Summer School, which opened on Wednesday.

St. Chad's.

On Wednesday, June 18th, Bishop Reeve held a Confirmation at this Church, when the rector, the Rev. A. J. Reid, presented 23 candidates, 10 males, and 13 females. The large congregation was greatly impressed by the Bishop's address.

Mission to the Jews.

Rev. Paul L. Bermon leaves shortly for a holiday in England. After the Saturday evening service at the Mission to the Jews the Rev. D. T. Owen, on behalf of the workers of the Mission, presented Mr. Bermon with an address, accompanied by a purse of gold, as a mark of appreciation of his work.

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Standing Committees of the Synod, 1913 and 1914.

Clergy Commutation Trust Fund Committee—Rev. Canon McNab, Rev. Canon Plummer, Rev. Canon Allen, Rev. T. W. Paterson, Rev. R. Macnamara, Rev. A. J. Reid, Rev. Wm. Burns, Rev. F Wilkinson, Dr. J. Worrell, K.C., Mr. James Nicholson, His Honour Judge Harding, Mr. H. P. Blachford, Mr. J. R. Roaf, Mr. P. H. Drayton, Dr. T. Millman, Mr. Wm. Brookes.

See Endowment and Lands Committee.—Rev. Canon Spragge, Rev. Canon Tremaine, Rev. W. J. Creighton, Rev. A. J. Fidler, Rev. W. A. J. French, Rev. W. J. Southam, Mr. H. T. Beck, Mr. Beverly Jones, Mr. F. J. Stewart, Mr. Morley, Mr. R. E. Kingsford, Mr. J. R. Cartwright, K.C.

Toronto Rectory Endowment.—Rev. J. E. Gibson, Rev. A. Hart, Rev. W. L. Baynes-Reid, Rev. Canon Dixon, Mr. A. H. Campbell, Mr. H. Waddington, Mr. William Cooke, Mr. W. H. Lockart Gibson.

Church Extension, General Purposes, Statistics, and Assessment Committee.—Rev. Canon Plumptre, Rev. Canon Morley, Rev. R. J. Moore, Rev. J. R. S. Boyd, Rev. J. Gibson, Rev. E. A. Langfeldt, Mr. W. J. Fennell, Mr. David Creighton, Mr. H. Mortimer, Mr. J. Maughan, Sr., Mr. David Henderson, Mr. J. Y. Ormsby.

Sunday School Committee.—Ven. Archdeacon Ingles, Rev. F. J. Sawyers, Rev. Dyson Hague, Rev. R. Seaborn, Rev. J. S. Broughall, Rev. C. V. Pilcher, Rev. R. Gay, Mr. Geo. B. Kirkpatrick, Mr. W. A. Langton, Mr. Evelyn McRae, Mr. J. S. Barber, Mr. C. J. Agar, Mr. F. J. Foote, Mr. James Nicholson

Audit Committee.—Rev. Canon Dixon, Rev. G. I. Taylor, Rev. J. Russell MacLean, Mr. B. W. Murray,

(*Continued on page* 16.)

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Another Interesting Letter

10th June, 1913.

Dear Sirs,—

When canvassed for an advertisement for Church Life I must say quite candidly I gave it very reluctantly and without much faith as to results, but having had the best and quickest returns from it, think it only right that the management should know of it. Church Life may count on a permanent advertisement as long as the "Dorothy Jane" is under my control.

I am, yours truly,

E. D. MERTON.

Women's Work and Social Service

THE school year is ended; schools have been closed; the holiday season, so far as it affects teachers and taught, has begun. Of those who do not share the long leisure, nominally at least enjoyed by teachers, but who must confine themselves within the limits of a fortnight's holiday, thousands and tens of thousands will be fitting their own little one into some part of the next two months.

The matter of holidays affords one good illustration of the inequality of human affairs. A large number—far the largest proportion of our fellows—have no holiday except Sundays and statutory days, of which during the summer there is one a month. These are the workers who, though their work may not involve much responsibility, yet have hard toil or long hours, and their necessity provides one very cogent reason for the supreme importance of Sunday just as a humanitarian institution. Apart from the Divine origin of Sunday, apart from its Divine purpose as a day specially dedicated to spiritual rest and worship, it is simply priceless in securing to every worker a weekly day of rest; and what would become of us and of our western civilization without this blessed safeguard against overstrain of mind and body?

* * *

Holidays, of course, imply work, and only to the worker will they bring either benefit or enjoyment, the essence of a holiday is surely in its contrast to the ordinary work-a-day routine, so that when people speak half enviously of "life"—some one else's life—as "one long-continued holiday," they are really expressing a contradiction in terms.

Some people indeed are so happily placed that they may, with a clear conscience, enjoy a three or four months' vacation every year; but most of us if we indulged in it, could only do so at other people's expense, figuratively speaking.

"You know, I really cannot stand the heat. I simply have to get away as soon as it begins," says one.

"I must get the children away; the heat is so bad for them, and then I am not really needed at home in summer," says another.

"My husband? Oh yes, he has to stay in town of course; but he enjoys himself in his own way. He gets his meals in town and then he is quite free to go to the golf club any evening. Yes, he is very good; he would much rather I went away. Of course I wouldn't leave him if he really minded."

Well, I am sorry for that husband, and for the army of men who are deserted during the summer months, who cannot get away because their work needs their presence, and who toil along through the dust and heat.

* * *

"Whose picture is this?" asked one of our dailies last summer.—He lives in a house where the dust is an inch thick, where the rubber plant is slowly perishing of thirst, where the canary has been lent to a neighbor. . . . He takes his meals where he happens to be. He has tried everything on every hotel bill of fare. He moons about the smoking-room and compares notes with his fellow-outcasts who, like him, are filled with an unutterable yearning for home cooking. . . . His sole amusement is writing letters to his wife and family in the country, cheque enclosed, telling her to enjoy herself.

The father of the family will get his due some day perhaps; meantime in too many cases, there he is all summer, straining his energies in order that wife and children may have all they want at home and a good time in the country too. No one thinks him a very romantic figure, but he has the more solid qualities of patience, unselfishness, uncomplainingness; and in summer he is frequently tired and very often lonely.

Well, to return to the question of long holidays. They are often too long to be wholesome, and in many instances, they necessarily involve other people in an extra burden of work or discomfort. So let us beware of encouraging ourselves in the idea that we "cannot stand the heat" at home. We probably can, as well as any one else, only we are not obliged to, and we don't want to.

* * *

With the question of children's holidays a great difficulty is in the break-down of etiquette and manners too often considered an integral part of the summer. At almost any summer resort you will see bands of shrieking children, running wild, and free from any sort of restraint all day long, a trial to everyone but themselves, and sometimes rather a trial to themselves too. A certain amount of routine is good for children in the holidays, and it is well to provide them with a round of little duties, still better to keep them in "mother's" company for a part of each day.

* * *

At the same time, though children are better for a certain discipline, one of the chief benefits of holidays for everyone is the break which they afford in our regular routine. We easily become creatures of habit in everything, and depend on our routine for the guardianship of our days. Holidays are to afford us a break; they are to give us different clothes, different meals and meal times; our ordinary habits are to be upset as far as possible.

For this reason afternoon teas, card parties—even verandah ones—and a whole array of elaborate costumes are entirely out of place in holiday times. They should all be packed up with the furs and left behind, and those of us who enjoy them during the rest of the year should study now to find our recreation in "sunshine, songs of birds, and flowers," and to cultivate within ourselves "the child's pure delight in little things."

Most of us live within doors, where our work lies; the holidays are the opportunity for us to live a more natural life than perhaps is possible during the working season; it is the opportunity for us to learn something of the world out of doors. It does not require much knowledge, for instance, to begin observing the ways of birds, which are a source of endless delight to anyone who gives a little time to watching them,—particularly with the help, when necessary, of field-glasses—and a simple little book, such as Chester Reed's "Bird Guide" or "Flower Guide," will give enough help to direct us into really fruitful observation and into a knowledge that has something in it of the pleasure of discovery.

* * *

Of course the essence of holiday is that it is for enjoyment, and who but oneself can really judge of what is enjoyable? "Life would be tolerable if it were not for its pleasures," said a wise man. He meant by pleasure "other people's ideas of pleasure, which they will persist in trying to persuade us we enjoy." Pleasure is a curiously individual thing, and it is very hard to be tolerant of other people's extraordinary ideas of enjoyment.

Some people love to spend blazing hot days tramping up hill and down dale, or playing violent games; others think a holiday lost if it is not spent on the golf course from morning till night; some want to lose themselves in the woods watching birds and squirrels and other woodland creatures, and listening to the unending sounds of woodland life; some like best a day's canoeing; others will lie beside a stream all day with a book and their own thoughts for company; those who live in the country will often get most pleasure from the shops and theatres and streams of people in the city; some want exercise and variety, others quiet and rest; some want company; others want solitude. To some a holiday must involve the happiness of loafing about in their oldest garments; some, again,—and I fear this probably applies only to women—cannot be happy unless they have the opportunity of taking all their best clothes and of wearing them. It is hard to reconcile such very divergent tastes where they exist in one family, but we must do our best to tolerate the kind of holiday which is most alien to our own taste and fancy.

* * *

There are thousands of people, thousands even of children, to whom the holiday season brings no change. They cannot afford the luxury of even a day in the country. That is the reason why "Fresh Air Funds" exist in nearly all our cities, organized by the newspapers or other benevolent agencies, so that mothers and babies, boys and girls, and others who need it, may get an outing. It is a great comfort, isn't it, to know that, when we are enjoying our own holidays, "someone" is providing working mothers and children with theirs. But who? Well, there are a great many agencies: Down Town Associations, Deaconess Societies, Social Settlements, parish organizations. But it is costly work, and the money must be furnished by those of us who have it to spend on our own holidays, and whose business it is to help our little brothers and sisters to have them too. A contribution to the Fresh Air Fund of your own locality will be money thoroughly well spent.

* * *

Little Molly was about to start off with her parents for their country home where they usually spent several months. She was seen making a little tour of the town house, and was saying good-bye to the various rooms and to the furniture, pictures and other familiar objects. Then came a pause, and she stood apparently addressing herself to space: "Good-bye, God; we're going away for the summer."

This little story preaches its own moral, and hardly needs any comment. A very common sign of the holidays is neglect of at least the observances of religion, neglect of Sunday, of Church services and

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Sacraments. The child's unerring instinct saw into the situation, and revealed it with a candour that makes us shudder, because we cannot help recognising the truth expressed in this painfully graphic way.

I wonder why it is. I wonder why so many of us seem to imagine we can do without religion in the summer, as if the needs of the human soul—of our own soul, that is,—varied with the ups and downs of the thermometer.

* * *

Perhaps this would not be a very profitable subject for discussion here. But there is one point of view which deserves consideration. There is the country church and country parish, where work is carried on through the winter under considerable difficulties, where congregations are scattered and scanty, and it is hard to hold things together. The place may be a summer resort, and the summer visitors are naturally welcomed as likely to bring a measure of help and encouragement. We could do so; the mere presence of a band of summer visitors, regular at church, reverent and devout during service, would in itself be an encouragement to many a faithful priest and his congregation, apart from any gifts that might be made by them.

And conversely, there is many a faithful priest, who almost dreads the arrival of the summer population, with their careless unthinking ways, with their open disregard of Sunday; whose presence, instead of being a help, is a distinct drawback to the people whom he strives to train in reverence for God's Holy Word and Sacraments and in devout observance of His holy day. The regular parishioners will be in church. But the summer visitors? "They are talking on their verandahs, or they are pursuing their golf balls round the course, or they are out sailing on the lake, or perchance they are sleeping in their hammocks and must not be awaked,"—they are anywhere and everywhere, except in church—yet here is one practical little way in which many of us will have an opportunity to give help, and more important, to bear witness, during the holidays. Shall we not take it?

HONOUR BRIGHT.

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Provincetown

SO much has been written of Cape Cod, and Massachusetts generally, that one feels much diffidence in venturing to add anything more to the list. But, by carefully avoiding all mention of sea captains, clams and horsehair furniture, perhaps one may attempt to describe, with impunity, a small strip of the coast of New England. One bright, warm day towards the end of August, the "pater familias," with Biddy, the children and myself, set out to see the old and —at least locally—famous village of Provincetown.

It was about ten o'clock in the morning when we sped down our tiny street overhung with poplars and giving an exquisite glimpse of the sea beyond. Just then, however, we were not interested in the view so much as in the "Blue Book," into whose mysteries I was to be initiated that day.

At first it was merely necessary to follow the main road leading through several villages, some of which had been busy seaport towns years ago, but are now only places for summer visitors.

Soon the villages were left far behind us, and we were on a road running through stunted oak and pine woods. To the right, and far below us lay the sea, occasionally hidden by the trees—more often seen through a fringe of green—and sometimes seen in wide stretches of intensest blue, broken only by the white breakers curling against the sandbars or by tiny fishing boats poised like silver butterflies upon its surface. Occasionally we saw little inland lakes among the trees. These caused us many speculations, there being icehouses built at the side of each. The "pater familias," thought the water in them must be salt, owing to their close proximity to the sea. Indeed they looked as if they had once formed part of the sea and had been left behind when it had receded to its present level. However the icehouses bore unmistakable evidence to the water being fresh.

After reading in the "Blue Book" that we were to "follow a shell road till you come to a watertrough in front of a town hall with a clock on it, turning to the right after passing R'y crossing, etc.," we got into the road that leads to Provincetown. On either side were rolling, scrub-covered hills. These, Biddy said, reminded her of the English downs. And very beautiful they were, with their soft brown and gray—and still softer red tints in the morning sunlight, with a background of deep blue sky.

Gradually the hills dwindled into mere ridges of white sand, with, here and there, long arms of the sea reaching almost to the road. Upon one of these sand banks, almost the last of the ridge, were marked in large, white-washed stones the words, "Pilgrims' Heights." We were passing the place where the Mayflower voyagers had first tried to land—but the sandbars forced them to go farther down the coast.

If, as history leads us to believe, the "Pilgrim fathers" were sturdy, self-contained individuals—how their shades must blush to hear the loud boastings of their descendants!

Soon the banks melted away from us, and we were close to the sea. So close that our faces were wet with the spray from the waves dashing against the breakwater. In the distance lay the harbour where hundreds of boats were anchored.

Provincetown is built upon a steep, narrow slope and gives one the impression of having been tumbled out of a giant's basket. The streets are very narrow and uneven, closely packed with cottages and tiny shops, though there are three big hotels. You ascend to one of them by an almost perpendicular lane. Great is one's astonishment to find so large a building tucked away in so small a corner!

But more surprising still is the big motor bus there. It seems much higher than the majority of the houses, and takes up most of the street. It goes at a snail's pace in order to give automobiles and other conveyances time to crowd into alleys and crossways to let it pass. However it was crowded with people, who were evidently enjoying themselves very much.

Between and behind the houses and shops towards the sea could be seen old dories, punts, skiffs and sail boats of every size, description and age. Perhaps it is these that give to Provincetown its atmosphere of old-world quaintness. Obviously the hotels, motors and motor bus are not of the place or its people.

We spent about two hours here, in order to have dinner and to let the children investigate the souvenir shops. They bought toy skiffs with little sailors in them; windmills, anchors, and miniature men-of-war. We could have bought pictures of the Mayflower and Pilgrims in hundreds. Trays, teapot-stands, cups, saucers and plates, etc., etc., were decorated with them. But one's zeal for the Pilgrims cools after a brief sojourn in Massachusetts.

From Provincetown we went to "North Truro," a distance of about two miles. The wireless station, lighthouse and foghorn are larger there than is usual. This seems to be all North Truro's claim to attention, except for its wonderful view.

The heights upon which the lighthouse is built must be quite six hundred feet above the sea. By standing back from the edge a short distance, no slope can be seen, owing to the abruptness of the descent to the water's edge. The lights on the day of which I am writing were most peculiarly blended. No horizon could be seen. The blue of the sea and the sky seemed to meet in a haze, that yet was blue. So we stood—Biddy and I—watching intently. Suddenly all sense of the world was lost. It seemed as if we were projected into a world of soft, deep, endless blue—while yet the spell of this mysterious beauty was upon us, a large three-sailed fishing boat glided out of the haze, poised for a moment just below us, and glided into the haze again. Was it a phantom ship or a soul "from out the boundless deep"? If a soul, then one at least has returned to the Infinite undefiled!

Slowly and silently we turned away, as the voice of the "pater familias" reached us from the foot of the lighthouse.

X.

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men, so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

SOUTH AMERICA.

IN VENEZUELA: THREE SUNDAYS TO GIVE ONE SUNDAY SERVICE.

In appealing for a man, "and that a right man," for the Orinoco, Canon Trotter, who is at present working single-handed amongst the English-speaking population of this country, which has an area equal to the combined area of the dioceses of Qu'Appelle, Calgary, Saskatchewan and Caledonia, says:—

"Last Sunday I spent at some new iron mines opened out at Imataca, near where Sir W. Raleigh's son lies buried. His grave was just close by. It was my first visit, and I only reached it after midnight on the Friday. We had a celebration on Sunday and also matins and evensong. You would have been rejoiced to have seen at least 250 miners and others employed at the service. Canadians, Newfoundlanders, U.S.A., and from the West Indies (these last colored), and then they ask me, *'When* are you coming back?' and I can only answer, *'When?'* It takes me *three* Sundays from Caracas to spend *one* Sunday there, and yet the people are 'hungry' for spiritual help. If only a good man, with a missionary spirit and commonsense, could come, I know of no happier work that he could have (though, of course, there would be its discouragements) than would be found in El Callao, Cd. Bolivar, and this new place, Imataca, and I believe money would be soon forthcoming for a second priest if number one comes soon and commends himself."

CHINA.

METHOD OF EVANGELISTIC WORK.

Writing on "Mission Work in North China," the Bishop of Shantung says the evangelistic work there is very different from what most people would imagine it to be. The popular idea that the missionary goes out into the streets and gathers round him crowds of people to whom he preaches, and then and there some are converted and are baptized and become Christians, is, the Bishop says, naturally gathered by those who read the account of St. Paul's book in the Acts, without remembering the important differences between the conditions under which St. Paul worked and those under which the missionary works in China. St. Paul was one with his people in thought, language and citizenship, and their hearts had been prepared by a knowledge of the true God and by their expectation of the Messiah, for the message he brought them. How different are all the conditions attendant upon the missionary's work in China is patent to all—there is one unalterable and identical Condition, the Lord Jesus Christ, the same yesterday and to-day and forever, and His Holy Spirit to guide and direct the message and messenger, but the "human conditions" are as different, as diverse as could possibly be.

The Bishop of Shantung says:—"How is the evangelistic work carried out? We might say that it is done chiefly in three different ways. First, although street-preaching, as we understand it, is not in accordance with Chinese ideas, a very good substitute has been adopted in its stead in the opening of preaching-rooms. A room is obtained on some busy street, and people are invited to come and either listen to preaching, or engage in ordinary conversation. Sometimes Scripture pictures are used, or even a magic lantern. The people will come with great pleasure and listen very patiently for a long time, but probably take in very little. However this is one way of sowing the seed, and sometimes it happens that we come across a man who shows more intelligence than the average, and will ask questions, and seek for further instruction. But this is not often.

"Secondly, there are markets—every large village has a market once every five days, to which all the country people round resort for their shopping. Our evangelists go to these markets, perhaps with some books for sale, and speak to any who are willing to listen. This, too, is not a very fruitful method, but still it sometimes leads to the opening up of new villages, and brings the message to those who otherwise would not have had a chance of hearing it.

"Thirdly, there is the 'handing on' principle. A man becomes a Christian himself, and having become one, he becomes a missionary at once. This is an almost invariable rule with the Chinese. A man who is earnest in his belief makes it his first duty to tell others what he himself has heard, and hand on to them the blessings which he has himself received. The Chinese is a man of many relatives, and they are all more or less interested in his affairs, so it becomes either one thing or the other—either he wins them over to his belief, or else he has to suffer endless persecution at their hands. I think that at least nine-tenths of our people have become Christians in this way—some friend or relative has brought them in in the first place."

After "they have come in" the process is a very slow one, "for a Christian is not made in a day in China." Step by step, assisted in every way, by counsel and prayer the convert is lead through a period of eighteen months, "for experience has taught us that any attempt to hasten things on has a very disastrous result."

AFRICA.

THE SPIRIT OF SELF-SPENDING.

From a recent letter from the Rev. J. F. Sharman, Potchefstroom, South Africa, we learn of much real progress in the native Church, the manifestation of which is not in the bricks and mortar of ornate temples but in the spirit of self-spending which literally produces and lays the bricks of unpretentious buildings, and which cares for and tends those hard-won temples of the All-seeing God as assiduously and as faithfully as ever Dean and Chapter cared for and tended historic Cathedral. Mr. Sharman says:—

"The people of the Church are very loyal. This year the people, reckoning the average amount per head, have contributed twice as much to the Church Sustentation Fund as in any other former year, besides raising in December the sum of over £39 towards the Central Fund for native work. As all the people are poor this is very encouraging, financially. We have also got two fresh churches built this year — Ventersdorp and Fredrickstad. At the former place the people started to collect years ago, but a dishonest teacher ran off with the money. A year or two later they began again, with a similar result. Just before my arrival in the district another start was made, and I promptly took charge of the money on my first visit. The people then burnt 20,000 large bricks, and we hired two Dutch bricklayers to raise the wall for the church. The labouring work was done by the churchwarden, a colored man earning about £2 a month as a night-watchman. (I hope he kept awake at nights.) By this time, what with the purchase of the windows and payment of the bricklayers, the money was nearly all gone, so I told them to raise some more. In three months, some more money being in hand, the priest guaranteed the rest, and the Catechist, the churchwarden, and himself, put the roof on, made the doors, seats, etc., and the church was finished."

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(*Continued from Page* 12.)

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NEWFOUNDLAND

The parish of Trinity East elected Rev. Geo. Field, of Brigus, rector in place of Rev. A. Prescott, resigned. He was incumbent and rector of this parish some years ago, but he has declined to accept it again.

Rev. Geo. Maidment has been placed in charge of the Mission of Trinity for three months. Mr. Maidment is a native of Trinity.

Rev. H. Pegg has returned from England to resume duties of assistant priest in the parish of Bonavista.

The completion of thirty years' service in the diocese by Rev. C. W. Holland, and the meeting of the Conception Bay Clerical Association on June 2nd and 3rd at Carbonear were occasions of a happy gathering of friends and bright hearty services of holy Church. Canon White was the special preacher, and a scholarly paper on "The Development of the Ministry," was read by Rev. F. Smart, of Heart's Content.

Rev. Munden, Bishop of Heart's Content Parish, will do duty in Battle Harbour Mission, Labrador, for three months.

Rev. Canon Noel, rector of Harbour Grace, has just celebrated the 73rd anniversary of his birth.

Rev. A. A. Clarkson, who has been doing temporary duty at Trinity, is suffering from ill health and will probably leave the diocese.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

All letters must be accompanied by the name and address of the writer, not necessarily for publication but as a guarantee of good faith.

Our space is limited and letters intended for publication must not exceed 600 words at the outside. Letters exceeding that limit will only be published "condensed," except in special cases where the subject and the authoritative position of the writer in relation thereto warrant the allotment of greater space. Ordinarily the shorter the letter the greater the chances of early publication. Other things being equal, priority will be given to letters bearing the name of the writers instead of nom de plume.

LETTERS MUST BE WRITTEN ON ONE SIDE OF THE PAPER ONLY.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

AN ATTACK ON THE CHURCH.

To the Editor:

Sir,—

The virulent attack on the Church of England in Canada by "A Canadian Clergyman," contained in a book published by Bishop Ingham (not the Bishop of London, needless to say), deserves no notice, as being anonymous, were it not for the amusing wording of the same. It shows very forcibly the abject folly of sweeping generalities before studying facts. The charges against the Church are too obviously absurd to warrant serious retort, but the gross insult to the spiritual instincts of the Canadian people ought to be seen. Canadians, we are told, are too busy to take any interest in Church matters. The early services, it is said, in effect, interfere with the hunting of dollars at 8 a.m. of a Sunday.

According to the "Canadian Clergyman," who is careful not to allow his name and denomination to appear, the Anglican Church is not made up of opulent and respectable people like the Methodists and Presbyterians, but consists of "leaders" at races (whatever they may be), and at society functions, military men, "liquor men, gamblers, society devotees" and second class school teachers. These, and I regret to have to couple with them the Prime Minister of Canada and seven of his cabinet, comprise the Church of England, and not "real Christians" like the "Canadian Clergyman," who would have made a fine model for Mr. Chadband in "Bleak House." But, seriously, we are immensely indebted to the author of this attack for demonstrating so clearly that the Anglican Church includes men of all schools of thought, embraces all men, that is, she is truly Catholic as well as Protestant. If our Church is calling not the righteous like the "Canadian Clergyman," but sinners, then she is not failing to carry out the intentions of her founder, at least in the opinion of the sinner whose initials are below.

C. O. T.

Montreal.

BROTHERHOOD OF ST. ANDREW.

To the Editor:

Dear Sir,—After twelve months' experience, I am glad I joined and happy now to be a Brotherhood man. But listen: my experiences have been varied in that short space of time. At first I was much disappointed, looking for and expecting great things. I did not find them; moreover, I thought what a formal, dry and even dead proposition it was after all. No real interest, no real work seemed to be accomplished, and I was so disappointed I eventually sent in my resignation.

But, thank God, that was not accepted, and I began to realize that a Brotherhood chapter is just exactly what you make it. Individual work, earnestly and faithfully carried out, is the one chief thing that counts. Much prayer and devoted service is the only means of getting results for a successful chapter.

I realized that half a dozen devoted and consecrated men are of far more value than twenty indifferent ones, and that by prayer, and the help and grace of God only, can dead chapters be made alive and do the

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work expected of them, the extension of Christ's Kingdom here upon earth.

We only have nine members now in our chapter, but there is an earnest desire to work more faithfully and truly by the help of God than we have in the past. Many know only too well how the cares and things of the world creep into the Brotherhood and hold men down, even good and earnest men. This is one of the hardest things to fight against in many chapters. Yet this can be overcome by true and faithful devotion to prayer and service.

May we never forget this, for I begin to see and realize that the spirituality of the chapter is often a true criterion of the spirituality and condition of the Church. Moreover, I feel sure that, on the whole, the Brotherhood is fast becoming a real spiritual power both in and outside the Church, notwithstanding the opposition that in places one finds against it.

May God bless and strengthen our beloved Brotherhood; and may these few and simple words, by God's grace, help and strengthen others, both individually and collectively, realizing that our chapters are just exactly what we choose to make them, good and helpful, or dead and useless.

B. J. Shelton.

Christ Church Chapter,
Victoria, B.C.

REUNION OF CHRISTENDOM.

To the Editor:

Dear Sir,—Your correspondent, Mr. Patch, seems to forget that our Lord once said to twelve men, "As the Father hath sent Me even so send I you," and consequently to their successors also, "Go ye into all the world," etc. It is one thing to do good works for Christ—we all should—and another to preach in His Name, and when God forms an apostolic body to preach, or baptize, or absolve, or celebrate in His Name and Person, no one else has any business to do any of these things, no matter how pious and good they may be. Were a man to claim to be an ambassador on account of his learning or ability or goodness, he would soon be cleared out of the way as an impostor, even though the lawful one, with proper credentials, were inferior to the impostor. "How shall they preach except they be sent?"

Yours faithfully,
B. Murdin.

Winnipeg, Man.,
June 17, 1913.

SYNOD OF NEW WESTMINSTER

To the Editor:

The subject of "Church Unity" came very prominently before the recent Synod of the Diocese of New Westminster and was very warmly debated, some of the speeches being of a very high order. The matter was first introduced in the Bishop's charge, in the course of which—while sympathizing with the growing desire for unity—he joined with the majority of the Canadian Episcopate in condemning the "open pulpit," and "open communion" proposals. Later the matter came directly before the house in the shape of a largely signed request that a memorial be sent to the General Synod condemning the proposals on Prayer Book grounds especially in view of the forthcoming Canadian edition of the Book of Common Prayer. This was introduced by the Rev. Isaac Williams, of Fort George, and spoken to by the Rev. Owen Bulkeley, A.K.C. of St. Mary's, Vancouver by several laymen, and also in a very able speech by the Rev. Canon d'Easum, of the Holy Trinity Cathedral, New Westminster. An amendment of considerable length expressing a keen desire for Christian re-union was moved by the Rev. F. A. P. Chadwick, of St. Paul's Vancouver, and supported by the Rev. Principal Vance of Latimer Hall, and others. As its passing would have thrown out the memorial to General Synod, it was rejected by a large majority and the memorial will go forward. The first part of Mr. Chadwick's amendment expressing in general terms the desire of the Synod for more prayer and work in the cause of re-union was then put as a substantive motion and was passed unanimously. The laity present took a very keen interest in the progress of the debate and the condemnation of the so-called "unity" proposals by a three-fourths majority of the Synod has given great satisfaction to those who desire to abide by the standards of the Book of Common Prayer, as expressed in the Preface to the Ordination services and elsewhere.

H. E.

Vancouver, B. C.

MEMORIAL CHURCH TO WOLFE.

To the Editor:

Sir,—Next year we are to celebrate the Peace Centenary. One has been thinking of the best way in which we could mark that event in Quebec, for Quebec must not be left out in this celebration. There is something which churchmen might do which would mark the event in a unique way. James Wolfe was a churchman, and a man of sincere and devout habits. In an age of license, he lived a pure life, and the victory he won was a victory of character.

On the Avenue des Brayes, that magnificent new avenue built by the Battlefields Commission to connect the Plains of Abraham with the battlefield of St. Foye, is a slight rise in the ground. From this eminence, when the trees are leafless, one can see the monument which marks the very spot where Wolfe breathed his last. In another direction, one can see the monument to Levis and Murray. To the south one catches a glimpse of the great St. Lawrence, and to the north stand "the everlasting hills!" The little plateau is the highest piece of ground overlooking the Plains. The situation is superb, and, as I saw the sunset from it last evening, the grandeur of the hope, which has long been mine, of seeing on that spot an architecturally exquisite church—a true angel of peace—rise to the memory of the great hero whose deathbed that green plain was, possessed me, and I thanked God for the privilege which was ours, if we chose to use it, of coupling the honour of the hero with the honour and worship of the Lord whom he faithfully served. The idea is one which appeals to all those who in their minds know that the truest knighthood is founded on religion. It is my privilege to be able to say that Mr. William Laurie, the owner of the site, has offered to sell for this purpose as much ground as should be needed at the exceedingly low figure of thirty cents a foot. The particular location on that avenue is worth double or treble that value. This offer is conditional upon the erection of the Memorial being undertaken within a twelve month. I would propose to raise a sum of about $50,000 for the building, and some further sum for maintenance. The manner and details of the collection will have to be thought out, but one feels confident that churchmen in England and Canada and all over the Empire, and in fact many others who, though not churchmen, admire the character and life of the great general, would gladly subscribe and feel privileged in doing so. The church would be known as St. James' and could be under the charge of the Bishop and Chapter of the Cathedral. These details can be arranged without difficulty. The great thing is for churchmen to grasp the unique opportunity afforded them in Quebec, of honouring on the very field where he died one of England's greatest generals in a way which would impress upon future generations of men the lessons of a noble life, a life of duty and courage, the life of a young man who, dying at the age of thirty-three, changed the destinies of a continent. The idea is sublime.

Frederick George Scott.

A REPLY TO MR. FRENCH.

To the Editor:

Sir,—The editorial comments of last week's issue in reference to sermon printing have a good deal of force as well as point, and I sincerely hope that nothing will deter you in the future from living up to such a good resolution. But in allowing space to a sermon as that of Canon Paterson-Smyth before the Quebec Synod,—in view of the controversy now raging around the question of Church Unity—you showed good judgment and clear independent thinking. It did me good to read that sermon. It was a splendid contribution to the subject. I liked the spirit of it. It will do us all good, as it was most timely. A host of scribblers have sprung up and have projected into this discussion a spirit alien to that of unity, so that it is—in my humble opinion—time to call a halt now and await more permanent results.

I would not now add anything more to the general subject were I not impelled by the recent remarks of the Rev. C. A. French in his attack on Canon Troop. Mr. French finishes his letter in this way: "We are only sorry he has lapsed. Let us pray for him." Let me hasten to assure the writer that Canon Troop has too much faith in God to apostatize, and if God has given him a vision of the truth, let him in all justice deliver his message, for we would do well to obey God rather than man. Men seem to forget that Mother Church allows great freedom of interpretation to her sons. Let us not condemn; let us rather learn from one another, and above all not attempt to narrow down to *our limited* way of thinking what the Church in her wisdom has left open. Instead, therefore, of saying, "Let us pray for Canon Troop," in his defective view of what we consider to be orthodox, it would, I think, be more to the point to pray for the Holy Spirit's guidance in this important matter, that He would lead us into all truth and would give us a right judgment in all things, and that the peace, unity and welfare of the Church be not hindered through our hasty and misguided action.

James M. Coffin.

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To the Editor:

Sir,—I wish to thank through your paper, on behalf of the members of St. John's Mission, the friends who have so very kindly sent me papers and magazines for our church hall and reading room, and to assure them they are greatly appreciated in our out of the way part of the world.

Yours truly,
D. C. BRETON.

Telfordville P.O., Alberta,
June 6th, 1913.

IMMIGRATION.

To the Editor:

Dear Sir: Permit me as an observer to express an opinion with reference to discussions which are at the present time rife in the church.

The subject under the name of an "Appeal for Unity" is probably taking up more time of a great many of our churchmen at present than any other. On the surface the cause is evidently futile. First of all, the Bishops and clergy have proved their unwillingness to fall in with the proposed concessions under the abovementioned head. Secondly, priests have made themselves objects of distaste and dislike to their brother priests by expressing themselves in ridiculous terms as to breaking of rubrics, etc.

I have been for some time engaged in Immigration work and have watched with interest the efforts of our chaplains to guide the stranger in the land of his adoption. Reports and experiences of outlying missions prove far too conclusively that priests are neglecting this great and important work for arguments on subjects which as I have remarked are axioms of their own futility. It appears to me as a great pity that this new fresh blood is not being more eagerly sought and cared for in the Canadian Church instead of wasting our time in such fruitless issues, which in some senses, appear to be the seeds of sedition and division rather than unity.

Thanking you for this opportunity of calling a more earnest attention to Immigration work.

OBSERVER.

Maple Leaf and Oak

Or Three Sisters

BY IRENE STRICKLAND TAYLOR.

(Continued.)

SHE paused, tears glistening in her own eyes at the thought of the deep meaning of her words, for the hard look had indeed passed from the girl's face by now, and she had leaned her cheek against the frame of the window, while two large crystal drops hung on her eyelashes, and two had fallen, all unheeded on the hands folded in her lap.

"Why do you tell me this?" she asked in a low voice, in which however Eleanor detected a faint note of rising hope. "What good will it do? It only makes me feel worse, for how can I repay such love? It is an impossibility."

"No, no, it is not!" cried her companion vehemently and so gladly! "Dearest, you can repay Him for His love in such a way that will please Him more than any other thing that you can ever do in His service. Give Him what He wants Ruby dear, give Him your heart! He wants you to give Him yourself, your life, your work, your talents, and first of all your heart. He is standing here now, Ruby, in this very room, and He is saying to you as He has said many a time: 'Give Me thine heart! Behold I stand at the door and knock, if any man hear My voice and will open the door, I will come in to him.' Ruby, He says He will, and oh, won't you believe Him? Don't pass Him by any longer! Think how much He loves you!"

For several moments there was no answer, and Ruby seemed unable to answer, for once the floodgates of her heart were opened, they opened wide, and she laid her head on Eleanor's shoulder, while her tears flowed as though they would never stop, but after a while her arm folded round her little companion's neck, and she whispered while struggling with her sobs, "Don't go and leave me. Wait till—a minute."

"I won't leave you dearest," responded Eleanor, herself crying most unreasonably instead of smiling as she angrily told herself. "I won't go unless you want me to, any more than He will leave you."

After a time the violence of the sudden storm passed and Ruby raised a little bit of her tear-stained face to the light, as though almost ashamed to be seen even by one who sympathised with her so perfectly.

"Tell Him that—that the door is

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open. Ask Him to come in," she whispered.

Eleanor could hardly force herself to speak, for the wistful light in the once proud eyes, and the subdued curves of the formerly hard mouth went to her heart, and she folded the girl yet more lovingly in her arms as she answered low and softly:—

"Tell Him yourself, dear. He is beside you at this moment."

Ruby's eyes suddenly lit up from within, and she slipped down on her knees by Eleanor, and laid her head on her arms folded across the window-sill.

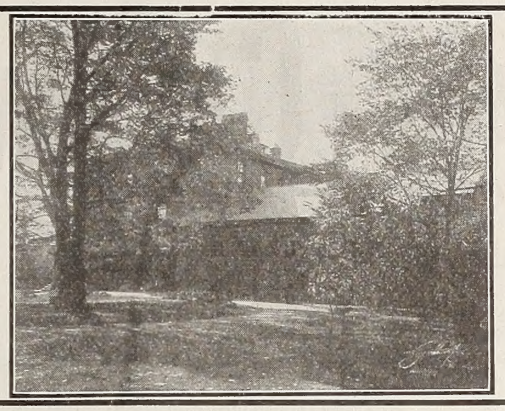
"Jesus-Saviour," she whispered. "I do give you my heart—indeed I do. Come in now, and—and don't please let anyone else come in beside Thee. Amen."

"Amen," added Eleanor brokenly, and again there was a long silence, broken at length by Ruby turning as she knelt and throwing her arms about her neck.

"How can I thank you?" she murmured, with tears still slowly coursing their way down her cheeks. "Dear little angel you have been to me! Do you really think that I, miserable wicked I, can ever cling close enough to Christ Jesus to be an honour to His name all through my life? I am so afraid of losing my hold on Him."

"But you needn't be in the least afraid," responded Eleanor earnestly. "Of course you need not, since it is not you who hold Him, it is He who holds you. Don't you know the text: 'Hold Thou me up and I shall be safe,' and you will be safe you can be quite sure of that. His arms are everlasting and if they are beneath you safely, what harm can possibly come to you?"

(To be continued.)



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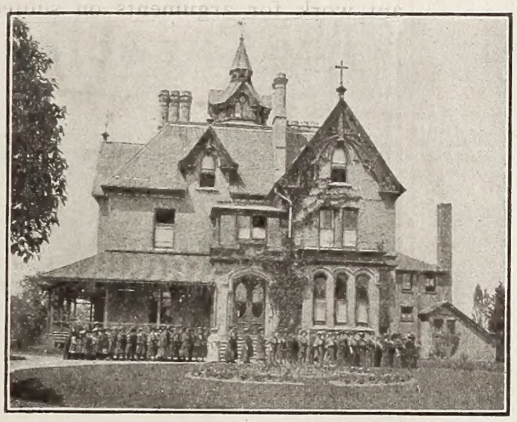

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